

ONE FATHER

— PROPHETIC PATRIARCHY —

DAY 1

DAY 2

DAY 3

DAY 4

DAY 5

DAY 6

DAY 7

יְהוָה IS יֵשׁוּעַ

— YEESH —

How to Read This Book

This book is written to be tested. Use these guidelines as you read:

- Read in order. The argument builds chapter by chapter.
- Verify the Scripture chains. This book is a lens, not new canon.
- When Hebrew terms appear, transliterations are italicized and Hebrew script is shown for reference. Use them as a study aid, not as a replacement for the plain text.
- Track the pattern, then test the conclusion. If a claim feels bold, follow the references before you judge it.
- Move slowly. The goal is restoration through clarity, not speed-reading for debate.

Foreword

One Father traces the Father's pattern of divine order—seeded in Genesis, carried through the whole canon, and fulfilled in Yeshua Messiah—so that what was fractured in Eden can be restored in the earth. It argues that prophetic patriarchy is not a disposable cultural artifact but a recurring scriptural archetype: the Father plants one Seed and reaps many sons; He brings order to chaos; He gathers what is scattered and establishes a place where the congregate can stand.

Reader key: In Scripture quotations, LORD corresponds to YHWH.

One Father does not add to the canon; it illuminates the canon's own internal architecture. It follows the Spirit's witness across Scripture to show how Eden's loss—fatherhood and sonship severed, order inverted, headship attacked—is answered in Messiah, and how that restoration forms households again: sons under blessing, fathers in covenant responsibility, and families gathered toward the Father. Read it as a lens—not to replace the Word, but to see what the Word has already planted.

What was declared from the beginning will come to pass.

Psalm 78:5–7

“That the next generation might know them, the children yet unborn, and arise and tell them to their children...”

One Father is intergenerational, aimed at restoring the father-line of blessing for any generation that would receive its message.

Malachi 4:6

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers...”

One Father does not just teach doctrine - it calls forth relational reconciliation at the level of spiritual DNA. It seeks to bind and repair the metaphorical connective tissues between the body of scriptures, revealing the unity within. The Script is united.

Isaiah 58:12

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations...”

One Father is architectural in design. One Father is bringing light on something ancient anew, not with nostalgia, but with precision and glorification of Yeshua in the Spirit of prophecy as a testimony to His coming dominion.

John 17:6

“I have manifested Thy name unto the men which Thou gavest Me...”

One Father reveals the person of the Father in flesh is Yeshua - not just linguistically, but fundamentally and physically. It manifests Yeshua not as abstraction but as Abba, Father - relational, reigning, righteous and victorious from before time began.

One Father is like a scroll pulled from The Scroll - a parchment soaked in the oil of Spirit-led faith and prayerful covering and fasting. The words fueled by the answers to years of prayer, unfolding what was hidden in plain sight to the casual reader but now revealed to sons. It is not “new scripture,” but it is what scripture prophesied would happen: that in the last days, sons and daughters would prophesy (Joel 2:28), and that the mystery hidden for ages - Messiah in you, the hope of glory (Colossians 1:27) - would come alive. One Father seeks to honor that prophecy in belief and obedience, revealing what is, from what was, to know what will be restored.

One Father is not just about the restoration of fatherhood and patriarchy. It's about how the Father Himself participates in it and initiates it as the Son in Yeshua. He is himself a son speaking back to his Father, humbly speaking “Abba, Father”, and in doing so, teaches other sons to do the same, seeking His will for their lives in spite of their flesh's circumstances.

Abba, Father - Testaments Unite

In the evening groves of Gethsemane, where the weight of eternity pressed upon trembling flesh, the New Man's voice rose from the silence—not rebellion, not resignation, but reverent submission. In that prayer, two wills were brought into alignment, and the Father's will was embodied on earth in Yeshua Messiah, who came to do the Father's will.

Mark 14:36

"Abba, Father....all things are possible for You; remove this cup from Me. Yet not what I will, but what You will"

He was alone in that moment, praying, hoping, feeling the weight and the presence of the Spirit of Glory. His brow was covered with sweat, blood rising to skin level, dripping to the ground no doubt eager to receive it in dry dust, the food of the fallen. In Gethsemane, the disciples lay asleep while Yeshua, who is called the Last Adam, prevailed. Their eyes were heavy and not just with grief, but with the weight of prophetic irony. For had they known the hour, they would not have dozed. Their slumber was not just exhaustion but it was a personal misalignment and prophetic fulfillment at the same time. A premature rest in a garden where vigilance was demanded that was yet echoed earlier in scripture in many places. The sheep would, after all, scatter when the shepherd was struck. First Adam would, after all be put in a deep sleep.

But Yeshua did not sleep. He stayed awake, stayed aligned, stayed fixed in the will of the Father. And when His sweet blood infused sweat mingled with the dirt below the ground - that same ground was reminded that man was from it, and would return to it. Yet this time His blood would be the difference, demonstrated in tiny droplets of joy by Him that would endure the cross for what was SET before him. The ground had received the first Adam in curse and mighty hunger. Now it received the last Adam in blood and a flood of revelation that this new Man who was the Last Adam, and that in a few days time the curse would be broken in resurrection.

"Abba, Father" was the cry of a Son - not orphaned, not disillusioned, but begotten and anchored and focused. Ordained with authority, feet grounded, mind in heavenly will, army of angels ready to descend on call. It was the cry

of the last Adam, speaking from the ground soaked and muddy, en route to reverse the curse brought through the first Adam's foolish maneuverings. With a fist full of mud, Yeshua was reminded of his brother's forming. So in Love, and with that cry of submission two worlds were bridged in heaven and earth, the fallen and the resurrected, the Tree of the Life from the garden and the old rugged blood-stained cross at Golgotha.

The phrase "Abba, Father" appears three times in the New Testament: once from the lips of Yeshua in Gethsemane, and twice from the apostle Paul in Romans and Galatians. But within those three invocations, a universe is restored. "Abba" is a newly born child's breath speaking, a word of trust. "Father" has become a title, legal, ordered, immutable, authoritative, informing fatherhood for generations. Together, they carry the weight of a cosmos in need of a name to follow and a hero to revere. This is not redundancy. It is a revelation of character and a sacred fusion of relationship and rule, affection and authority, the whisper of the Spirit and the decree of the King. The Son cries it forth to sanctify the way. And the Spirit cries it in us to certify our adoption to the Father. It rests atop a man, a son, a Messiah, and a Father named Yeshua.

To say "Abba, Father" in the Spirit of Yeshua is to locate oneself in a divine pattern. To remember the garden. To acknowledge the government of the heavens is to admit origin, to accept order, and to bow under blessing. And it is precisely this opportunity that the world has forgotten. We are surrounded by children who speak to no fathers and have no abbas, congregations that lead without headship, marriages that war without peace. We are living in the ruins of an abandoned architecture and the House of the Father has been desecrated as its foundation is mocked.

And perhaps you have felt it - that ache beneath the surface, the question of where you belong. You look around and see the shattered frame of fatherhood, the silence of empty rooms in abandoned homes and something in you longs to return. You would say Abba, if only you knew how to trust. You would say Father, if you knew someone worth seeing that way. If only you were sure you were still welcome and the Father was good. But take heart because the story is not finished. Even now the shadows tremble with the hint of restoration and prophetically we are almost home.

The Two Men in the garden

The Gospel of Mark records an often ignored detail not long after this prayer, near that same place, in the garden near Yeshua. As Yeshua is betrayed and arrested, a young man who is unnamed, unarmed, and wrapped only in linen flees the scene naked and unclothed as his cloak is pulled off by roman soldiers seeking to seize him as well (Mark 14:51–52). He was running up as if to throw himself at the feet of Yeshua and follow him into arrest. Instead, he feared as his perhaps little faith diminished, and he fled. His former garments left behind, he disappears into the darkness. The parallel is hard to ignore. This story has evaded a clear consensus in its meaning or implications for a long time. Sometimes it is attributed to Mark himself. While that may be the case, in One Father this story is an another anchor between the first Adam and the last Adam. It is a point of referendum where the two men choose their path, one forward in obedience and trust, and the other into nakedness and darkness, exposed and away from the presence of Yeshua.

The young man who is nameless becomes, paradoxically, a symbol of those who are near the Son, yet not yet clothed by Him. He also becomes a symbol for the first Adam, who had not walked with the Spirit and who fled from The Word naked and ashamed, hiding in the garden. He had walked with Yeshua in the garden at some point, but at a distance - not with armor or faith but with the fragile veil of self-made covering. When danger comes he naturally flees as exposed and unformed. Without a father or mother and in no way ready to lead a family as a husband. His nakedness is not only physical but it is theological and highly relatable. This is a type of the first Adam.

This moment in Mark's Gospel echoes the garden. And yet - here, the Son does not hide. Here, the last Adam presses forward, while the man beside Him flees. Only One walks fully clothed in righteousness and offers Salvation. The other will have the invitation to share in that One's victory through faith. The first Adam invites temptation, submission to untruths, and fear in shame and nakedness. The last Adam offers the way out. There the first Adam hid, yet Yeshua stood. Where the young man fled, the Son submitted to the will of the Father. One man ran, unclothed, into night; the other remained, robed in obedience to be stripped for our sake. The covering of the fig leaves are replaced with garments of the light of His righteousness.

And the man who was once ashamed may now be called a son, a son on the path to becoming a patriarch in the Faith.

For those who are led by the Spirit are sons of God. And if sons, then heirs. Not just of salvation, but of order and authority. Of legacy and a blessing to be fruitful. They are sons of name AND authority, provided from the beginning in Yeshua and the reality of prophetic patriarchy.

Romans 8:15

"For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!'"

the Spirit does not teach us to cry "King, " though Elohim is that. Nor does He begin with "Judge, " though that too is true. the Spirit places the first word of every prayer on the tongue of a child, demonstrated perfectly by his firstborn son Yeshua: "Abba, Father". the Spirit invites us then to intimacy and order in the Father.

But Yeshua came not only to redeem; He came to restore. Not merely to save souls, but to call sons home. The gospel is not merely an escape hatch from hell but it is the reconstitution of a family, the rebuilding of the Father's house upon the cornerstone of the Son Yeshua. As it is written: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matthew 16:19). These are not decorative keys. They are judicial. They imply trust. They imply an inheritance from the Father for his sons. They imply the restoration of a Kingdom that would bring the will of the father to earth, an answer to many prayers, as it is in Heaven so shall it be on earth. Only sons are given keys.

Only those who remain and who do not flee when the sword falls are entrusted with the binding and loosing that reflects Heaven's rule. These keys are not tools of control, but of covenantal government. They restore borders. They open gates. They guard what is holy and encourage what is fruitful. And all of this flows from the Father who is the firstborn Son, the firstfruits of the resurrection, the Savior of the body.

Abba Father as a two part revelation of Yeshua

Two witnesses are themed in scripture, so expect a fair bit of that in this book. Here in this utterance - Abba, Father - a convergence of tongues unfolds, a liturgical layering that spans history and nations. Aramaic breathes first: Abba, the primal sound on a child's lips, unlearned yet eternal. Then greek follows: Pater (Father), legal and liturgical, the tongue of empires and epistles. Yet behind them both stands Hebrew - Av (אב) - the root of all fathering, the seed syllable of origin, the pictographic Aleph-Bet forming the Leader(א) and House(ב): strength that shelters, authority that builds.

Even in the english word Father the weight remains. No language can escape the resonance. From every tongue, the name rises. From every shore, it is echoed. This is the name Yeshua spoke, not as a metaphor, but as a revelation of essence: "He who has seen Me has seen the Father" (John 14:9). For Yeshua did not come merely to teach about the Father - He came as the express image of His person (Hebrews 1:3). In Him, the name is enfleshed. In Him, the glory is visible.

"Abba, Father" then stretches together heaven and earth, Israel and the nations of gentiles, the breath of the prophets and the ink of the apostles. It was a multilingual coronation. A cosmic enthronement veiled in agony. The tongues of babel reversed in the groaning of a Son who would soon receive all authority in heaven and on earth (Matthew 28:18).

Philippians 2:11

"For every knee shall bow, and every tongue confess - not in one language only, but in many - that Yeshua is Lord, to the glory of the Father"

This is the heart of the Father, in the Son - not as a theological abstraction, but as a linguistic convergence, a prophetic alignment of every nation under the Name that is above every name, Yeshua. The Father is not divided. His languages are not at war. They harmonize in the flesh of the Son who was born and lived on earth among us. And every language that names Him as Father is singing the same eternal song as their nation and their tongue becomes reintegrated in the source, and divinely inspired in its expression of the Spirit of prophecy which is the testimony of Yeshua.

The book you are about to read is a journey towards this restoration in hope Yeshua soon would return and bring the promised rest as King. It begins in the garden, where fatherhood was first breathed into dust by a face bowed in trust and reverence. It passes through covenantal promises, the rise and fall of kings, the cries of prophets, and the silence between testaments. It culminates in the Incarnation, where the Word became flesh to reveal not merely power, but a prophetic plan enacted, a Kingdom come, a Will to be done. And it leads us forward into a future where every tear is wiped away by the hands of a good, good Father.

This is not a call to nostalgia. It is a call to alignment. To stand again in the place where the Son stood and inherit through Him. To cry out the words He cried. To submit where He submitted. And to receive what He alone could purchase, and that is sonship. All through Faith.

For in Yeshua, the first Adam is not discarded as the rubbish for a serpent's slop, the rotten meal of the worm's spiel. No, instead he is raised and re-clothed and restored in the Spirit of Yeshua's Righteousness. And reinstituted as the resurrected and spiritually reborn man. The man who once fell is lifted by the hands that once bore nails. And he is told to walk again and not alone, not as an orphan, but as a son of the Father full of the Spirit and the Word.

Let the Church remember her Father then. Let the sons remember their Abba, their Father. Let men rise in righteous headship. Let homes be built on the order of heaven.

Malachi 2:10

"Have we not all One Father? Hath not one Elohim created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

This is perhaps the clearest prophetic statement linking spiritual unity, covenant, and moral accountability to the confession of "One Father."

Matthew 23:9

"And call no man your father on earth, for you have one Father, who is in heaven."

Matthew 23:9

is spoken by Yeshua to confront the misuse of spiritual titles, this is a sharp return to divine origin and identity under a singular Fatherhood. It's ok to call your dad 'Father' but recognize that his fatherhood flow from the perfect Father above.

Ephesians 4:4–6

“There is one body and one Spirit - just as you were called to the one hope that belongs to your call - one Lord, one faith, one baptism, one Elohim and Father of all, who is over all and through all and in all.”

Paul's sweeping summary of Kingdom unity begins with the Spirit and culminates in the Father - above, through, and within.

John 20:17

“Go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my Elohim and your God.’”

Yeshua draws no line between His Father and ours; resurrection seals the shared identity of sonship.

Isaiah 9:6

“And His name shall be called... Everlasting Father...”

Applied to Yeshua, this links the Father-title directly to the incarnate Son and the Son links himself to the Father in Gethsemane.

John 14:9

“Whoever has seen Me has seen the Father.”

This reveals the Son as the visible image of the invisible God.

John 10:30

“I and the Father are one.”

Yeshua claims his identity and essence is unified with the Father.

Matthew 28:18

“All authority in heaven and on earth has been given to Me.”

Authority of the Father invested fully in the Son.

1 Corinthians 8:6

“Yet for us there is one God, the Father, from whom are all things
and for whom we exist...”

Paul centers the cosmos in the Father.

Chapter 1: In The Beginning

“In The Beginning” (בְּרֵאשִׁית -Bereshit) 1:1

Scripture opens with one word: *Bereshit* (בְּרֵאשִׁית) — “In the beginning.” And before it narrates creation, it announces a pattern: the end is already present in the beginning. Even the letters themselves carry a gospel-shaped testimony—Yeshua’s identity, His crucifixion, and His resurrection—etched into the first breath of the scroll. That is why John can begin his Gospel where Genesis begins: creation and redemption are not two stories, but one story under one Father (Isaiah 46:10; Revelation 22:13).

Breakdown of בְּרֵאשִׁית (*Bereshit*)

Letter	Na me	Symbol	Meaning
ב	Bet		House, family, dwelling
ר	Res h		Head, chief, first
א	Ale ph		Strength, Elohim, sacrifice
ש	Shin		Consume, destroy, press

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י	Yod		Hand, work, deed
ט	Tav	†	Covenant, mark, sign

Read together, an idea begins to emerge in light of all scripture.

“The House (Bet) of the Chief (Resh) is revealed through the Leader (Aleph) being Destroyed (Shin) by the Work (Yod) of the Covenant (Tav).”

It is a prophecy etched into the first word of scripture. A whisper of the Cross in the cadence of creation.

The Prophecy of the Cross in *Bereshit*

Significantly, the last two letters of *Bereshit* symbolically combine 'Hand' (Yod, י) and 'Cross' (Tav, ט). This visual imagery prophetically foreshadows the crucifixion of Yeshua, whose hands (י) were literally nailed to a cross (Tav). Thus, even within *Bereshit* itself, the crucifixion is symbolically embedded.

Psalm 22:16

“They pierced my hands and my feet.”

Zechariah 12:10

“They will look upon Me, whom they have pierced.”

Yeshua, the Chief (Resh), comes from the House (Bet) of Elohim. He is the Leader (Aleph), yet He is crushed (Shin) by the work (Yod) of His own hands - pierced to establish the covenant (Tav). It is a picture of the crucifixion hidden in the first word of scripture. As the nails were driven through His hands (Yod), He sealed the New Covenant (Tav) with His blood.

In this single word, *Bereshit*, we see the Son, the Sacrifice, the Creator, the Chief, and the Foundation - all revealed in seed form.

1 John 1:3–5

“All things were made through Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.”

From pictographs, hidden words, and prophetic themes, *Bereshit* encodes the entire gospel message:

Yeshua is the Creator → “Through Him, all things were made.”

Yeshua is the Firstborn (Head -**שן**) → “He is the image of the invisible Elohim.”

Yeshua is the Lamb (Destroyed for the Covenant - Shin & Tav) → “Behold, the Lamb of Elohim who takes away the sin of the world.”

Yeshua is the Hand on the Cross (**ן**+ **י**) → “They pierced My hands and feet.”

Yeshua is the Beginning and the End (Aleph-Tav) → “I am the Alpha and the Omega.”

The first word of the bible is not just about the beginning of time but is also a preconfigured prophetic declaration of Yeshua’s life and mission.

His word produces growth in the real world, on every level. So what we can take from this, is a framework for understanding scripture, for walking through the same words that generations upon generations have walked through, but this time we can take with us the Light of the world who is Yeshua. We will see as we progress, that by placing him preeminently above and prophetically in the beginning as he is, we unravel the very fabric of what we thought we knew about the prophetic arcs of scripture.

This pattern repeats through the first sentence as well, but that will have to be a chapter in a later book. For the purposes of this book, and the urgency I feel in writing it we will focus on the bigger story. I had hoped to set the tone from the beginning.

The Threefold Cord of Genesis Voice, Name, Fulfillment

In the opening breath of scripture, Genesis 1:1–2:3, we find not only a creation account, but a divine algorithm compressed, repeatable, and revelatory. This section can be roughly estimated to contain about 434 words depending on manuscripts, of which an estimated 145 are unique. This is not chaotic language but tight, purposeful coding, a linguistic genome. The Creator speaks, names, and confirms - again and again. And in this divine recursion, three words dominate the pattern like pillars:

1. וַיֹּאמֶר (wayyō' mer)
 - **“And He said”**
 - Used 10x in 7 Days
2. אֱלֹהִים (’ēlōhīm)
 - **“Elohim”**
 - Used 9x in 7 Days
3. וַיְהִי (wayəhī)
 - **“And it was”**
 - Used 8x in 7 Days

These aren’t just verbs - they are strands. Together they form a threefold cord, braided into the structure of creation itself and echoing the threefold breakout of *Bereshit* in the beginning. Ecclesiastes 4:12 reminds us, “A cord of three strands is not quickly broken.” And in Genesis, this cord is not only unbreakable - it is foundational. It is the spiritual wiring of the universe.

Let us examine each strand, not merely in translation, but in pictographic Hebrew, where every letter is a glyph, and every glyph a divine symbol.

וַיֹּאמֶר (Wayyō' mer) - "And He Said" -Pronounced

Letters: Vav (ו), Yod (י), Aleph (א), Mem (מ), Resh (ר)

Vav (ו): Nail -connection, joining heaven and earth

Yod (י): Hand -work, authority

Aleph (א): Ox head -strength, headship, Elohim

Mem (מ): Water -chaos, life, abundance

Resh (ר): Head -first, chief, ruling one

Interpretation: The nail secures the hand of the strong leader over the waters as the head.

This is the image of divine authority speaking into chaos. It is the Head of the house (Resh, Aleph), stretching forth His hand (Yod), fastening heaven and earth with a nail (Vav), commanding waters (Mem) to yield to order. Every "wayyō'mer" is a spiritual hammer stroke, driving a peg into creation's tent. This is Yeshua, the Word, speaking and not just once, but ten times. Ten as the number of completion, of fullness. The Father speaks - He declares dominion over time, space, and beyond.

אֱלֹהִים ('ēlōhîm) - "Elohim" -Titled

Letters: Aleph (א), Lamed (ל), He (ה), Yod (י), Mem (מ)

Aleph (א): Ox head -strength, authority, Elohim

Lamed (ל): Staff -teaching, leadership, shepherding

He (ה): Window -revelation, breath, spirit

Yod (י): Hand -action, creation, power

Mem (מ): Water -life, chaos, movement

Interpretation: The strong leader guides with the staff, revealing the hand over the waters.

Here we meet the Shepherd-King. The Bridegroom coming. Aleph leads, Lamed teaches, He reveals. This is not just "Elohim" as a concept, but a structured name that implies function and hierarchy. A leader who governs by guiding. A breath that reveals His work. A hand that subdues the deep. Elohim contains multiplicity-in-unity as the very principle developed throughout scripture, where headship and structured plurality manifest in both divine and earthly structures. This is the Father speaking with authority, a plurality under one Head - an image mirrored in the patriarchs.

וְהָיָא (Wayəhî) - "And It Was" -Accomplished

Letters: Vav (ו), Yod (י), He (ה), Yod (י)

Vav (ו): Nail -secure, link

Yod (י): Hand -work, action

He (ה): Window -behold, reveal

Yod (י): Again -action confirmed

Interpretation: The nail secures the hand, revealing the hand's work.

Wayəhî is a response. It is the announcement of the fulfillment of the creation in Yeshua. It is creation obeying and responding finally. The Word has gone forth (wayyō' mer), the Name has ruled ('ēlōhîm), and now the world aligns. The repetition of Yod - twice - is profound as two hands confirming one action. Perhaps this reflects the two hands of Yeshua on the cross, confirming the Father's will, or the two hands folded in prayer and submission. The nail (Vav) doesn't just bind but it completes the connection between command and response. Wayəhî is the obedient echo of a sovereign voice.

Voice, Name, Fulfillment

Put together, these form a divine operating system of the Heavens and Earth.

Wayyō' mer (He Speaks) - The Declaration

'ēlōhîm (The Name) - The Authorization

Wayəhî (It Was) - The Mobilization

This is not mere poetry. This is prophetic infrastructure. This is the headship cycle being established as the Father initiates, the Son embodies, and creation responds.

The Glory of Elohim functions like a robe of light - repelling darkness hiding in chaos, preserving order through glory. That theme is mirrored here. Each of these words interacts with mem (waters), which represents chaos and

life. But in every case, chaos submits - not by force, but by command and authority and fulfillment.

It is liturgical design, an opening chorus where the Son enacts the will of the Father, and the Spirit breathes it into motion. It's headship, fulfilled. Not hierarchy for control, but for fruitful release. This is the DNA of creation, and the model for every house of light that comes after.

This is the tent being stretched out.
The nail hammered.
The home is set in order.

Chapter 2: The Kingdom of Light and lights

The Orbit of the Holy

He does not pull me
like planets are pulled.
He sends.
And in sending,
He holds.
I move because He breathed in me.
I stay because He named me.
I circle not out of bondage,
but out of blessing.
His righteous push,
His pulling wind.
This is not gravity—
this is glory.
Here, in Him.

The kind that repels to protect,
yet surrounds to sustain.
A everlasting central flame,
unapproachable in essence,
yet mirrored in every lampstand,
every star,
and every father
who learns how to burn
without consuming.

the Spirit does not grasp
it guides.
it moves with me,
a wind with memory,
reminding me how to stay close
without crashing.

Every orbit is a song
about order.

About reverence.
 About the holy art.
 The distance that binds
 through space and time.
 I am set in my ways,
 He gave me this space
 not to forget Him,
 To protect me,
 As I go, set in my circuit.

He gave me space
 to find the rhythm
 where love becomes light,
 and light becomes law,
 and law becomes life to men
 bound in orbit to him by faith.

So I am compelled by wind to center
 and to align.
 I do not fall -I revolve.
 Because He is center,
 and I am a son,
 and this...
 this is the joy of holy tension
 set by Him.

Genesis 1:3 – “And Elohim said, ‘Let there be light.’”

In the theater of creation, this is the first spoken Word of Scripture: a decree that pierces the formless void and establishes a perpetual illumination. Before man is formed, before land is gathered, there is light—but not the sun. This is the uncreated Light: the radiance of the Son before He is revealed in flesh (John 1:4–5), the first breaking-in of Messiah’s testimony over the waters.

What Elohim calls into being here is not merely photons. It is order, pattern, and purpose—the first Kingdom boundary line drawn through

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chaos. The Word shines, and darkness is not treated as equal competition; it is displaced. Light becomes a domain, and creation begins to take its shape.

The Hebrew word for light, **אור** (or), begins with Aleph (**א**) -symbol of Elohim, the origin. It ends in Resh (**ר**) -the Head who is established in Yeshua. This light originates from the Head and shines outward, illuminating all things around it. The middle letter, Vav (**ו**), is the hook, the connector between Heaven and Earth. This is Word of Elohim we can read, it's an open book to us.

Matthew 4:16

“The people dwelling in darkness have seen a great light.”

2 Corinthians 4:6

“Elohim, who said, ‘Let light shine out of darkness,’ has shone in our hearts...”

This is no mere illumination; this is the spiritual essence of Messiah piercing a realm of darkness. Yeshua shines, woven into the first blaze of light.

“The people dwelling in darkness have seen a great light” (Matthew 4:16).

“Elohim, who said, ‘Let light shine out of darkness,’ has shone in our hearts” (2 Corinthians 4:6).

The Kingdom of Light rises before the kingdom of men, and this is no small thing. Every gift man will receive including dominion and blessing, the Tree of Life and the Word of God, it all hangs on this light. We don't meet mankind here, not yet. We meet his hope. The Word precedes the dust. The vision precedes the substance, the prophecy precedes the perfect proliferation.

Then, on Day 2, the curtain lifts higher, another peg is set in the canopy of starry capitulation. “And Elohim set them in the firmament of heaven to give light upon the earth” (Genesis 1:17). The heavens unfurl in a tapestry of order and the lights are not flung or captured but are carefully positioned in prophetic declaration. This is no random toss of stars. It's a seeding of

purpose, a marking of time, a covenant in motion. Not chaos, but design misunderstood. These lights are stones in a crown, each placed with intent, each orbiting in testimony to a Glory too holy to touch.

Men peer into the skies we call space and see disorder in a “multi-galaxy system” that defies their current physics models with math too complicated to trace their idols in time and space. A universe of divine order is a splattered galactic display off the tip of the artist's brush to them and is thus seeded with the random. It is less than to them because there is no artist at all. The art they claim is random, without order.

In reality the stars and planets and all of space is deeply set so its very creation holds the keys! How ironic, how untidy, how without order it is that in modern man's physics two bodies will dance predictably being bound by gravity's pull in infinite rotation. Add a third celestial body, even the size of a pebble, and the current system of physics unravels in finite amounts of time as equations falter and chaos looms. Supercomputers can't predict the paths, quantum computers and AI experts will fail and instead seek to reinvent physics. In the current model, objects always crash into each other in destruction, given enough time and space and the presence of more than two objects. They patch it with “dark matter,” an invisible fix, but the heavens still hold together, and the galaxies keep their testimony, but why?

Because the stars aren't juggled but they're set. Not by mass alone, but by the Spirit who hovered over the deep (Genesis 1:2). The Spirit is the wind and the breath that guides us inward toward the testimony of Yeshua. Gravity tugs, destabilizes, and seeks singularity with its orbiters; the Spirit directs, sustains and seeks unity with His family. Each body orbits not in a tangle of forces of comingled attraction, but in radial devotion to a center, and the Glory (*kavod*) (כבוד) of YHWH is pushing out from the center.

This *kavod* isn't beauty or flash or temporal. It's mass, density, presence and weight that anchors an eternal being. A covering that nails the structure shut in the end. When it fills the tabernacle, Moses steps back (Exodus 40:35). On Sinai, it blazes, repelling all but the called (Exodus 24:17). In Isaiah's vision, it shakes the temple (Isaiah 6:3–4). This isn't a black hole, consuming light, or devouring reality in infinite crush. It's a glorious unity, radiating outward in holiness so dense it pushes us out. Unapproachable yet

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always willing to be approached. Loving those that do seek, in faith. The stars don't collapse; they circle, held at distance by a center too pure, blown and guided back to the center by a wind too wise that searches all things.

Here's the shift as physics stumbles and scripture stands. The lights are set for holy days - appointments, seasons of the soul and of the creation in time. Time itself that is carved by their circuits declares glory and not random chance. "The heavens declare the glory of Elohim" (Psalm 19:1), not with heat or pull, but with motion. The sun strides as a bridegroom, joyful in his course (Psalm 19:5), orbiting a throne no mass can claim. Men see black holes, plural and chaotic, swallowing the dust of galaxies past in horrifying display. Scripture sees one glorious bright center - one single Glory, one Head, one Father of all. "There is one Elohim and Father of all, who is over all and through all and in all" (Ephesians 4:6). And "In Him all things hold together" (Colossians 1:17).

And who radiates this glory? The Lamb, Yeshua, the lamp of the New Jerusalem (Revelation 21:23). The Father's light, unapproachable (1 Timothy 6:16), shines through the Son, mediated by the Spirit. The heavens need no sun or moon - not because they vanish, but because the original light, spoken on Day 1, reigns on Day 2 from his victory on the Day 3, ordering all under one Head. This is patriarchal headship in the cosmos: one center repels, the Spirit attracts and orients the called, and sets the dance of creation spinning around the glory of Yeshua who is planted as the prophetic core.

So it is on Day 2: a kingdom of lights under one Light, a structure of orbits under one Glory. Chaos is a lie; order is the truth. The stars don't drift and spin - they testify. The heavens don't fall - they proclaim. And as this 2nd day closes from evening to morning, the stage is set: a foundation of light and headship, waiting for the earth to rise, for seeds to sprout, for a greater dominion to dawn. The Word has spoken, the Spirit has moved, and the Father stands ready - forever the center, forever the Risen King - in Word and in Deed proclaiming "It is finished!".

Set in the Firmament

Every orbital body is **set**—not flung, not captured, not left to randomness. From the beginning, Genesis speaks in the language of placement: the lights are set like stones in a crown, like candles on a menorah.

Their location is deliberate. Their light is distributed with purpose. Their movement is not chaotic combat; it is patterned testimony—each body appointed to orbit around a center.

And at the center is not mere mass, but *kavod*—the manifest weight of YHWH’s glory. Holiness does not behave like decay; it orders. It establishes reverent distance, then draws near by mediation. Like the Ark in the Holy of Holies, the center is not handled. It repels what cannot stand, yet through mercy it gathers what is being restored. This is not chaos; it is containment by glory.

And so begins the cosmic dance. Yet here is the mystery: our best models often cannot account for the stability and endurance of this dance under the assumptions we have inherited.

Scripture gives us a different kind of governing principle: **the Spirit**. In the beginning, the Spirit hovered over the face of the deep. The word is *ruach*—wind, breath. Not mass, not matter, but directed movement. Gravity pulls toward collapse; the Spirit guides toward order. The Spirit does not grasp; He leads. He guards. He acts like wind at your back—directional, sustaining, and purposeful.

In this model, orbits are not maintained by chaotic negotiation between many bodies, but by a **relational orbit**: each body set around a holy center and sustained by the Spirit who guides, searches, and keeps what is appointed in its place. The orbit is not triangulation; it is **one-to-one alignment**—each body relating to the center first. Each has its own “oil,” its own stewardship of distance, and its own appointed motion. All are held in reverent spacing by holiness—and drawn near by Word and Spirit.

So we profess that He was setting the times. The moedim. The appointments. The seasons of the soul. And in doing so, He was anchoring the unfolding of prophetic history to a mathematical reality in which every orbital path points forever to the one place no body else may go: the glory at the center.

This changes everything as it means time itself - measured by the revolutions of these “set” bodies - is a testimony to the Word’s glory. It means physics is prophecy in motion. It means the heavens truly declare the glory of Elohim, not by their heat or by their pull - but by their orbit and absolute positioning in relation to Him in time and space.

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And it means our old physics must yield to a new understanding - one revealed in scripture as seen in the heavens. It means we must humbly approach Him in the Spirit to grow and be nourished.

Glory, Weight, and Relational Cosmology

Glory in Hebrew: כָּבוֹד (*kavod*)

kavod (כָּבוֹד) is the Hebrew word most often translated “glory,” but it does not begin in sparkle or spectacle. At its root it means **weight**—heaviness, substance, density. It is a word of presence, not appearance. Not ornamental, but structural. *kavod* does not float; it **anchors**. It defines space simply by existing, like a mountain defines a valley, or a cornerstone sets the alignment of an entire house.

Its letters unfold the role it plays:

Kaph (כ) — open palm: blessing, covering, receiving.

Bet (ב) — house: dwelling, family structure.

Vav (ו) — nail/hook: bond that secures.

Dalet (ד) — door: threshold, passage.

Together: the hand securing the house at the door. Glory seals the house of God. It is the hinge of the holy—the unseen density that holds the order of heaven and earth in place.

The First Witness: Glory at the Center

“The appearance of the glory of YHWH was like a devouring fire on the top of the mountain” (Exodus 24:17).

This is the first image of *kavod*: unapproachable, blazing, consuming. Moses alone dares to ascend, and even then, only partway, and only by command. The glory does not beckon; it warns. When the cloud of YHWH covered the tent of meeting and filled the tabernacle, “Moses was not able to enter” (Exodus 40:34–35). The glory arrived - not as a breeze or a whisper, but as a *weight* that forbade access. It was not a spiritual atmosphere. It was a divine mass that displaced everything else.

In Isaiah’s vision, the seraphim cry out, “Holy, holy, holy is YHWH of Hosts; the whole earth is full of His glory!” (Isaiah 6:3–4). It is not beauty they declare, but holiness -*set-apart-ness*. And as they speak, the very

foundations shake. *kavod* is not gentle. It is tectonic. It disrupts. It destabilizes. It causes the thresholds to tremble. It is too much presence for the space to contain.

Ezekiel records, “The glory of YHWH rose from the cherub to the threshold of the house, and the house was filled with the cloud...” (Ezekiel 10:4). The glory moves and it flows. It commands its own atmosphere. But even as it moves, it never loses its density and it does not settle like dust; it saturates like smoke and asserts like thunder.

In all of these, glory is defined by distance. It is fire from the summit, a cloud no man can enter, a voice too loud to bear. *kavod*, in its rawest form, is not indwelling - it is repelling.

The Second Witness: Glory Revealed and Shared

Something changes—not in the nature of glory, but in the way glory is approached.

“And the Word became flesh and dwelt among us, and we have seen His glory...” (John 1:14).

This is not poetic allegory. This is *kavod*—now veiled in flesh. For the first time since Eden, glory walks among us: not only on mountaintops and behind veils, but in the steps of a man. The glory has not diminished; it has been **mediated**. Glory in a body—speaking, touching, weeping, healing, sharing—and ruling as King.

Yeshua does not merely reflect divine light; He radiates it from within. “He is the radiance of the glory of Elohim and the exact imprint of His nature” (Hebrews 1:3). The radiance does not consume because it is carried through mercy. He is the only one who can pass through the center and return—the only one who can bear *kavod* without being destroyed.

And in Him, the unimaginable occurs: the glory that orders the cosmos makes a home within it. “The glory that You have given Me I have given to them...” (John 17:22–23). Glory is no longer only the fire that keeps us back; it becomes the fire that **joins**. The same *kavod* that filled the tabernacle now fills the believer: “We have this treasure in jars of clay” (2 Corinthians 4:7). The container changed; the content did not. The weight remains—and in Him, we are home.

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“If children, then heirs - heirs of Elohim and joint-heirs with Messiah... that we may be glorified together” (Romans 8:17). The inheritance of sonship is not merely adoption - it is participation in *kavod*. Glory no longer surrounds us; it indwells us. “Messiah in you, the hope of glory” (Colossians 1:27). This is not metaphor. This is mass transfer.

Where once Moses could not enter the cloud, now we are the cloud. Where once only the High Priest could step behind the veil once a year, now the veil is torn - and we *are* the temple. The center no longer repels. the Spirit now works in pushing us inward. The glory that once filled the tabernacle has not diminished. It has multiplied. We are being “transformed into the same image from glory to glory” (2 Corinthians 3:18). The weight increases, the shape sharpens, the likeness brightens, but we remain centered on that Glory, exactly where the Spirit wants us, and knows we need to be.

kavod has not changed. We have as we have trusted in Faith and the Glory that is Yeshua at the center. And in the Spirit of Yeshua, the unapproachable fire becomes a Father's embrace as his Torah and Spirit live in our hearts. And outside Messiah, we dance in unison in our cosmic positioning, set by One Father who's unapproachable Glory shines on us all in orbit.

The Biblical Structure of Glory Centered Cosmology

Let's now seal the model with a final scriptural structure, built around three axes we find in scripture.

The Glory Repels

“Then the glory of the Lord departed from the threshold of the temple...” (Ezek. 10:18)

“The glory of the Lord went up from the cherub...” (Ezek. 11:22–23)

“So that He might make known the riches of His glory upon vessels of mercy...” (Rom. 9:23)

Glory moves outward and upward from source, always. The implications of this on him descending from heaven, to hell, and then rising again cannot

be understated. Dominion was given by his Glory over all realms. This is why He said, “No one has ascended, except him who descended.” It is because He is the only one that has done it from the true top, to the true bottom, and back to the true top again, and is now set and shining giving light in all directions.

The Spirit Governs Motion

“the Spirit of Elohim was hovering over the waters.” (Gen. 1:2)

“You gave Your good Spirit to instruct them.” (Neh. 9:20)

“The wind blows where it wills...” (John 3:8)

the Spirit is directional wind, not force. He adjusts orbits, governs relationship, and sustains proximity to the center in consideration of all other orbiting objects. One Spirit lives in all believers as the Father in Yeshua Messiah.

Messiah Makes Entry Possible

Hebrews 10:19

“We have confidence to enter the holy places by the blood of Jesus...”

John 14:6

“No one comes to the Father except through Me.”

Heb. 1:3

“He is the radiance of the glory of Elohim...”

Messiah does not reduce glory - He mediates it. He is the only body capable of entering and returning from the center. He is the pathway through the glory, the ark, the veil, and the door (John 10:9).

The woman is the glory of man

What does that mean?

Paul is not merely making a cultural observation here—he is revealing a relational order of manifestation.

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God (YHWH) is unseeable light—glory at rest, the source. Next comes Yeshua who in His flesh is the visible *kavod* (כְּבוֹד)—the manifested glory of God (John 1:14; Hebrews 1:3). Then the Man (Ish, אִישׁ) who bears representation of Yeshua in his home is called to *embody* that glory—he receives it and bears it in structure, order, obedience. Finally we see Woman (*isha*, אִשָּׁה) who is then the amplified return of that glory, reflected back to the man in beauty, fruitfulness, and relational radiance. She is not the *origin* of glory—she is its recipient.

So now we have a household order in which glory does not cling—it radiates outward like an everlasting light. The Spirit (רוּחַ / *ruach*) then moves within that space to draw hearts back into relational orbit.

YHWH radiates glory → Yeshua is the expressed glory of God

John 1:14

“The Word became flesh and dwelt among us, and we have seen His glory...”

Yeshua is the visible structure of *kavod*—truth, love, and dominion carried in a body. He doesn’t orbit confusion. He speaks plainly, gives freely, and leaves when rejected. *He is the masculine push.*

Yeshua forms man → man is the glory of Yeshua

When man walks in the order Yeshua modeled (headship, obedience, fruitfulness), he reflects Yeshua’s nature to the earth. Not just in words, but in household, decisions, labor, and love.

This is why you wrote that man is not the endpoint—he is the restorer of seed. He doesn’t just obey; he builds. He governs the household like Yeshua governs the Church: not to dominate, but to sanctify it.

Man builds household → woman becomes the glory of man

Now the final reflection comes. The woman—who receives from the man’s structure, breath, and sacrifice—becomes his *visible kavod*. Like Eve drawn from Adam’s side, she is formed from order, not chaos. Her beauty, loyalty, love, and children become the evidence of their fruitfulness.

She reflects him, but not in duplication. She reflects him like the moon reflects the sun—not in essence, but in visible light and in felt presence.

This is why, in a patriarchal framework, polygyny does not dilute glory—it magnifies it. Multiple women, rightly led, multiply the man’s *kevod* without threatening it—so long as his center remains anchored in Yeshua and those women remain in unified Spirit to their husband.

Glory Is a Pattern of Descent and Return

The glory flows like this:

YHWH (unseen)

↓

Yeshua (glory of God, pushes out)

↓

Man (glory of Yeshua, bears weight and structure)

↓

Woman (glory of man, reflects back fruit and presence)

↓

Children and Household (glory of woman, generational orbit)

Each level descends in authority but increases in relational potential, which is quite beautiful. And each level is meant to return that glory upward in honor and obedience. That’s the loop—the orbit of honorable and loving family structure.

So when Paul says “*the woman is the glory of the man*”, he is not praising beauty alone—he is identifying her as the visible confirmation of the man’s alignment with heaven.

If she is chaotic, withdrawn, or dishonoring—it is often because his orbit is off, or she refuses to stabilize in it. If she is radiant, soft, devoted—it is because she is orbiting a man who orbits the Lamb.

Glory must push outward in order for the object of it’s repulsion to return in Spirit. Then the full Glory may be shared.

And that is the resonance of One Father on display in light.

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One source. Many reflections. One order. Many orbits. One love.
Many lights.

The Bridegroom, the Circuit, and the Light of Glory

Psalm 19:1–6

“The heavens declare the glory of Elohim, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard. Their measuring line goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun, which comes out like a bridegroom leaving his chamber, and like a strong man, runs its course with joy. Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.”

Psalm 19 opens with a cosmic declaration: the heavens themselves are speaking. But it is not noise - they are declaring glory. The *kavod*. Not gravitational weight, but glorious density. The kind that defines order by holiness, not mass, a real felt presence. The kind that radiates from a center so bright, so holy, that even the stars must hold their position in reverence and seek cover in faith and Spirit.

“Their measuring line goes out...”

The Hebrew word here (**דִּיּוֹר**) is about measurement, extension, boundary. The stars are not singing - they are marking. They are measuring orbit around something greater than themselves. The orbit is not their doing. It is their response. Then we arrive at the image that unlocks the whole Psalm:

“In them he has set a tent for the sun, which comes out like a bridegroom leaving his chamber...”

This is the exact language embedded into biblical orbital theology. The sun is not an object of power - it is a bridegroom. Its radiance is relational. Its circuit is not gravitational - it is covenantal joy. All locked in orbit by holiness, faith, and Spirit.

“...and like a strong man, runs its course with joy.”

The bridegroom does not move because he is pushed or pulled. He moves because of delight. Because of appointment. Because of design. This is not physics. This is prophecy in motion. The bridegroom is the glory, we are set relative to Him.

It is a model of Yeshua Himself - the radiant center, the husband of the assembly, whose light reaches the nations, whose circuit cannot be interrupted, and whose presence must be managed in Spirit, not collapsed into in singularity.

“Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.”

This final line tells us what gravity cannot: glory reaches all, but not all can touch it. It is not attraction that defines this system - it is exposure. Relational distance. Covenantal access in time and space and Spirit.

The sun here is not an idol of power, but a symbol of structured movement around a veiled glory. It is a messianic metaphor. A marital circuit. A set path for one who goes out in joy and returns in splendor. A heavenly declaration of a Savior born and resurrected again.

The Prophetic Circuit

Psalm 19 gives us a map to peer into the cosmic glory.

The heavens declare glory, not gravity (v.1)
 Structure and measurement, not noise and chaos (v.2–4)
 A central light, likened to a bridegroom (v.5)
 A joyful course, not one of random gravitational drift (v.5–6)
 Relational exposure, not mutual collapse (v.6)

What we are shown is orbit as a covenant and not a pull to singularity, but a path to righteous alignment. It again isn't a collapse, but chamber and return.
 It's not attraction, but Spirit-mediated relationship with the center as Glorious and esteemed.

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The Bridegroom is not the sun but He is the one for whom the sun runs its course. The sun is patterned after Him, as all creation is.

Just as the stars are set in the firmament, the sun is “set in a tent.” The bridegroom leaves his chamber, but always returns. The chamber is the Holy Place. The tent is the Tabernacle. And the light, once sent, now radiates in a circuit of order that testifies of the true center.

Psalms 19 is not just poetic but is also cosmological. It affirms everything being built. That glory and not mass, it is what the heavens testify too in time and space. That order and not chaos govern orbit. That the sun’s circuit is a pattern of relational joy, not gravitational accident and random consolidation and that the center is veiled, not collapsed in singularity. That Yeshua is the Bridegroom whose circuit is to go out in light and return in glory

This is not just a Psalm but it is also a prophetic cosmological blueprint that shows the Kingdom of Light is not just filled with an array of lights. It is ruled by One Light, and ordered by One Glory, who shines through the Bridegroom Yeshua amid a heavenly host in orbit.

One Light.
One Spirit.
One Body.
One Head.
One Savior.
One Father.
One Messiah.
One Bridegroom.
One Glory forevermore.

Chapter 3: The Third Day

We saw the prophecy of Yeshua in the first written word—*Bereshit*. We heard the glory of Yeshua in the first spoken word—light, *or*. And now we will see the gospel of Yeshua in the first prophetic seed of the Third Day.

The Seed of Life in The Third Day

I planted a seed
 In my fervent youth,
 down, where the abundant streams flow.
 In a secret place, with living water.
 There, I planted a seed.
 Moved by the touch of virgin faith,
 deep where the ground meets the rising water,
 and from within the center of this earth of soil
 there vitality ensues.
 There, I planted a seed,
 a purposeful sough,
 in the depths of those woods
 where an innocent sincerity drives
 a new-born life towards the sky.
 There, I planted a seed.
 Time has passed,
 in lost memories and new-birthed dreams,
 leaving me lost between
 nostalgia and mystery,
 yet, I remember a stream.
 Yes, there I planted a seed.

The sun has risen on this wanderer's path,
 such a scorching inferno in the sky,
 relentless pounding on a cursed ground,
 here, I walk through fire...

Still, I planted a seed
 sown with faith and
 nourished with love,
 and though I walk through this blaze,
 I will not be burned.

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More seasons have come and gone,
like a shooting star, in and out of sight.
Time has changed things, time has aged life.
My heart cries, “Oh, though the world fades away,
though the times they will change,
truth holds on.”

I planted a seed, a seed in the soil of truth,
down by the riverbed of life...
there I knew what I had to do.
Such a passionate response from a sincere youth.
The land was lush and the water pure...
I planted a seed so deep as to never be removed.

And now... all has wavered,
I barely remember who I was in those days,
amidst the desert, in this gloom.
Still, I remember I planted a seed.
I planted a seed where I poured my faith,
and now... I wait for its bloom.

The Seed Descends

John 3:13–17

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

This “seed” is carried through the script in more ways than one. We traced it in the opening letters of Genesis 1, and we saw it in the first light on Day 1. We then saw it set in the firmament on Day 2—heavenly host arranged in glorious display.

Now, in natural order, we come to the Third Day and find Yeshua there as well—Elohim prophetically preconfigured in His own Word. “Then Elohim said, ‘Let the earth sprout vegetation...’ ... And there was evening and there was morning, a third day” (Genesis 1:11–13).

The Third Day is also the first day where Elohim declares “it was good” **twice** (Genesis 1:10, 12): a double witness tied to fruitfulness and renewal—the first “double good.”

And the prophetic depth goes further. The Hebrew word for “third” is **שְׁלִישִׁי** (*shlishi*). Within it, the root letters you highlight—threads that echo the Name and the salvation narrative—are embedded in the very term that marks the day. In other words: the Third Day is not only a timestamp in the story; it is a **sign** written into the script.

Let that sink in: the Third Day carries “seed” language in the earth, and it carries “burial-and-life” language in the text. Resurrection is not an arbitrary assignment; it is woven into the fabric of the Word. The Third Day was always a prophetic pattern pointing forward to Messiah—and seeing that pattern rooted in creation itself strengthens faith by showing that Elohim’s ways were established from the beginning, far above our ways.

Yeshua Himself repeatedly prophesied that He would rise on the third day, aligning His resurrection with this foundational creation pattern.

Matthew 16:21

“From that time Yeshua began to show His disciples that He must go to Jerusalem... be killed, and be raised up on the third day.”

Luke 24:46

“Thus it is written, that Messiah would suffer and rise again from the dead on the third day.”

But why the third day? On Day 3 of creation, life emerges from the ground - just as Yeshua would rise from the grave. Yeshua describes His own death and resurrection through the imagery of a seed. He frequently relates to the imagery in his planted stories in Genesis 1 and 2.

John 12:24

“Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”

He was planted in the earth like a seed, buried in death, and resurrected to bring forth new life. The double blessing in Genesis 1:10, 12 reflects the blessing of resurrection, where what was dead is brought to life and multiplies in blessings. It's a prophetic foreshadowing that first he sees Yeshua's

resurrection as good as the Head, and next he sees the faithful resurrected in Him as good as well. We have in beautiful display a picture of Messiah and the congregation being resurrected with Him on the third day. A picture that tells us prophetically and assuredly he will not lose even 1 the Father has given Him.

This is not a mere coincidence but instead is a deliberate design. The resurrection of Yeshua was present from the third day of scripture, embedded in the very structure of creation.

For many years, I continue to believe that Yeshua came in the flesh, was crucified, buried, and rose again on the third day. Now, learning these deeper connections has strengthened my faith even more. We have a wonderful Elohim who wrote the plan of salvation into the very fabric of creation In His Word, long before the fall of mankind in Genesis 3.

In a sense, He was buried in the text, waiting to be revealed. And now, through deeper study, He has been resurrected in our understanding from the seed of Yeshua. This realization mirrors our own faith journey where at first the truth is hidden, but as we seek it is revealed.

The Third Day as the Creation of the Earth and Establishment of Yeshua's Authority in Heaven

For any of the book beyond this point to make sense, you will have to reconcile with a core belief you might not have dealt with yet. That belief is that YHWH Elohim is the person of Yeshua. So how can we know for certain that YHWH Elohim, the God who forms Adam and walks in the garden, is the very same as Yeshua, who was born in Bethlehem, crucified, and raised from the dead? Scripture leaves us no room for doubt if we let the Word interpret itself. YHWH Elohim is not a distant deity or a lesser emanation but He is the visible, personal manifestation of Elohim. Throughout the Hebrew Bible, it is YHWH who appears to Abraham, wrestles with Jacob, and speaks face-to-face with Moses as a man speaks to his friend (Exodus 33:11, KJV). This personal presence is always singular, always holy, always the God of covenant.

But the fullness of this mystery is revealed in the New Covenant “And the Word was made flesh, and dwelt among us...” (John 1:14, KJV). John does not say a new being was created, but that the same Eternal Word who was with God and was God (John 1:1) became flesh as Yeshua. In John 8:58, Yeshua Himself declares, “Before Abraham was, I am.” He claims not just existence before Abraham, but uses the divine name given to Moses at the burning bush (Exodus 3:14, “I AM THAT I AM”). Paul affirms this in Colossians 2:9: “For in him dwelleth all the fulness of the Godhead bodily.” There is no second-class god, no lower emanation. In reality Yeshua is the visible face, the hands, the heart of YHWH Elohim made manifest in time. Yeshua is YHWH.

When Yeshua walks on water, commands the storm, forgives sins, and receives worship, He is not acting as a mere prophet but as the One who formed Adam, gave the Torah, and revealed His glory to Moses. To see Yeshua is to see YHWH Himself in the flesh. No veil, no substitute. As Isaiah prophesied, “Behold, your God...he will come and save you” (Isaiah 35:4, KJV), and as Thomas confessed when he touched the risen Messiah, “My Lord and my God” (John 20:28, KJV). In the mystery of YHWH Elohim and Yeshua, heaven and earth are reconciled—the ancient promise walks among us, not as another, but as the One and only God who is faithful to every covenant.

When the Seed Meets the Name: The Birth of Yeshua from YHWH

The Name YHWH, spelled in Hebrew as Yod (י), Hey (ה), Vav (ו), Hey (ה), is not just a collection of ancient letters. As this book is showing, it is also a prophetic code, pulsing with the promise of redemption and the unity of heaven and earth. Every letter is chosen by design, each one a living symbol revealing the very heart of God’s salvation plan. Within these four letters, we see the architecture of creation, the breath of the Spirit, the binding power of covenant, and the secret of restoration itself. This is the original Name, written by the hand of God, waiting to be unveiled in the fullness of time through the mystery of Yeshua.

Yod stands for the hand, the creative work of God.

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Hey symbolizes breath or Spirit, the divine life and presence.

Vav is the nail, a sign of connection or joining.

The final Hey once again represents breath or Spirit.

The name Yeshua, which is the Hebrew name for Yeshua, is spelled Yod (י), Shin (ש), Vav (ו), Ayin (א). To see how Yeshua is hidden within the divine Name, we have to notice how the letters shift:

The first Yod (י) remains the same, carrying over the meaning of God's hand or power at the very beginning of both names.

The first Hey (ה), which represents the Spirit or breath, is replaced by Shin (ש), the pictograph of fire, teeth, or the seed. Shin represents the Word, the consuming fire of God, or the seed of promise sown into the world IN the Spirit.

The Vav (ו), meaning nail or connection, stays unchanged, still tying together heaven and earth, Spirit and body.

The final Hey (ה), the second breath or Spirit, is replaced by Ayin (א), which means eye, vision, or the act of seeing and experiencing. Ayin stands for revelation, opening, and manifestation.

So, the transition is specific:

Yod (י) → Yod (י)

Hey (ה) → Shin (ש)

Vav (ו) → Vav (ו)

Hey (ה) → Ayin (א)

Only the Yod and the Vav remain unchanged. These two letters are not just placeholders; they are pillars of the divine pattern. The **Yod** is the hand as the creative power and authority of God while the **Vav** is the nail or connector, symbolizing the joining of heaven and earth, the eternal link between Creator

and creation. In the journey from YHWH to Yeshua, every other letter is transformed, yet the hand and the nail endure. This is not an accident. It is the Spirit's way of proclaiming that God's power (Yod) and His plan to connect with us (Vav) are unshakable, the foundation of redemption. In the story of Yeshua, these are the very realities made flesh: the hand of God reaching out to save, and the nail that binds the covenant forever. The unchanged Yod and Vav proclaim that from beginning to end, the Author and the Connector remain, guiding every transformation until redemption is complete.

But there is another layer in the ancient scribal tradition: sometimes the Name of YHWH is abbreviated as a double-Yod ("), two hands or two creative acts, which symbolize both the power of God and the unity between Father and Son. The double-Yod also points to the idea that what is "two" is brought together as "one" in Messiah. When Yeshua says, "I and my Father are one" (John 10:30), He is speaking directly to this unity that is hidden in the Name.

The double-Yod (") tradition seen in scribal practices hints at this mystery: what was "two" is made "one" in the Messiah. Just as Yeshua prayed "that they all may be one; as thou, Father, art in me, and I in thee" (John 17:21, KJV), so the Name is fulfilled when the fullness of YHWH dwells bodily in Yeshua.

In the prophetic sense, when we see the Name shift from YHWH to Yeshua, the two Yods are merged into a single Yod at the head of Yeshua's name. This is not just a grammatical change; it represents the unity of the Father's works and the Son's manifestation in the world in two hands and two wills working as one Will of the Father. Messiah fulfills the Father's Will perfectly.

Now, the Hey, the Spirit or breath, is not discarded but transformed. The first Hey gives way to Shin, so the Spirit brings forth the Word as seed and fire. The second Hey becomes Ayin, so that breath now brings vision and revelation and the ability for humanity to see what was previously hidden.

The Vav, the nail, is crucial. It remains in both names, signifying the connection between God and humanity. In the story of Yeshua, this is the

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very connection that is established through the cross, the “nail” that binds heaven and earth together in the Messiah’s body.

When we mentally sow the seed of Yeshua, which is the “Shin” and “Ayin” into the Name YHWH, we are not simply forming a new name. We are seeing the Spirit’s breath become the womb for the Seed and the opening of vision for all who will see. The fullness of YHWH is made manifest in Yeshua. What was only Spirit and breath becomes flesh and revelation. In this way, the architecture of the Name is fulfilled: YHWH plus the seed and the opening of vision brings forth Yeshua, the Redeemer, the Tree of Life in the midst of the garden.

In the end, Yeshua is not a departure from the Name but the consummation of its promise. The two hands become one as the Spirit gives birth to the Word and the connection between heaven and earth is bridged as sight is given to the world. In the person of Yeshua, the fullness of YHWH becomes visible, tangible, and knowable. God and man united, the mystery of the Name unveiled for all generations.

YHWH Elohim in the garden

In Genesis 1, we encounter Elohim speaking creation into existence from the heights of sovereign authority. Every act unfolds by decree: “God said... and it was so.” In the very Hebrew word for “third” (שְׁלִישִׁי, *shlishi*), the root letters Yod and Shin are quietly sown—these are the heart of the name Yeshua. Thus, resurrection is not merely a later doctrine but a reality prophetically woven into the original structure, a future event waiting to break forth from the text itself.

As we cross into Genesis 2, the narrative lens zooms in: the Creator is revealed as YHWH Elohim, the covenant God who steps down to form humanity with His own hands. Here, creation is no longer a distant act but an intimate encounter and YHWH shapes Adam from the dust and breathes life into him, walking with him in the garden. This shift signals more than a change of pace; it foreshadows the very heart of the gospel: the Word becoming flesh and dwelling among us (John 1:14, KJV). The God who was sovereign and unapproachable now becomes personal, walking in covenant, establishing the pattern of presence, betrayal, burial, and ultimate resurrection

next to core metaphorical and literal characters. Creation itself prophetically declares the gospel of Yeshua.

This prophetic pattern finds its climax as the arc of scripture unfolds. The same YHWH Elohim who formed Adam will be betrayed, buried, and then raised again. This happens first in the coded language of Genesis, and ultimately in the body of Yeshua, who rose on the third day according to the prophetic encodings (1 Corinthians 15:4, KJV). The resurrection on the third day, hidden in the letters of “third,” points ahead to the seventh day, when all things will be restored, and YHWH Himself will dwell with humanity again. The seven-day pattern thus moves from sovereignty to intimacy, from hidden seed to revealed glory, from distant decree to hands-on redemption and presence in peace in dwelling with man. The story of creation is the blueprint of resurrection, already written into the Word before history ever caught up.

Furthermore, we hold the viewpoint that Genesis 1 presents a high-level summary of the creation of mankind from a general, ordered perspective. This does not violate a literal or linear reading. When Elohim acts in Genesis 1 He does so through His plural divine body - a patriarchal congregation named Elohim with YHWH as its Head. It is a King ordering His kingdom. so Elohim is frameworked as a masculine plural in the same way ‘The Body of Messiah’ is and yet we understand the members consist of distinct types. So, a masculine plural framing doesn’t mean that the body only consists of the ‘male’ types, it just means that the body is defined in terms of the male Head. This is an extremely consistent theme in scripture.

For now, what i’d like you to hone in on is that Genesis 2 mirrors the structure of Genesis 1 (plants precede the animals that precede full forming of mankind). Genesis 2 then shifts into a zoomed-in and detailed perspective related to the man called Adam. Here, we encounter YHWH Elohim, who is not merely creating but forming this particular man called Adam. It is a much more personal endeavor but mirrors and parallels the framework of Genesis 1. With this in mind, let’s take a closer look at what the text actually says and explore this further.

The phrase “on the day YHWH Elohim made the earth and the heavens” (Genesis 2:4) is often seen as a summary of the creation account with no

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special emphasis on day. However, a closer reading reveals that this phrase strongly aligns with a specific day of creation rather than a summary decree.

So the words in Genesis 1:26–27 state that Elohim made mankind as male (Zakar) and female (Nekawba) in His image. Then, Genesis 2 zooms in on how this unfolded over time revealing that Adam was formed first and the Woman was brought forth later. This has always been understood, but as I hope to show you, Adam was formed much, much earlier than is traditionally understood and this has major implications for patriarchy and prophecy.

So Genesis 1 is the idea of two types within the congregation which was previously defined as Elohim, and those types are male and female in gendered terms. They are Yeshua and the Church in metaphorical terms related to Christians, and of course it is Yeshua and Israel from that perspective. They are brought out of Him in Genesis 1 to be created in the image of Elohim in the types of male and female which is Head and body.

Genesis 2 mirrors this specifically for Adam, where a woman is taken out of his side to create his specific woman. It is possible these events describe the exact same thing from two perspectives, or that there are two creations, a general one and a higher order one. Either way the ordering and themeology remains the same.

The Third Day as Establishing Authority in The Heavens

While Genesis 1 places the formation of the heavenly bodies (sun, moon, and stars) on the fourth day and they are set in the second, there is an overlooked theological connection between the third day and the "heavens". Gaining sight to see from this new perspective might bring some things into scope for us.

As we have now established, the third day of creation is prophetically mirrored in Yeshua's burial and resurrection. If the "earth" was brought forth on the third day in Genesis 1, then it follows that the heavens, too, must have been revealed in their set purpose on this same day, aligning with Messiah's resurrection and ascension as King. This ascension on the third day has meaningful implications in the heavenly realms.

In the New Testament, Yeshua consistently ties resurrection to the "third day" (Luke 24:46), and He declares after His resurrection that all authority in heaven and on earth has been given to Him (Matthew 28:18). This is a direct fulfillment of the prophetic structure set in Genesis, where the third day not only marks the rise of the earth but also foreshadows the moment when Yeshua, the last Adam, would ascend and be recognized as the ruler of heaven and earth. Therefore the third day in Genesis 1 is the day that YHWH created the earth and the heavens and it is the day that he created Adam the first man, and through his prophetic fulfillment in Yeshua as YHWH, the second man is brought forth as well.

The heavens, while physically structured earlier, are spiritually inaugurated through the authority of the resurrected Messiah on the third day - after all, the heavens declare the Glory of Elohim. This is prophetically embedded in the script and fulfilled in Yeshua in something that is a marvelous display of seed and fruit, a true double blessing.

This interpretation does not contradict Genesis 1 but rather enriches our understanding of the timeline, showing that the third day is a pivotal point in both creation and redemption.

It is important to clarify that this analysis does not seek to eliminate or discredit a literal interpretation of Genesis 1 and 2. The six-day creation framework remains entirely plausible as a straightforward, historical account of Elohim's work in forming the cosmos. However, just as a chess board holds literal pieces that can be moved in real time, while also representing deep strategies, philosophies, and metaphors about war and foresight, so too can the creation account function on multiple levels of literal and metaphorical understanding. It is both a literal unfolding of events and a deeply prophetic revelation encoded within the text.

The goal here is to illuminate the additional layers of meaning that align Genesis creation account with the gospel, showing how these early texts were already foreshadowing the redemptive work of Messiah. This is not an attempt to replace a literal understanding but to expand it by demonstrating that Genesis is structured with far greater depth and interconnection to the full biblical narrative than is typically recognized. What has already been

accepted as base descriptive text becomes even more revolutionary when these deeper prophetic implications come to light.

The phrase, “the heavens declare the glory of Elohim” (Psalm 19:1), was never merely poetic - it was prophetic. From the beginning, the heavens were designed not just to shine, but to speak. From the 4th day, and set in the 2nd in the firmament of Heaven, they mirror the resurrection pattern as well. Genesis 1:14 tells us the lights in the heavens were for signs and seasons, indicating that their placement was as much about revelation as illumination. The third day, when the earth is revealed and prepared to bear fruit, also marks the beginning of the heavens’ prophetic function - a role fully fruitful when the resurrected Messiah, on the third day, proclaims: “All authority in heaven and on earth has been given to Me.” (Matthew 28:18). The heavens, though formed earlier, are inaugurated as a redemptive domain on the third day through the risen Messiah. Thus he reigns over every day of creation.

Layered Revelation of Adam

Let’s reinforce the narrative a bit. Let’s take a look at the creation of Adam, who proverbially becomes the lost son. Something that unfolds not in a fleeting instant but across the slow, deliberate days of Genesis, each one a brushstroke in a portrait of divine intent. Each day a block of linguistic meaning and implication. In Genesis 1:26–27, we hear the bold decree - “Let us make man in our image, after our likeness... male and female he created them” and it feels complete, yet Genesis 2 invites us closer, showing us that this creation isn’t a single moment but a process, a journey from dust to rest, fulfilled only in Yeshua, the last Adam, who lifts us into His light who have died as the first adam in our flesh.

Imagine the third day in Genesis, the waters dividing and the dry land rising from the deep (Genesis 1:9–10) and a first emergence from chaos into form, the hidden ground of life revealed. In this fertile earth, Genesis 2:7 shows Adam being formed by YHWH Elohim, shaped from the dust. His body is sculpted from this same earth, set apart as a seed of humanity, planted in the soil as the first of his kind. Psalm 104:5–8 echoes this act in poetic memory: “Thou covered it with the deep as with a garment... the mountains rise,” reflecting how the land came forth, a mirror of Adam’s own rising out of the ground as fragile and earthy, yet the beginning of a greater story.

This process does not unfold in a single instant but builds in careful, deliberate stages. In Genesis 2:19–20, every beast and bird is brought before Adam to be named. He studies each one, searching for a companion, but finds none suitable among them. The task stretches out, a long parade of creatures, Adam’s solitude growing more apparent as each day passes. His aloneness lingers, unresolved, until the close of the sixth day. It is only then, when every alternative is exhausted, that YHWH causes Adam to fall into a deep sleep and forms the woman from his side (Genesis 2:21–22). In that moment, the pair is completed as male and female, head and body, as Genesis 1:27 decreed. This unity comes in layers, not all at once. Adam comes first as the head, then the woman as the body, both originating from him, their oneness crafted by design in the image of Elohim.

Yet, this is not simply a tale of beginnings or a collection of firsts. Every stage is a shadow of something deeper, a prophecy etched into the days themselves. Adam’s journey is not merely from dust to dominion, but from longing to loss. He is “the first man... of the earth, earthy” (1 Corinthians 15:47), created for rest but never quite claiming it. If we map the events, Eve’s arrival falls near the very end of the sixth day, just before the threshold of the seventh day’s promised rest. The timing is crucial. Should the Fall take place before Adam enters the Sabbath, he never steps fully into YHWH’s presence. Instead, he reaches for the wrong tree, eating the fruit, and in that moment, death and exile shadow the promise. The “wisdom” of the serpent becomes their reality (Genesis 3:6), and the story turns from peace to peril. Adam’s sleep, the deep surrender from which woman is born, carries the risk of missing the very action he was made for; if he remains in sleep, he might never rise to his calling, or awaken only to loss.

This tension is felt through all of Scripture. The Bible’s witnesses affirm this slow unveiling and caution us not to rush past it. Job 14:1–2 laments, “Man that is born of a woman is of few days... he cometh forth like a flower, and is cut down,” painting the brevity of life that hangs over Adam’s story. In Psalm 104, creation’s unfolding echoes the process of rising, falling, and waiting for fulfillment. Genesis 1 sets the decree—“male and female created he them” but Genesis 2 reveals how this decree unfolds as Adam rises from the earth, meets the animals, but only finds his counterpart after a journey of naming, longing, and waiting, and seeing the inadequacy of all the creatures.

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The woman is not made immediately, but at the end of the sequence, a pattern that reveals the cost of solitude and the value of union.

Adam is formed from the earth (Genesis 2:7)

He names every creature but remains alone (Genesis 2:19–20)

His solitude is resolved only after all possibilities are exhausted (Genesis 2:21–22)

Woman is drawn from his side, completing what was started but not finished in him

This movement is a slow crescendo, with Adam aiming for the rest that never quite comes. The seventh day Sabbath of peace is the cool of the day where Spirit walks with man. To the first Adam it remains out of reach because of the events that unfold. The serpent's deception and Adam's choice bring about a sleep that is more than rest; it becomes the threshold of loss, a shadow that lingers over all his descendants. A spiritual and eventual literal death. The ground from which Adam was raised becomes the ground to which he returns. The longing for completion and rest remains, unresolved, until a greater answer is revealed in the story still to come.

Let us not hurry past this tension. Every step is charged with prophetic meaning, every day a layer in the architecture of redemption. Here, in the rising and the waiting, in the naming and the longing, in the sleep and the awakening, the groundwork is laid for something greater than Adam could ever imagine. The garden and field are set, the questions asked, the promise hidden in the pattern of the days just waiting for fulfillment, but not yet revealed.

Adam Clothed in Messiah

If Adam's formation is tied to the Third Day, then what we see in Yeshua is the completion of Adam as the last Adam. Yeshua, being the last Adam (1 Corinthians 15:45), does not merely retrace Adam's steps but He restores and perfects what Adam was meant to be in his original formation by obeying the Word and receiving the Spirit.

1 Corinthians 15:49

Paul tells us: "Just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man."

Adam was a man formed from the earth (Genesis 2:7, Genesis 1:11), but in Yeshua, he is clothed in light and resurrection. When Yeshua rose from the grave, He did so not just as Himself, but as the perfected last Adam, raising all who are in Him to everlasting life (Romans 5:17–19) and completing the cycle.

When Yeshua rose, He clothed the new Adam in Himself. Adam, the first man, was an earthly man (1 Corinthians 15:47), but in Yeshua, he was raised into new Life. The cycle is completed as Adam, formed on the Third Day, now stands clothed in resurrection with Messiah on the seventh, perfected in the image of Messiah, who rose on the Third Day and existed before the creation of the heavens and the earth. Adam becomes a picture of the resurrected man in Faith.

1 Corinthians 15:49

This is why Paul says: "Just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man."

1 Corinthians 15:22

"For as in Adam all die, so in Messiah all will be made alive."

Just as Adam was placed in the garden as a type of priest-king, Yeshua completes the role as the final High Priest and King. He does what Adam could not as he resists temptation, He crushes the serpent, and He leads His Bride into eternal life.

Literal and Prophetic

By understanding Genesis as a layered, unfolding account, we can hold together both the literal and the prophetic without contradiction.

- Yeshua is scripted, in prophetic word in the first letters of the first word *Bereshit*. He is enthroned above creation before days began.

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- Yeshua's glory is displayed, as the cosmic center of reality, the true Light, dividing darkness and light, as a central and unapproachable Glory of Light (Ore) on Day 1.
- Yeshua remains hidden on Day 2, a divide is created, called the firmament and this firmament is later where the stars and characters of the heavens will be set on Day 4 - prophetically of course, to divide times and seasons.
- Adam was formed on Day 3, the day seed of Yeshua was buried in the 'third day'. This is a prefiguring the gospel accounts.
- Adam is walked through the garden by YHWH, witnessing the unfolding of Day 3's vegetation, the completion of the Earth from the vantage point of the garden.
- Day 4 is the Day after Yeshua ascended into the Heavens after descending to Earth, it represents the ordering of Time and Prophecy, this day resurrects Him as the King of Heaven, now enthroned in the firmament of the second day as the bright King, the centerpiece of Glory. Day 4 must have been a day of faith for Adam, because he is unmentioned, ironically missing from the host of the heavens.
- Adam is taken through day 5 and 6, being shown the animals in search of a helper. He named them all before she came. None was found suitable. Every animal was rejected as the helper.
- Mankind was revealed in its full male-female identity on Day 6 as "male" and "female". She is taken out of "Him" in order to complete the Image of Elohim in mankind.
- The Man is revealed and His woman is formed and brought to him from one of the ribs in his side on Day 6.
- The Man follows the serpent and the woman into death on an unknown Day.
- Yeshua, the last Adam, resurrects on the Third Day of the literal creation (about 3000 years later which should cause you to see a patter with a day being a thousand years), completing the process Adam began but could not finish in the highest creative loop.
- The Man of Faith (born again man) is now reconfigured in the preconfigured Messiah to be resurrected on the 7th day in an inceptive display of prophetic wonder.

- Thus, when Yeshua died, he proclaimed, it is finished! Sealing the victory of the resurrection on the third day in assumed victory of death over mankind forever. Prophetically ever-present as long as the Word of Elohim.
- He became a curse for us, so that we might become the righteousness of Elohim in him.
- He will return on the 7th day (appx. 6000th year) to resurrect us in Him, completing the prophetic loop in literal reality.
- We will reign with him for the final thousand years in the Kingdom of Heaven on Earth.
- We can deduce we are somewhere near that return with our understanding and the opening of these scrolls.
- All this in textual display, in linear writings, as prophetically preconfigured and inevitable to those in faith in Yeshua.

This allows us to read Genesis not as a contradiction, but as a divine progression, revealing that what began in the dust is only completed in resurrection.

So Adam's formation aligns with the Third Day of Creation when the dry land appears (Genesis 1:9–10), making way for plant life and fruitfulness. This prophetically foreshadows Adam's formation from the ground (Genesis 2:7), as he too is a new "land" intended for divine planting.

Today, this day, YHWH Elohim is still in the process of planting the man, in His Word, inside the man in order to fulfill the covenant of writing his laws in our hearts. In the very text of Scripture and in the unfolding of our own lives, YHWH Elohim is still planting the man. In Genesis, He formed Adam from the earth, but that act is ongoing. His Word continues to shape Adam within the story, and also within each of us. This fulfills His covenant promise to write His laws in our hearts, making the planting of Adam not just a historical event, but a living reality that is both in the scroll of the Word and in every heart that receives it.

Here, to us, the dry land that is Adam is beginning to appear, and Yeshua is planted firmly in that land in the person of YHWH Elohim, the seed of Yeshua, literally buried and resurrected on the third day in the script, and in reality as testified in the gospels. If this prophecy was fulfilled, what of the

prophecies in the seventh day?

1 Corinthians 15:47

"For the first man was of the earth, made of dust; the second Man is from heaven."

**Soil, Seed, Water, Air, Grass, Herbs, Trees, and Harvest
Formed To Till**

It is no small detail that the stated problem in Genesis 2 was that "there was not a man to till the ground." This isn't just about agriculture. This is a prophetic indictment. There was no man to draw forth fruitfulness and no one to labor in the soil that had already been separated, named, and blessed. And ironically, that has been our posture toward the text itself. Genesis 1 and 2 are sacred ground, but rather than till them and rather than draw out their full prophetic yield we have left much of it unworked, treating it either as theological summary or an unresolved redundancy, rather than a living field of resurrection. We have treated it as the dust bowl of Adam's fall, a place unworthy to draw true authoritative prophetic parallels and realities.

This absence of a man to till the ground is not only a commentary on the physical garden - it is a reflection of our failure to labor in the Word itself. As mankind, we have not tilled the garden. The third day was when the earth emerged, was named, and bore fruit. But even with the soil ready, the rain withheld itself in waiting for a man who would work the ground, held back by the patience of YHWH Elohim. Likewise, the prophetic truths embedded in Genesis have waited and not for reinterpretation but simply for a people willing to till them, to draw out the fruit within what seems dry or familiar, and to invite the blessing from above.

So the core issue was not the absence of creation, but the absence of cultivation. We have not tilled this soil, but either trampled it under a purely literal surface reading - or, conversely, tried to graft it into external, man-made frameworks. Respectfully, we must return to what it is: the living Word of Elohim from the Beginning. If prophecy, we should expect its Spirit to reveal Yeshua. The original authority embedded in language, structure, and Spirit. We have not cultivated its prophetic richness. Instead, we've treated early

Genesis as a recap, a theological desert to wander through, rather than what it truly is: a garden to be engendered and a prototype to get us in appropriate gender roles in the image of Elohim, to fulfill the promise of fruitfulness and dominion on earth.

This interpretation does not contradict Day 6 but rather frames it differently and more victoriously. Day 6 represents the full manifestation of mankind brought forth in women, and the distinctions of male and female from out of Adam.

Soil: The Dry Land Appears

In order to expand the understanding of Yeshua's resurrection on the Third Day and Adam's prophetic placement in that, we must integrate key biblical themes from Genesis 1:9–13 (Day 2–3), the Gospels, and the broader redemptive narrative. The waters above and below, the dry land, the grass, the herb bearing seed, the fruit-bearing trees, and the life-giving nature of the third day all prefigure Messiah's temptation, life mission, death, burial, resurrection, and ascension into heaven.

Genesis 1:9

"Let the waters under the heaven be gathered together unto one place, and let the dry land appear."

On Day 2, Elohim separates the waters from the waters - a division of the heavenly and the earthly. The expanse (firmament) separates the upper waters (the heavens) from the lower waters (the seas) (Genesis 1:6–8). However, unlike other creation days, Day 2 does not receive the declaration "it was good." It's as if the day is incomplete, as if it awaits its crowned king.

On Day 3, the waters below are gathered together into one place, and dry land appears.

"He set my feet upon a rock, making my footsteps firm." (Psalm 40:2)

"And that Rock was Messiah." (1 Corinthians 10:4)

"He makes me lie down in green pastures. He leads me beside still waters." (Psalm 23:2–4)

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How often in scripture do we see Yeshua teaching beside waters? How often does he show up and feed a multitude with a few loaves of bread and hang out with them for a few days? How often does he encourage us to approach him on the water, Him who commands the wind and the seas! How often does he claim to be the light of the Word, preeminent and above, for all to see?

Seed: The Tree of Life

The Tree of Life appears in Genesis 2:9, standing in the midst of the garden, radiating the promise of eternal life. It is there before the fall, a symbol of divine sustenance and unbroken fellowship with YHWH Himself. If the Tree of Life was present in the garden, and if Yeshua is that tree, then it was truly YHWH who walked among mankind, offering His life freely from the very beginning. To eat from the Tree of Life is to rely on the Word and the Spirit for daily sustenance. This is the mystery scripture always brings us back to: that true life is found only in trusting the Word and the Spirit.

Yet the Tree of Life did not stand alone.

Genesis 1:11–12

tells us:

“Then Elohim said, ‘Let the earth sprout vegetation: herbs yielding seed, and fruit trees bearing fruit with seed in them, after their kind’; and it was so. The earth brought forth vegetation: plants yielding seed according to their kind, and trees bearing fruit with seed in them, according to their kind; and Elohim saw that it was good.”

This was not a garden of singularity as much as it was a world of abundance, filled with layers of meaning and nourishment. The herb yielding seed represents daily provision, the ordinary goodness of creation, and the sustaining rhythm of life. The fruit trees, each bearing seed within themselves, represent both beauty and future potential as a metaphor for those who bear fruit and carry the seed of the Word forward.

In this context, the Tree of Life is the source and summit but it is not the only tree. Yeshua is the Tree of Life, but also the Firstfruits of a greater harvest (1 Corinthians 15:20). His resurrection does not merely redeem man;

it also initiates a new Eden, where all who receive Him become trees of righteousness (Isaiah 61:3), bearing fruit in season (Psalm 1:3), with seed in themselves to carry forward the Word and Spirit to others.

Thus, on the third day, when the earth bursts forth with vegetation, it is more than just a return to life. It is also a prophetic blueprint of the Kingdom. There is variety, order, function, and promise. Every plant, every seed, every tree points back to the One who said, “I am the vine, and you are the branches” (John 15:5). The whole garden testifies: life comes through the Word planted, watered, and resurrected by the Spirit.

Water: The Springs from Below

I’m thirsty like never before.
A deep thirst for more.

Knowledge kneaded like a garden seeded,
the bloom points to the goal.

I still remember where those streams flow,
but the world seems to enjoy distracting me with jesters and their toys.

A trick up his sleeve and a joke on his tongue,
keeps my mind for seconds more,
yet this thirst remains my own.

He cries, “I know what quenches, it’s in my hand!”
Disguised as fun, I’m handed sand in empty cans.

Time’s running out, so I’ll focus on the goal,
and keep my mind on the watering hole.

Still, the jester stands on a throne his own,
crying aloud, “You’re all alone.
Give me a moment more of your time,
I’ll numb the pain with hemlock rhymes.”
He laughs and mocks with constant shouts,
“Seek no more, there’s fun in doubt!”

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A thought arises in my mind,
the fruit of a heart well-versed:
“You burdened be, come to Me,
and I will quench your thirst.”

So I move forward on that word,
a truth eternal my heart has heard.

I hear the jester’s fading voice
as he last proclaims his fame,
“Come back to me, my simple soul,
and we can play more games!”

But prize in mind and thirst alive,
I strive towards the goal.
I will arrive if I seek what’s right—
a water for my soul.

On Day 3, the waters are gathered together into one place, revealing dry land. This foreshadows the gathering of Elohim’s people into one place, making them His dwelling place.

"Gather to me my faithful ones, who made a covenant with me by sacrifice! " (Psalm 50:5)

"And I, when I am lifted up from the earth, will draw all people to myself." (John 12:32)

Just as land was revealed on the third day, the gathering (the Body of Messiah) was revealed through His resurrection on the third day.

“...for YHWH Elohim had not caused it to rain on the earth, and there was no man to work the ground, but a mist (spring) went up from the earth and watered the whole face of the ground.” (Genesis 2:5–6)

Before rain ever fell from the sky, water rose from below, covering the whole face of the earth like a mist or a fountain. This suggests that Eden itself was fed by an underground spring, which then burst forth into the four

rivers that flowed from it (Genesis 2:10–14). The absence of rain is significant - it implies that Eden was not watered by earthly cycles but by a direct, life-giving source beneath it. This is a picture of sustenance unlike the world today, which is dependent on external circumstances and cycle. Eden's water came from within, an unceasing wellspring of life.

The garden of Eden's water source foreshadows the "Living Water" that would come through Messiah, where true life comes not from external provision, but from an eternal, internal source.

"...for YHWH Elohim had not caused it to rain on the earth, and there was no man to work the ground, but a mist (spring) went up from the earth and watered the whole face of the ground." (Genesis 2:5–6)

"Whoever drinks the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life." (John 4:14)

Eden's water is prophetic of the Messiah as He is the spring that never runs dry. Man, placed in a world fed by springs, was given a choice. He had the setup some could only dream about. This is the same choice we face today.

Deuteronomy 30:19

"I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live."

Isaiah 55:1

"Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price."

John 7:37–38

"On the last day of the feast, the great day, Yeshua stood up and cried out, 'If anyone thirsts, let him come to me and drink. Whoever believes in me, as the scripture has said, 'Out of his heart will flow rivers of living water.'"

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Springs in scripture are often places where Elohim meets people. They are places of life, healing, restoration, and encounter. Hagar met the Angel of YHWH by a spring. Isaac's wife Rebecca was secured at a well. Moses struck the rock, and water flowed for Israel. Yeshua offered the Samaritan woman living water at Jacob's well. Men were given vision near springs and the lake were told to walk.

Psalm 36:9

"For with you is the fountain of life; in your light do we see light."

Just as man was placed near the springs of Eden, we are placed near the true Living Water - but we must choose to drink from it. The third day is about resurrection, restoration, and the invitation to drink freely from the water of life.

Revelation 22:17

"Whoever is thirsty, let him come; and whoever desires, let him take the water of life freely."

Air: The *ruach* Over the Waters

In the unfolding vision of Eden as a place where all needs are met, we have explored the significance of water as a metaphor for sustenance and spiritual renewal. As we baptize the reader in the stories of Genesis. But a garden needs more than water. It also needs air, environment, and atmosphere - a real place to breathe. In the same way that Eden's springs foreshadow the Living Water of Messiah, the very air of the garden reveals the presence of the *ruach* - the Spirit of the Word of YHWH Elohim, the breath of Yeshua.

The word *ruach* means both "spirit" and "breath" or even "wind" in Hebrew, indicating that from the very beginning, Elohim's Spirit was present, active, and moving among and over the waters in a physical way. This is the very breath that animates all living things.

"the Spirit [*ruach*] of Elohim has made me, and the breath of the Almighty gives me life." (Job 33:4)

"By the word of YHWH the heavens were made, and by the breath [*ruach*] of His mouth all their host." (Psalm 33:6)

The imagery here is clear: the air, the breath, the very wind of creation was the present in Genesis 1 & 2. Just as water represents the continual sustenance of life, air - the breath of Elohim - represents the presence that gives life itself. Without breath, there is no life. The same Spirit that hovered over the waters was also present in the garden of Eden. This becomes evident.

In Genesis 3:8 we read:

"And they heard the sound of YHWH Elohim walking in the garden in the cool of the day..."

The phrase "cool of the day" in Hebrew is "*P'ruach hayom*", which literally means "in the wind [*ruach*] of the day." This is not just a poetic description of a gentle breeze but is an indication of the presence of the Spirit of Elohim moving through the garden. Just as Elohim's breath filled man's lungs, so His Spirit filled the very air of Eden.

Air is essential to life, just as the Spirit is essential to true life. When Elohim formed Man, He did something extraordinary:

"Then YHWH Elohim formed the man of dust from the ground and breathed into his nostrils the breath [*nishmat*] of life, and the man became a living soul." (Genesis 2:7)

This moment is foundational. Man was not simply made alive - he was animated by the breath of Elohim Himself. The words used here refers to the breath that imparts life, distinguishing mankind from the rest of creation. In the same way, Yeshua later breathed on His disciples, imparting the Holy Spirit to them.

"And when He had said this, He breathed on them and said to them, 'Receive the Holy Spirit [*ruach haKodesh*].'" (John 20:22)

The connection is unmistakable. Just as man was given life by the breath of Elohim, the disciples were given new life through the breath of Messiah. the Spirit is the breath of new creation. The air, like the Spirit, is invisible yet

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essential. It moves freely, giving life where it wills. Yeshua Himself emphasized this connection:

"The wind [pneuma] blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit [Pneuma]." (John 3:8)

The Greek word *pneuma*, like the Hebrew *ruach*, means both "spirit" and "wind." the Spirit moves as air does - unseen, unpredictable, so it's often associated with the air.

If we view Eden as a metaphor for the gospel through the third day, then the air within it - the *ruach* Elohim - represents the Spirit's presence woven through every word, bringing understanding and illumination. Just as breath sustains life, so the Spirit sustains our ability to perceive truth.

John 6:63

"The words that I have spoken to you are Spirit and life."

Psalms 119:130

"The entrance of Your words gives light; it gives understanding to the simple."

Eden was a place where life was fully sustained as water flowed from the springs, food grew abundantly, and the air itself carried the presence of the *ruach*. In the same way, those who dwell in the Word are surrounded by the life-giving presence of Elohim.

Just as man was formed by the breath of Elohim, we too are called to be filled with His Spirit.

"Be filled with the Spirit." (Ephesians 5:18)

"For the letter kills, but the Spirit gives life." (2 Corinthians 3:6)

We do not merely live by physical air, but by the breath of Elohim - the Spirit that sustains all things. The air in Eden was not just empty space - it was filled with the life-giving presence of Elohim. Likewise, our lives are not meant to be sustained by physical needs alone, but by the Spirit of Elohim.

The Tiller Man in The garden

Genesis 2 introduces man into this garden scene. The text tells us that before man was placed in the garden when "no shrub of the field was yet in the earth, and no herb of the field had yet sprouted, for Elohim had not caused it to rain, and there was no man to till the ground. But a mist rose up from the earth and watered the whole face of the ground." This mist - waters springing from below - is a direct parallel to the springs that watered Eden and flowed into the four rivers (Genesis 2:10–14). Man was formed from this watered ground from, the land that rose from the waters and became a foundation for all future life.

Placed on the Third Day

Man was formed from the ground before any "herb of the field" had sprouted up (Genesis 2:5). It was before any plant had sprung up, and no rain had fallen on the land. And the waters below were just beginning to rise. It is in this place, right around Genesis 1:9–11 on the third day, that Adam is formed, and breathed into, and given life.

YHWH planted a garden in the east and there he placed the man He formed. At this point we begin to see the plant life emerge as Adam is presented with all the abundance of the garden.

Now we know the seed of Yeshua is buried in the third day, and that Yeshua rises from the grave on the Third Day (Luke 24:46), meaning that man's placement on the Third Day changes the narrative of Genesis 1 and 2 in light of Yeshua's prophetic burial and redirection on said same day. Man has found himself integrated into a prophecy that seems to have been written before he was formed.

Adam, as the first man, represents all mankind who have fallen asleep, and if he is prophetically placed on the Third Day, then he is a shadow of the his future resurrection in Yeshua on His seventh day return. As it has often been said, buried with him in death, raised to walk in new life. Not surprisingly in this beautiful prophetic loop, we find YHWH Elohim emerge in the flesh in the seventh day to dwell with man.

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If Adam represents mankind's journey, then he was placed at a moment of potential blessing or potential curse - either he moves toward fruitfulness (Tree of Life), or he gets trapped in labor and toil (Tree of Knowledge of Good and Evil). This is exactly what humanity faces now - through Messiah's resurrection on the Third Day, we are given a chance to move into fruitfulness of his Kingdom, rather than being trapped in toil of this world beyond Genesis 3, or the side with the flaming sword to keep the fallen from the Tree of Life.

To find this blessing, we will have to guard our way, believe the Word, and trust the Spirit. This is a picture of restoration and of man rising with Messiah and finding the full blessing restored. Where the First Adam moved forward into the chaos invited by the serpent and his subtleties, the last Adam Yeshua is raised up to Victory on the third day to everlasting life, and through faith we can inherit that resurrection and live with Him. The enemy is crushed as dust under His feet, and by proxy in His victory also under our feet as well. All of this as we are resurrected in Him on the third day spiritually and on the seventh day literally and eventually. The whole gospel is right here in the text of Genesis 1 and 2, deep mysteries intricately infused in the text.

The Dueling Plant Types

The "herb of the field" had not yet sprung up (Genesis 2:5) in the place where Adam was formed. This is another piece of strong evidence that Adam's forming and thus his prophetic placement in happens Genesis 1 on the third day, because it was clearly before the herb of the field, but after the springs began rising watering the ground. This puts him somewhere in Genesis 1:9–11 area; which unsurprisingly has all the attributes of a garden type system in birth, including the seed of Yeshua buried in the third day a few short words down the sentence.

In exploring the Hebrew terms for "grass" and "herb" in Genesis, it's essential to distinguish between them to grasp their symbolic meanings accurately.

Grass: The Grass of the Field

This term often symbolizes the transient nature of life and the fleeting existence of humans. Additional scriptural references include:

Psalm 90:5–6

"You sweep them away as with a flood; they are like a dream, like grass (*ḥāšîr*) that is renewed in the morning: in the morning it flourishes and is renewed; in the evening it fades and withers." Here, *ḥāšîr* metaphorically represents human life that is brief and ephemeral, flourishing briefly before withering away.

Isaiah 40:7

"The grass (*ḥāšîr*) withers, the flower fades when the breath of YHWH blows on it; surely the people are grass." This verse emphasizes the frailty and impermanence of human beings, likening them to grass that withers under divine breath.

Isaiah 51:12

"I, I am he who comforts you; who are you that you are afraid of man who dies, of the son of man who is made like grass (*ḥāšîr*)..." This passage reassures the faithful, reminding them not to fear mortal men, who are as transient as grass.

Psalm 129:6

"Let them be like the grass (*ḥāšîr*) on the housetops, which withers before it grows up..." This verse uses *ḥāšîr* to describe the enemies of Israel, implying their ultimate futility and impermanence.

Herb: The Herb Yielding Seed

This term is frequently associated with vegetation that serves as sustenance, particularly in the context of human food and agriculture. Additional scriptural references include:

Genesis 1:29

"And Elohim said, 'Behold, I have given you every plant ('ēšeb) yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.'" This verse

establishes 'ēseb as a source of nourishment for humanity from the time of creation.

Genesis 9:3

"Every moving thing that lives shall be food for you. And as I gave you the green plants ('ēseb), I give you everything." Here, 'ēseb is referenced in the context of permissible food, highlighting its role in human sustenance.

Exodus 9:25

"The hail struck down everything that was in the field in all the land of Egypt, both man and beast; and the hail struck down every plant ('ēseb) of the field and broke every tree of the field." This verse illustrates 'ēseb as essential vegetation, the destruction of which signifies a severe calamity affecting food sources.

Deuteronomy 32:2

"May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass (dese'), and like showers upon the herb ('ēseb)." In this poetic expression, 'ēseb symbolizes receptiveness and growth, akin to how teachings nourish the soul.

So, עֵשֶׁב ('ēseb) is closely associated with vegetation that provides nourishment, underscoring its role in sustenance and the agricultural cycle. This pattern holds consistently across various scriptural passages, reflecting the distinct symbolic roles these terms play in biblical literature. Man was placed in the garden seemingly among these two root words, which symbolically represent the two choices we have. The choice of life in Yeshua, or the choice of death in the toil of labor for the desires and perceived needs of life without The Word and The Spirit.

Now, unsurprisingly we have what seems like two trees in the garden with a similar positioning in the midst and near the center in Genesis 1. Again, this is a prophetically repeating pattern we see happening and Genesis 2 is the second iteration of it, where we zoom in on the details. More clearly here than in the high level view of the genesis 1, the Tree of Life in the second chapter of Genesis represents eternal life and unbroken fellowship with Elohim. Conversely, the tree of the knowledge of good and evil symbolizes the choice leading to moral autonomy and an introduction of chaos and

misunderstanding into the narrative, resulting in separation from Elohim and the introduction of toil and mortality.

This delineation between the ‘grass’ and the ‘herb’ continues throughout scripture, and is tied into the new testament's themes as well. I encourage everyone to do a deep study of these two words as they are used so consistently through scripture in their tonality.

In twisted display, in some bible translations, later in genesis, they flip the usage of the words so the ‘grass’ becomes the ‘herb’. So be careful if your study and avoid the english. Trace the root words in usage. The mixing of the english words really skews the understanding of what is happening from that point forward because the herb appears to be the transient thing and the grass has the food factor connected to it. This of course is not without prophetic irony as we make a straight path for YHWH to travel. Perhaps another book will spawn on that idea alone, how the trees we switched in position through translation and adulteration. Another prophetic loop?

At a root level, these tiny little plants from Genesis 1 grow into the concepts of the wheat and the chaff, the fruitful bough and the tree with the ax already at the root. The good tree and the bad tree. The root of David and the root of death. Do I really need to go through the scripture and look at all the metaphors around a tiny little plant growing into something grand or about weeds choking the good seed that was sown? Perhaps someone else will take up the shovel and till the soil as well, there are many things to grow.

Field Beasts: Snakes in the Grass

Before woman is formed, Adam is brought before the animals (Genesis 2:19–20), and the text tells us explicitly: “but for Adam, no suitable helper was found.”

In Genesis 1, the 5th day is the day of living creatures - a day of movement, life, and multiplication. But despite their place in creation, when Adam is introduced to them in Genesis 2 one by one, none are found fit for him. This rejection is not incidental - it is a clear divine distinction between what is part of creation and what is meant for covenant. Only after this process - after Adam has discerned that no beast of the field, no bird of the air, no creature of the waters is fit to be his companion - does YHWH form

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the woman. Before Adam can recognize the uniqueness of the woman, he must first see what is not meant to be his helper. This seems to be the process he is being taken through when we hone in on the context.

Keep in mind that when Elohim blessed mankind in Genesis 1, and 'gave them dominion over' all the animals, birds, and creatures it implied order and instruction for mankind to rule creation, and bring it into order. Keeping this in mind is pivotal to keep things in proper binding order, so that we might not stumble in later verses. We are shown in Genesis 2 as the animals get brought to Adam, that he indeed has dominion over these beasts, whether they are born of the water, fields, or sky.

And yet, in Genesis 3, we find something unsettling - one of those very creatures, a beast of the field or perhaps a sea serpent in the rising waters hiding in the reeds, lingers. The serpent, one of the animals from the rejected helpers group, reappears - not as an observer, but as an instructor, engaging the woman and seeking to influence her understanding of divine command. This is where a twist begins to occur as this creature was already examined and dismissed as a real helper, yet it refuses to accept this limitation. Instead, the serpent positions itself as an alternative guide, a rival voice of knowledge and wisdom to the Word of YHWH.

Man's position in Genesis narrative - situated between "grass" (ḥāšîr) and "herb" (ʿēseb) - is intriguing and offers some great lessons. The association of the serpent with these elements adds to this symbolism and it is not uncommon to find a snake in the grass, as the saying goes. In biblical literature and in the real world, serpents are often depicted in contexts that evoke imagery of the natural world, including grasslands and wilderness areas and marsh and swamp like environments.

Unfortunately for absolute proof, the specific Hebrew term ḥāšîr (grass) is not directly linked to serpents in the canonical texts that I can find. However the broader environment it represents - a transient and open field - can be seen as the serpent's domain. This setting aligns with the serpent's role as a creature that operates subtly within creation, often unseen until it acts.

In Genesis 3, the serpent is described as "more subtle than any beast of the field" (Genesis 3:1), indicating its unique position among creatures. The

term "field" (šādeh) here refers to the broader natural environment, which includes areas implied to be covered by grass characterized by quick growth and beautiful flowering (ḥāṣīr).

This passive association with the field suggest that the serpent operates within the realms symbolized by the fleeting desires and often the deceptive nature of life, experience, and wealth. So, not surprisingly, we found a snake in the grass at the edge of the field in that place between the garden of Eden and the desert of death where even demons seek shelter, between fruitfulness and stolen blessing.

Subtle little snake indeed, already exiled apparently and trying to replicate God by seeding himself into the script. Turn back the head of the snake at the edge of the field and the Harvest will be protected. Turn back the gator at the reeds and the sheep will be safe. The Woman, and by proxy Adam chose to embrace the help of an imitation helper rather than guarding the precious life they had been given in the garden. Could the Woman simply be repeating a previous mistake here Adam had already made? Not unlike the woman from the rib in Adam's side, the serpent appears to come in from the side through the woman, obfuscating his positioning. That serpent was presenting something that looked good for food and wisdom and he caught the woman's eye with it.

However what we do know, is that no matter the positioning, this is the place where man chose to go a different direction then what YHWH had intended for him, and that direction was away from The Word and the Spirit. Is it any surprise they end up hiding among the trees after letting the serpent in at the gate? And here we are, according to prophetic inference, hiding among the trees in our lives.

Man Positioned Between The Grass and The Herb Yielding Seed

The grass, representing transience, aligns with the consequences of choosing the path of the tree of knowledge of good and evil - leading to a life of toil and eventual death. Symbolically, it makes more sense that the serpent was positioned elevated in a tree which bears no fruit or seed, quick growing, tall, grassy, reeds by polluted waters. A cold blooded creature lurking in the

muddy mesh of weeds and thorns, lingering near the rising waters at the edges of the field, ironically showing up before real fruitfulness is in full bloom. A creature positioned to steal and drag into holes and pits, perhaps longing for that fruitfulness for itself. It appeared it was offering the fruit therefore downward to Eve, which matches the patterns of scripture, but spiritually it was dragging downward, already in its own fall to destruction. Does this not sound similar? How often is the adversary of the world described as thrown down?

Conversely, reaching for the herb could symbolize a humble acceptance of Elohim's provision and a path toward sustained life and fruitfulness. The herb, associated with nourishment and healing in scripture, aligns with the path toward the Tree of Life, representing obedience and eternal fellowship with Elohim. It also represents an alignment with the seed-bearing nature of the commandment to be fruitful and multiply, a plant with seed in itself, like the fruit trees whose seed was also in themselves. Perhaps this little plant was like the mustard seed plant, perhaps it was low to the ground, barely sprouting, not slightly or glorious in beauty or display, but full of potential for sustenance. Perhaps this little plant was the prophetic vehicle for the Tree of Life, fulfilled in the person of Yeshua.

Are we starting to see why we need men to till this garden? There is plenty of fertile soil left in the garden, to this very day; in spite of the false belief that the curse of the ground has binding power even after Yeshua's resurrection. If you try and grow good crops in the dry field, they won't find sustenance. To grow fertile crops, find fertile soil, perhaps near rising waters. So YHWH Elohim made man in part to till the ground from the Third day, and that has not changed at all.

The Herb and the Grass in the new Testament

In Scripture, *chortos* is the Greek word most often used to translate the Hebrew *hāsîr* (חֲצִיר), which means “grass.” It refers to the short-lived, quickly withering grass of the field, symbolizing frailty or transience (see Matthew 6:30, 1 Peter 1:24).

On the other hand, *chloros* in Greek is associated with the Hebrew *‘ēseb* (עֵשֶׂב), meaning “herb” or “green plant.” *Chloros* refers to green vegetation

in general—living, growing, and fruitful—rather than just the fleeting grass. For example, in Revelation 8:7 and Mark 6:39, chloros is used for “green grass” or “green vegetation.”

So, in summary:

- Chortos = Hebrew ḥāśîr = “grass” (temporary, fading)
- Chloros = Hebrew ‘ēseb = “herb/green plant” (living, fruitful)

The comparison between chloros and chortos in the New Testament suggests a continuing theological juxtaposition between what is enduring (life, provision, divine sustenance) and what is fleeting (worldly concerns, transience, mortality).

Peter is also a witness to the nature of the grass (ḥāśîr), as he directly connects the concept to withering and fading, as does Yeshua.

1 Peter 1:24–25

"For, 'All flesh is like grass (ḥāśîr), and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of YHWH remains forever.'"

In the New Testament, the term chloros (meaning "green," often translated as "grass" or "herb") appears in several places, notably in the Gospels and the Book of Revelation, and provides a rich contrast to the symbolism found in the Hebrew scriptures.

In Mark 6:39, we read:

"And He commanded them to make all sit down by companies upon the green (chloros) grass."

This passage reflects not only the literal grass but also connects the idea of life and provision. Here, the green grass becomes a symbol of God's sustaining power, as it is the place where the people are provided for by Yeshua.

Similarly, in Revelation 8:7, it is written:

"The first angel sounded, and there followed hail and fire mingled with

blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green (chloros) grass was burnt up."

Here, chloros grass, once associated with life, is destroyed, symbolizing the judgment that consumes even the sustenance that once flourished.

In Revelation 9:4, we also see chloros being protected from judgment:

"And it was commanded them that they should not hurt the grass (chloros) of the earth, neither any green thing, neither any tree; but only those men which have not the seal of Elohim in their foreheads."

The green grass is preserved, illustrating life and vitality under the protection of Elohim amidst judgment, aligning with themes of divine care and providence. Those that eat from the Tree of Life (Yeshua) have life in them.

These verses contrast with the earlier chortos (grass) from Matthew 6:30, where the transient, fleeting nature of grass is highlighted: "If that is how Elohim clothes the grass (chortos) of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you - you of little faith? " Here, the grass is a metaphor for the fleeting nature of life and worldly concerns and its ultimate destination is the fire. In this way, chortos symbolizes what is temporal and subject to decay, unlike the life-giving chloros that signifies God's provision and vitality.

The association of chloros with life - whether in the abundant green grass where the people sit in Mark, or the symbolic imagery in Revelation - speaks to the concept of spiritual sustenance and divine preservation. It symbolizes a placement on solid ground where life is just beginning to bloom.

This connection enhances our understanding of Genesis 1-3, where the serpent manipulates the transient nature of the grass (fleeting desires) to lead Eve, and through her, humanity, into sin. As Eve yielded to temptation, her choice mirrored the transient, unanchored desires of chortos, which led to the loss of eternal life and the introduction of toil and death.

Thus, the New Testament offers a lens to deepen the interpretation of 'éśeb and ḥāṣîr in the Hebrew Bible, illustrating the contrast between

life-giving sustenance and fleeting mortality. Mark 6:39, Revelation 8:7, and Revelation 9:4 provide theological depth to the distinction, reminding us of the choice between eternal life and fleeting desires, and urging us to trust in God's provision as we walk the path of the Tree of Life.

The serpent could be said to have exploited the transient nature of the grass (symbolizing fleeting desires) to tempt Eve, who then led man toward the same path and away from the nourishing herb yielding seed.

The serpent's association with environments symbolizing transience and deception is further illustrated in other biblical passages as well. In Numbers 21:6 - the Israelites encounter "fiery serpents" in the wilderness, leading to death for many. This event underscores the serpent's connection to desolate and perilous environments, reinforcing its symbolic role as an agent of trial and judgment. Then again in Isaiah 14:29 - a "fiery flying serpent" is mentioned as an instrument of judgment, further associating serpents with destructive forces arising from deceptive or prideful origins.

The serpent's presence in the narrative, operating within the symbolic realm of the grass (hāšîr), emphasizes the choices faced by humanity: to pursue fleeting desires leading to death or to embrace provision leading to eternal life. This layered symbolism invites deeper reflection on the paths we choose and the influences that guide those choices.

The Rise and Fall of the Ancient Dragon

The Word is wonderfully prophetic in its structure - as it reveals man's original position over the serpent, his fall, and his ultimate restoration of authority in Yeshua Messiah. Let us remember that before he fell, the serpent was not crawling on his belly - he was in an exalted place.

In Genesis 1:20-21, on the fourth day, Elohim creates the "great sea creatures" (תַּנִּינִים - tanninim), often translated as sea serpents, dragons, or whales. The word 'great' can also mean pride, which is worth consideration beyond this book. This was a 'prideful' dragon of the sea.

“And Elohim created great sea creatures (תַּנִּינִים - tanninim) and every living creature that moves, with which the waters swarmed, according

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to their kinds, and every winged bird according to its kind.” (Genesis 1:21)

These creatures are associated with both the sea and the sky as a pattern seen throughout ancient texts and biblical imagery. Tanninim (the great sea creatures) were placed in an exalted realm above the waters and they were allowed to fly in the heavens, meaning they operated in both the waters of the seas below and the waters of the heavens above. This matches descriptions of fallen angelic beings, including Satan, who is called “the prince of the power of the air” (Ephesians 2:2) and also often associated with a sea dragon.

The ancient Israelites understood tanninim as dragon-like creatures, which is why Isaiah later refers to Leviathan as a fleeing serpent in the sea (Isaiah 27:1). This is an earlier picture of Satan in the first scroll - above, in an exalted place, before his fall. It's amazing to think he was there in Genesis 1 as well waiting to be discovered. It's not surprising, because his tactic is always to copy and obfuscate what Yeshua is doing, and we know Yeshua was buried and raised up on the third day. We should expect some sort of false narrative to arise where the serpent pulls something similar.

The Sword of the Spirit which is the Word of Elohim swiftly and authoritatively always deals with the ancient serpent through a downward cast. Satan does not successfully confront and conquer Yeshua in their altercation in the desert. Victory is already accomplished by Yeshua Messiah swiftly and with the Word of Elohim, both from the beginning in the text of Genesis 1 and 2 and in His Life.

The serpent is painted as subtle, cunning, and wily. This implies he is able to cause people to misunderstand specific words, ideas, or passages. He has an offering to the woman in a nuanced enticement she found herself quite literally linguistically wrapped up in.

“Now the serpent was more cunning than any beast of the field that the YHWH Elohim had made.” (Genesis 3:1)

This mirrors the fall of the angels in Jude 1:6, who “did not keep their own domain, but abandoned their proper dwelling.” The serpent was not originally a “beast of the field” - he was something higher. His original place must have been in the heavens as scripture reveals, so his entrance into the garden sets

the stage for prophetic fulfillment - he implies that he is reaching down to offer something that would align with the mission to steal, kill, and destroy.

This is Satan's pattern as he appears as something higher (an angel of light - 2 Corinthians 11:14), but he is truly a deceiver who is already falling and wants to take what he can with him into that pit. The serpent's deceptive downward offer is a setup for Satan being cast down, and eventually into the lake of fire where his story arc is brought to an end. This is a repeating prophecy in scripture, and Revelation 12:9 expands on the original scrolls.

Revelation 12:9

“And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world.”

Once the serpent has deceived man and Eve, he is cast down to eat the dust of the ground. His desire was to consume and destroy the man, so as the man would turn to dust, he would eat the dust.

Genesis 3:14

“Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life.”

This is not just a physical curse - it is a prophetic judgment. The serpent, once above, is now crawling below all creatures. Dust represents death and decay (Genesis 3:19), meaning the serpent is bound to a state of judgment below the feet of man and will seek to eat the dust of man's death. The same dust Yeshua bled into, and was buried in, as he took on our death. The judgement was complete before it was pronounced in prophetic arc.

The first man was originally above the serpent, but he lost his authority when he fell, and then as Messiah, the second Man, Yeshua reverses the fall through His resurrection on the Third Day and subsequent prophetic raising up of man that we see happening in scripture. He moves from being simply a 6th day creation below the animals, to a third day creation, made to rule in authority and preeminence with the risen Savior on His 7th day return.

Ephesians 1:21–22

“[Messiah is] far above all rule and authority and power and dominion... and He put all things under His feet.”

1 Corinthians 15:45

“The first man became a living being; the Last Man became a life-giving spirit.”

Luke 10:19

“Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy.”

This means that through Messiah, man's position over the serpent is restored. We have victory through Faith in Him and his resurrection. Through Messiah's resurrection, humanity is raised back up to its rightful place above the serpent.

Revelation 12:7–9

“Now war arose in heaven, Michael and his angels fighting against the dragon... But he was defeated, and there was no longer any place for them in heaven. And the great dragon was thrown down.”

Finally by Genesis 3:14 the serpent is clearly cast down to the ground, bound to eat dust, in literal complete form. This creates certainty that the work of Yeshua was already complete from before the foundation of time. Faith saves because it believes in what is, not what might be. We see here, whether literal in the moment and prophetic in conclusion, or prophetic in the moment and literal in the future - the serpent is thrown down in scripture.

Naturally, since all of this tends to the idea that Genesis begins as a prophetic arc, it follows that Messiah's return will be on or just before the 7th day of the creation, because on that day he will rest from creation.

In Revelation 20:10 the serpent's final destruction occurs when he is cast into the lake of fire. This is not just prophecy - it is happening linearly in the script of the Bible as well as these concepts from genesis spin out to their visualized resolution in Revelation. We know that the grass of Genesis 1 eventually gets thrown in the fire, and we see in scripture the serpent is already hiding in that

grass eating dust under our feet. All Glory to Victory to Messiah! Praise YHWH!

The Third Day: Pattern, Prophecy, and the Power of Resurrection

The resurrection of Yeshua on the third day is not merely a historical claim - it is the prophetic pattern upon which the entire architecture of scripture is built. It is not a theological appendage but the spine of the story, stretching from the soil of Genesis to the light of Revelation. Those who would argue against the third day resurrection are not simply contesting one moment in history; they are undermining the very rhythm of divine order, fruitfulness, and restoration that begins on the third day of creation itself.

Life Begins on the Third Day - Genesis 1:11–13

The very first time the earth responds to the voice of God with generative power is on the third day. "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind... and it was so... and the evening and the morning were the third day" (Genesis 1:11–13, KJV).

This is more than a record of plant life. This is the first resurrection. Out of dry ground - formless, lifeless, and inert - God calls forth fruit. This is the prophetic prototype of what will later happen to the last Adam. The same earth that received His blood will yield His body, reborn in glory. This is not coincidence. It is divine symmetry. Yeshua rises on the third day because the pattern of fruitfulness was ordained on the third day. The resurrection is creation's own rhythm - echoed in Eden.

The Binding of Isaac - Genesis 22:4

In the binding of Isaac, the third day appears again, not as a detail of distance, but as a window into the heart of the Father. "Then on the third day Abraham lifted up his eyes, and saw the place afar off" (Genesis 22:4).

For three days, Abraham walked with his son, already resolved to offer him up. Hebrews 11:19 confirms this, declaring that Abraham "considered

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that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back." Thus Isaac, the beloved son, was as good as dead in Abraham's heart, and yet he was received back to life. This, too, is a third-day resurrection. The mount of sacrifice becomes the place of life. The shadow of Messiah flickers here. The Father walks with the Son toward the altar, but on the third day, the blade is stayed, and life triumphs.

Jonah and the Sign of the Grave - Jonah 1:17; Matthew 12:40

The prophet Jonah, swallowed by the great fish, spends three days and three nights in the belly of the deep. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17).

Yeshua Himself anchors His resurrection to this event. In Matthew 12:40 He declares, "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

Jonah's descent into the waters prefigures death and burial, and his release on the third day is resurrection. Without Jonah's return, Nineveh does not hear the Word. Likewise, without the resurrection of Messiah, the nations remain in ignorance. The belly of Sheol is not the end - it is the threshold. And on the third day, the gates are broken.

Hosea and the Prophetic Timeline - Hosea 6:1–2

No passage speaks more clearly to the third day as a timeline of national and spiritual resurrection than Hosea 6:1–2. "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

Here, the pattern of wounding and healing, death and resurrection, is not limited to one man - it is spoken over a people. Israel, torn and scattered, is promised restoration on the third day. This not only affirms the resurrection of Messiah but forecasts the restoration of His body, the ekklesia, and ultimately all of Israel. This third day is not metaphor alone - it is a prophetic

map. The same God who raised the Seed on the third day will raise the garden from exile.

The Third Day is the Pattern, Not Just the Proof

The resurrection on the third day is not merely the proof that Messiah was who He said He was - it is the very pattern by which God orders restoration. The third day is not an apologetic accessory; it is the prophetic pulse of scripture. Without the third day, the story does not rise. Without the third day, the Tree of Life remains veiled behind a flaming sword. Without the third day, the Bridegroom lies in the tomb, and the bride remains barren.

Creation begins to bear fruit on the third day. The beloved son is offered and received on the third day. The prophet emerges from the deep on the third day. The people are revived and raised on the third day. And the Messiah, the seed of the woman, fulfills every shadow by conquering death on the third day.

To deny the third day is to deny not one doctrine, but the rhythm of the Kingdom itself. It is to strike at the pulse of the Word made flesh. But for those who see it - those with eyes to trace the pattern - there is no room for doubt. The third day is not a detail. It is destiny.

Plants and Prophecy – The Third Day

On the third day of creation, God did something entirely new: the earth, previously formless and void, was gathered into dry land and commanded to bring forth life. “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind” (Genesis 1:11). This was the first resurrection - the moment when the land, lifted from the deep, was made fruitful by the voice of God. But there is a mystery hidden in Genesis 2: the very plants God commanded on Day Three had not yet appeared, because “there was not a man to till the ground” (Genesis 2:5). Immediately after, we read, “Then the YHWH God formed the man of dust from the ground and breathed into his nostrils the breath of life” (Genesis 2:7). In Hebrew logic, this is not a contradiction of chapter one - it is a clarification: man was formed before the seed broke open, before the fruit-bearing herbs of the field came forth. He is not the product of Eden. He is the soil into which the

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image is placed, the priest of the garden, and the living ground prepared to host the Seed who was to come.

This only appears contradictory when we approach Genesis like Western scientists with a stopwatch. But the Hebrew text is not bound to our chronology. It is telling a sacred story in blocks of meaning, not slices of time. Day Two gives us a prime example: the expanse is formed to divide the waters above and below. Yet in Genesis 2, that boundary remains dynamic: "A mist went up from the earth and watered the whole face of the ground" (Gen. 2:6). The heavens and the earth are still in dialogue - because man has not yet been formed to govern them. Genesis is not describing a static sequence but a temple being established that will be torn down and built again as a sanctuary in motion. Man is created on the third day, but he moves through the pattern of days like a priest through the tabernacle - passing through boundaries, naming creation, and awaiting his helper. He is the vessel, not the conclusion.

Adam is carried forward prophetically from the fruit-bearing Third Day, through the order-restoring Fourth establishing the heavens which are his inheritance through faith. He then is moved through the creature-filled waters and skies of the Fifth, and into the crowning structure of Day Six, where he names the beasts and receives the woman. Eve, drawn from his side, is the later act of this prophetic journey - not its starting point. Her creation does not timestamp Adam's beginning or exist in equal structure beside it - rather it reveals the maturity of his mission as a man and his need to help his woman become established in the Word he had walked with for so long.

Why is this important? Because it restores the image of Adam not as a byproduct of the sixth day, but as the living ground of the third, shaped by God before the garden sprouted, formed to host the very breath of Heaven. But make no mistake: Adam is not the Seed. Messiah is. Adam is the prepared place, the sacred soil. And just as the land was gathered and called to bear fruit on the third day, so too was a tomb opened on the third day, and the true Seed - the last Adam - rose. Yeshua did not simply fulfill prophecy. He fulfilled pattern. The Seed was sown into the earth, and the garden of God was born again.

And here is the great mystery in that if Messiah rose on the third day, then our faith in Him is our return to that same day. When we believe, we are united to His resurrection. We are raised with Him (Ephesians 2:6), not as a future hope only, but as present-participants in the fulfillment of Eden's design. We become - by faith - the fruit that springs up because the Seed has already risen. And when He returns on the seventh day, we will see in our very bodies what was already planted in our spirits: one resurrection, fulfilled in two stages - planted by faith, raised in glory.

This reframes the fall entirely. We were never meant to stumble forward from Day Six into toil and exile. We were meant to remain rooted in Days One through Three, where light was spoken, boundaries were blessed, and fruitfulness was born...and subsequently to Rule over days 4-6 where order is established further.

So Genesis 3 is not a foregone prophetic conclusion. It is the break in the rhythm. The fall is not inevitable - it is a forgetting of who we were in the garden, and what we were formed to carry. To read Adam as a sixth-day creature is to begin with the beasts and work backward. But to place him rightly - formed from dust, animated by breath, planted before the sprouting, and crowned by the return of the Seed - is to see clearly that the resurrection did not interrupt the story. It was the story all along.

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Chapter 4: Creation Ideal, Origins, Destiny

Destiny has arrived,
 Pay close attention, by the sovereign hands
 It will extend before our eyes.
 The time is near, we shall not fear,
 but with great Light we must arise.

Child bearing worldly words,
 Escape the paradigm you've heard,
 In time and space are things unknown,
 unseen, unspoken, lest we'd be shown.
 Stand in faith, do not postpone!

Who knows the things of worth in life,
 but Him who creates and sustains what's right.
 Fear not your self, for pride has died,
 'twas defeated in the perfect place,
 upon the Cross, in time and space,
 by God Himself, who moves man's fate.

This moment stands on Glory's heart.
 Again, He calls! "It's time to start."
 "Fear not, my child, for I am here."
 What is known within is coming clear.
 The time is close, the Truth is near.
 Destiny has arrived!

Your purpose is genuine,
 the spatial dimensions declare.
 In time and space, you're already there.

Destiny was never to be changed,
 for it was written before you are,
 and within its grasp you find I Am—
 you're a bright and shining star!

You know your purpose, it's deep within.
 Do not deny, but rise in Him.
 Your heart beats, quick and sure.
 If you refuse its rhythm, you deny the cure.
 He's not untrue who lives in you!
 Your Destiny has arrived.

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Its call is deep, yet undenied.
Who knows to stand when fate arrives?
Look! Because it's Him who shines!
Destiny has arrived!

On Origins and Designs

Genesis 2:24 has been chiseled into a monument to monogyny, as though “one flesh” means one man and one woman—full stop. But Scripture’s own witness refuses that narrowing. Abraham’s tents, Jacob’s four wives, David’s house: covenant under one head was never a single-lane road. This matters because headship, echoing the Father’s own voice in Genesis, is a call to gather, shelter, and multiply—not to hoard love in a single vessel, but to pour it outward like light across the deep, as Messiah gathers many into one fold (John 10:16). A righteous man turns chaos to order by embracing covenant responsibility and raising fruit for the Kingdom in a world desperate for roots.

For many, Genesis 1 and 2 have long stood as two separate narratives - one a broad decree of creation, the other a more intimate telling of mankind’s formation. But what if they were always meant to be read together, like two hands interlocked in divine harmony, fingers flicking in some sort of counting movement? What if, beyond their historical truth, they also contained the shadow of something greater - the prophetic echo of salvation itself?

One of the clearest Bible verses about the creation ideal - Elohim’s original intent for humanity and the world can be read as a direct quote.

Genesis 1:26–28

Then Elohim 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So Elohim created man in his own image, in the image of Elohim he created him; male and female he created them. And Elohim blessed them. And Elohim said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over

the birds of the heavens and over every living thing that moves on the earth.”

This passage lays out the fundamental aspects of the creation ideal. Humanity is made in Elohim's image – We are created to reflect Elohim's character. He made them Male and female and they were created for relationships. They were given stewardship over creation – Humans are entrusted with responsibility over the earth. They were blessed and told to embrace fruitfulness and multiplication – Elohim designed human life to flourish.

Another significant claimed ideal verse is Genesis 2:24, which reflects Elohim's design for covenant marriage and the foundation of the nuclear family.

Genesis 2:24

“Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.”

This verse reinforces the creation ideal of marriage and family as foundational to human society. It is common to spend time discussing this verse in conversations about polygyny, patriarchy, and marriage. This verse is a favorite of monogyny-only proponents, as they point to the dual intertwining happening when the two become one. From previous chapters, I've attempted to show how a dual intertwining can actually obfuscate fruitfulness through the principle of the herb and the grass. It creates a side of weakness from which the enemy can seek to steal our fruitfulness or poison our land. For now, let us continue with a critical analysis of the creation ideal in the traditional understanding.

Finally, Genesis 1:31 sums up Elohim's view of His creation:

Genesis 1:31

“And Elohim saw everything that he had made, and behold, it was very good.”

This affirms that Elohim's original order was entirely good before sin entered the world. However to then move forward in the text and assume we can cherry pick from the garden of Eden to impose an order on the rest of

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scripture that isn't clearly revealed and lacks credible scriptural witness is a mistake.

First, it does not consider the context. You already have two distinguished areas, one is a fruitful garden, and the other is marked by grass and serpents and lies. So to assume Love operates the same in both domains is to misunderstand the nature of Love fundamentally because its expression to evil is to seek its destruction.

Second, it assumes ignoring the remainder of revelation to be received in future forms is somehow inferior because of the domain it was received in. This is illogical because Adam and the Woman received the lies that led to the fall in the garden as well, implying the issue isn't pre-fall or post-fall, but instead propensity to fall. As we can see here, Genesis 1 and 2 provide understanding and context.

There is no 'ideal' without a full understanding of Yeshua Messiah in any universe and that nature is best revealed in Love that both protects, and destroys in the cases of subduing evil. Is "destruction" a part of the creation ideal then? Of course not, but nonetheless it is necessary in creation now and Elohim is still involved. What He therefore brings to destruction is done so in Love since his Love is eternal but fallen man is transient.

So with these considerations how does this argument hold when we apply the full witness of scripture? A foundational principle in biblical interpretation is that no doctrine can be established on one verse alone:

Deuteronomy 19:15

"A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established."

2 Corinthians 13:1

"Every charge must be established by the evidence of two or three witnesses."

If Genesis 2:24 is meant to establish monogyny as universal moral law, then we must ask ourselves if the rest of scripture upholds this interpretation?

We would at a bare minimum want a second witness that wasn't simply quoting the first but reaffirming the first in new terms.

For an example, Paul uses "one flesh" metaphorically when referring to a man joining with a prostitute, so this is a credible second to the 'one flesh' statement of Genesis 2.

1 Corinthians 6:16

"Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, 'The two will become one flesh.'"

This means "one flesh" refers to at a bare minimum at least a physical union, not a fixed numerical structure - as there is no indication of the man's previous marital status. If monogyny were the universal moral law, the Torah would have explicitly forbidden polygyny - but it does not. Instead, it regulates polygyny, ensuring fairness and justice.

Exodus 21:10

"If he takes another wife to himself, he shall not diminish her food, her clothing, or her marital rights."

Deuteronomy 21:15–17

"If a man has two wives, one loved and the other unloved..."
(indicating polygyny as an expected scenario).

The fact is there is no second witness in all of scripture forbidding a man from taking and providing for a second wife. There is no single witness preventing an available woman from choosing any man she would like as her Husband, whether married or unmarried. This is the context of scripture - it presents a choice that belongs to the single woman and whatsoever man she is involved with in headship.

Divorce From The Mouth of Messiah

Some argue that Yeshua reinforces monogyny in Matthew 19:3–9 when He quotes Genesis 2:24

"Have you not read that He who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh?'"

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However, the context is about divorce, not polygyny. Yeshua condemns rampant divorce for non-biblical reasons, not polygyny itself. Yeshua does not contradict the Law, and if monogyny-only were a universal command, the Law would have already stated it and Yeshua could have reinforced it here. In fact, in light of sin, Yeshua condemns serial monogyny in actuality - because to divorce your wife unlawfully, and then marry another, is to commit adultery. Notice the two part statement implies a replacement type of thinking. In polygyny, no replacement is happening, and it is instead an addition, which is biblically moral and implied to be blessed by the 5 fold blessing; may they be fruitful.

Perhaps the replacement thinking is the higher sin in violation of Deuteronomy 21:15–17. It is the implied adultery of the principles of Love and bond in the Law. Perhaps breaking up, and going again, and breaking up, and going again, has been the actual culprit of adultery our world is currently buckling under, where families are failing to form, where fruitfulness is challenged and transient uses of money and power dominate the culture of the economic winners of the times.

It isn't surprising that this verse from Genesis 2 gets quoted to support the idea of monogyny. However the issue is on how we inflict on these verses, as any reasonable person would conclude the context of every usage of the word is an emphasis preventing divorce. It makes sure to make it clear from the other direction as well, when the new man is warned against marrying the divorced woman. These verses are perhaps buried and ignored because they would require a great deal of honest reflection and repentance on many of our parts. How many of us have abandoned relationships in seeking the ease and comfort of another and new relationship on different terms. It is not so with Yeshua's covenantal Love.

All relationships must start as 1:1 - as that is the nature of a relationship. Elohim covenants with each of us, and so the presence of a 1:1 relationship being established doesn't speak to the morality of it but the mathematical necessity and fleshly reality of it in a system of individuality and plurality as coexistent factors. It's mathematically inevitable it has to start with a 1:1 relationship.

The Patriarchal Model and the Flow of scripture

Scripture does not present a legalistic monogyny mandate, but rather a structured patriarchal order that allows for polygyny under love and responsibility. This nuance is equally important for the monogamist and polygamist, because Love in free will must have choice. To add a limitation not imposed on Elohim is to disregard the created nature of all things involved. Elohim made us as instruments of Love, and built his Law and Word to properly distribute that love on socioeconomic levels primarily through local communities. If we start adding dams and bridges, blocking water sources, we will create major problems to fulfilling the Law in Love through Faith. There will be deserts, and people will suffer as a result of our artificial restriction.

Abraham, Jacob, Moses, David, and Solomon all had multiple wives. Elohim presents Himself as polygynous to Israel (Jeremiah 3:14, Ezekiel 23). The parable of the Ten Virgins (Matthew 25:1–13) mirrors polygyny. Revelation 21 depicts New Jerusalem as the Bride of Messiah - a city made to be full of people. Revelation also has Messiah among the lampstands, which mirrors Matthew 25 closely.

If monogyny were absolute, these patterns would not exist to such a degree in biblical imagery and instead we would constantly get a picture of an egalitarian Elohim. Even if we argue that we can reduce the metaphorical image to a teaching mechanism but the literal to an absolute moral command - that assumes we accuse Elohim of using teaching methods that author chaos and destruction since he put these grandiose heavenly pictures in His scriptures and juxtaposes them with intimate pictures of a close and personal relationship with Him. There is a lot of pain that has been induced from the monogyny-only doctrine on believers in polygyny, and it comes from issues that can be categorized three ways.

- 1) The existence of metaphors like these in scripture where Yeshua's covenantal Love is on display.
(Calls God a liar unless #2 is accused)
- 2) The sexual desires of lustful men who can't control their urges
(World's Favorite)

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- 3) A huge group of people building a doctrine off one verse in Genesis 2 at the foot of the Tree of the Knowledge of Good and Evil and forcing it on the rest of the world legalistically in real terms. (Take this, and Eat!)

I am not willing to blame Elohim for using these metaphors by bringing him down into our sin and inability to understand that the beauty of Messiah and his Bride is that they witness to covenant in its unified and plural forms. It isn't a case of 'Elohim permitted' or 'Elohim dealt with our sin' - but rather we don't have the ability to fully understand the goodness and love that could permeate our marriages here on earth if we didn't build doctrines of restriction and heavy regulation - which imply wickedness. It is not SO with the Law interpreted in the Spirit, instead the implication is Love. Where there is no law, there is no sin, if there is one Spirit in all.

The creation ideal is powerful, but it is not a binding legal structure. It is a picture of intimacy, union, and order in the setup declaring Yeshua King and patriarchy the prophetic outcome for creation. Yes, I'm saying it literally happened in the flesh as described, from the separation of Light to the blooming of the garden trees. Yes, it teaches spiritual truths. Yes, it is prophetically and linearly layered with the grand plan. But it is not a legal framework that overrides the full counsel of The Word and the Spirit in the Law called the Torah. It is the living word of Elohim, and He will accomplish the purposes He was sent for.

Can we say a man can't have multiple 1:1 relationships with women? No, we can't because we see it happen in scripture often, it's metaphorically represented, and it's never condemned in its physical form. Therefore, it is not a moral commandment to limit the number of people in a family to 2, but to say be united in purpose no matter the size. Everyone should become one until a son leaves and unites to his wife - at that point he is forming his own unity and household.

The Danger of Cherry-Picking and Imposing Traditions

Matthew 15:9

"In vain do they worship Me, teaching as doctrines the commandments of men."

Mark 7:13

“Thus you nullify the word of Elohim by the tradition you have handed down.”

Colossians 2:8

“See to it that no one takes you captive by philosophy and empty deceit, according to human tradition and not according to the Messiah.”

The monogyny-only argument does exactly what the Pharisees did - it elevates a man-made interpretation over the actual Law of Elohim. This destabilizes the order being established through the constant pattern and revelation of Genesis and begins the process of intellectually eroding the foundations of biblical patriarchy and Torah Law.

Mark 7:8

“You leave the commandment of Elohim and hold to the tradition of men.”

Ironically, those who enforce monogyny as moral law are guilty of doing exactly what they accuse others of. They twist a metaphor into legalism by taking it too literally in the flesh. They nullify Elohim’s actual Law by enforcing their tradition. They reject patriarchal love and provision, thus limiting the fruitfulness Elohim intended in the literal flesh. The irony loop is not without note.

In the end, forcing artificial singularity where Elohim has permitted structured plurality is a human error and not a lawful decree, but indeed a tradition of man that has wreaked havoc for millennia.

These verses are there for us to think in grander themes, and we can weaponize scripture as we are told to take the sword of the Spirit which is The Word of Elohim (Ephesians 6:17). However we cannot weaponize them against the Body of Messiah. We can however perform careful surgical procedures designed to help bring light to the body. Everything we do must be tempered against that which is The Word and the Spirit of the interpretation. So yes, some of us will yield his Word as a sword, but it should never be to steal, kill, and destroy. His word in the case of the Body of Messiah is a tool to heal, repair, and remove obstacles from eyes and

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theological infections from the body. When added with prayer and fasting it is a sure way to bring rejuvenation and life to broken places and hurting people.

It is no small thing to rightly divide the Word and to wield the sword of the Spirit not for destruction, but for healing and restoration within the Body. The temptation to fortify tradition, to build fences around the orchard and restrict the movement of living water, is as old as Eden itself. Yet the scroll testifies: when the pattern of creation is honored, when the Law is fulfilled in Spirit and truth rather than bound by the commandments of men, something greater unfolds, which is a return to the Father's intent where fruitfulness, abundance, and ordered love are restored to the household of faith.

In this, we glimpse the true nature of destiny not as a doctrine carved in stone or a future locked behind human reasoning, but as the living current that flows from the garden through every covenant-keeping heart. Destiny is not seized by force or decreed by tradition; it is received and revealed wherever men and women submit to the ancient order, letting the fullness of headship, plurality, and blessing bloom without artificial restraint. The creation ideal is not merely our point of origin, but the pattern by which destiny is continually born, watered, and multiplied generation after generation until the earth is filled with the knowledge of YHWH.

So the call is not to retreat into legalism, nor to idolize the past, but to step boldly into the ongoing story for which we were always made. Destiny is both ancient and arriving, hidden in the deep structure of the Word and the rhythm of faithful lives. As we reject traditions that restrict and embrace the covenantal patterns that release, the orchard blooms again and the light of Eden pierces the present darkness. In honoring creation's design, we don't just remember our origins but we surely ignite the destiny written into our bones, awakening the fullness the Father intended from the beginning.

Chapter 5: The Five Fold Blessing

In Genesis 1:28, Elohim pronounced the first recorded blessing upon mankind, a binding, highly-placed Word of Blessing that establishes the purpose and destiny of humanity. The 5-Fold Blessing given to Human Males and Females as a collective created 'mankind'. He Told them "Be Fruitful, Multiply, Fill the Earth, Subdue, and Rule". It is not just an ancient decree but the foundational structure of order that is ultimately binding in its accomplishment.

Isaiah 55:11

says: "So shall My Word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it."

Since Elohim's Word does not fail, every subsequent command, law, and covenant must align with this blessing. The Torah, the covenants, and Messiah all serve to fulfill this original Blessing in human flourishing.

But what happens when this blessing is ignored or opposed? We will explore how the adversary (HaSatan) seeks to invert the 5-Fold Blessing and how Messiah and His Gathering (the Spirit and The Word) restore it in its fullness.

We will examine aspects of the 5-Fold Blessing, breaking down its Hebrew meaning, pictographic insights, biblical applications, and prophetic fulfillment.

Blessing 1: Be Fruitful - פָּרָה (Parah)

The first command of the 5-Fold Blessing is to be fruitful.

"Elohim said to them, Be fruitful..." (Genesis 1:28)

(Parah) means "to bring forth, to bear fruit, to cause to grow."

This reveals that fruitfulness is connected to speaking, leadership, and revelation. It is more than just physical offspring; it includes spiritual fruitfulness - a life that brings forth goodness in alignment with Elohim's purpose.

It is clear and obvious that on one level this command is directly tied to biological fruitfulness, meaning to bear children and produce life. Throughout scripture, children are called a heritage and reward from Elohim

(Psalm 127:3–5), and barrenness is often seen as something to be healed (Genesis 30:22). Physically, this blessing calls for families to flourish, ensuring that Elohim's people continue and multiply.

Messiah is the Firstfruit of resurrection (1 Corinthians 15:23), and believers are called to bear spiritual fruit through the Spirit (Galatians 5:22–23). Just as man was physically called to bring forth life, we too are called to bear the fruit of righteousness through faith.

Fruitfulness is not optional - it is evidence of abiding in Elohim. Yeshua echoes this command and seeks its fulfillment in invitation.

"I am the vine; you are the branches. Whoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do nothing." (John 15:5)

To bear fruit is to walk in the Spirit (Galatians 5:22–23), producing Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, and Self-control - to which there is no law, because these are the very fruits of the Spirit in spiritual terms.

The opposite of fruitfulness is barrenness - a state that leads to destruction (Matthew 7:19). This blessing culminates in Messiah, the true Vine, who restores our ability to be fruitful in both physical and spiritual ways (Revelation 22:2 - the Tree of Life bearing fruit in every season).

Blessing 2: Multiply - רָבָה (Rabah)

The second part of the blessing is to increase in number, both physically and spiritually.

"May YHWH, the Elohim of your ancestors, increase you a thousand times and bless you as He has promised! " (Deuteronomy 1:11)

רָבָה (Rabah) means "to increase, to multiply, to become many."

The multiplication blessing was reinforced through Abraham, Isaac, and Jacob (Genesis 17:2, 26:4, 28:14) and ultimately fulfilled through Messiah.

Multiplication refers not just to having children but also to expanding families and communities that carry Elohim's truth forward. Abraham was promised that his descendants would be like the stars in the sky (Genesis 15:5), showing that Elohim's plan has always involved increasing generations of faithful people. Nations rise and fall based on whether they multiply in righteousness or decline in faithlessness.

Yeshua's Great Commission (Matthew 28:19–20) mirrors this concept, commanding believers to make disciples of all nations. Multiplication is not just about numbers but about transmitting the gospel across generations. In the Spiritual sense, multiplication can happen through discipleship.

"Go therefore and make disciples of all nations..." (Matthew 28:19)

Multiplication is also about seeking and saving the lost by bringing the message of the gospel to all nations. Both expressions of the Tree of Life are good. It's about bringing the Kingdom of Elohim and multiplying it on earth, as it is in heaven.

Blessing 3: Fill the Earth - מלא (Mala)

"For the earth will be filled with the knowledge of the glory of YHWH as the waters cover the sea." (Habakkuk 2:14)

מלא (Mala) means "to fill up, to satisfy, to bring to fullness."

The earth is meant to be filled with Elohim's people, His glory, and His truth.

To "fill" means to occupy and cultivate. The physical blessing is to build families, fill homes with love, and spread across the land. Elohim's people were always commanded to increase and spread - from Noah after the flood (Genesis 9:1) to the Israelites entering the Promised Land. A nation that fills the earth with Elohim-fearing generations prospers.

The gospel must also fill the earth, as prophesied in Habakkuk 2:14: "For the earth will be filled with the knowledge of the glory of YHWH as the waters cover the sea." The spiritual and physical go hand in hand - when the land is physically occupied by righteous people, it is also spiritually filled with Elohim's presence.

Israel was commanded to fill the land (Numbers 14:21) and the congregation is called to fill the earth with the gospel (Acts 1:8). Love thrives when We fulfill both, equally valuing the physical and spiritual applications of the Blessing, and keeping them in harmony.

Blessing 4: Subdue - כבש (Kabash)

To subdue means to bring under control, to overcome adversity.

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"The Elohim of peace will soon crush Satan under your feet." (Romans 16:20)

To "subdue" means to bring under control. In a practical sense, this means cultivating the earth, managing resources wisely, defending families, and establishing strong households. In Genesis, man was given authority to subdue and tend the garden (Genesis 2:15), showing that part of this blessing is managing and protecting what Elohim has entrusted to us.

Subduing also applies to overcoming sin and spiritual opposition. Messiah subdued sin and death (Colossians 2:15) and calls His followers to resist the enemy (James 4:7). The physical world mirrors the spiritual - just as nations must subdue threats to survive, believers must subdue spiritual adversaries to thrive.

Subduing means resisting the enemy, enforcing righteousness, and bringing chaos into order (Ephesians 6:12).

Blessing 5: Rule -הָרָהּ (Radah)

To rule means to govern, lead, and exercise dominion in victory. Spiritually speaking Radah is about submission to Messiah's rulership, walking through His door as a son submitted to the Father, and leading by revelation rather than force your own household to follow His ways.

Letter
Resh

Hebrew
ר

Sense
Points to Messiah as the Head (Colossians 1:18). All authority is ultimately given to Him (Matthew 28:18). Just as man was given dominion over the earth, Messiah now rules over the New Creation.

Dalet

ד

Messiah is the Door (John 10:9). The way to true rulership is through Him. Those

Hey

ה

who try to rule outside of Him will ultimately fail.

Represents the breath of Elohim, which gives life and revelation. Messiah rules not by force but by The Spirit (Zechariah 4:6 – "Not by might, nor by power, but by My Spirit").

Messiah is the perfect fulfillment of Radah. While humanity was originally tasked with ruling, it is ultimately through Messiah (the Door) that true dominion is restored. His rulership brings justice, wisdom, and righteousness, ensuring that we rule not as tyrants but as faithful stewards.

Physically speaking Radah means to rule well - to establish order, protect the weak, provide for one's household, and govern wisely.

Resh (ר) –Represents a leader, ruler, or head of a household. This aligns with the concept of earthly rulership, where Elohim entrusts humans to govern His creation wisely. Physically, this applies to leading families, managing land, and ruling over the earth's resources responsibly (Genesis 1:28).

Dalet (ד) –Symbolizes a door or a pathway. This suggests that ruling requires decision-making and opening the right doors. A good ruler creates opportunities for his family, community, and nation to flourish. It also signifies the responsibility of those who rule - choosing the right path and ensuring just leadership.

Hey (ה) – Represents revelation, breath, or spirit. This is the acknowledgment that true rulership must be guided by Elohim's wisdom. To rule effectively, one must be inspired by Elohim's Spirit, otherwise, leadership becomes tyranny (Deuteronomy 17:18-20 instructs Israel's kings to study Elohim's law daily).

Radah instructs men and women to govern well - whether in family, community, or work. This governance should open the right doors (Dalet) through wise leadership (Resh), guided by the revelation of Elohim (Hey).

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Just as man was given dominion but failed by following a counterfeit authority (the Serpent), Messiah now rules perfectly - offering a restored kingdom where true dominion is exercised through faith, wisdom, and obedience.

This pictographic meaning reinforces that ruling is not about control but stewardship, and that true dominion is anchored in Elohim's wisdom, not human ambition. The call to rule does not mean oppressive domination but careful usage of Elohim's creation as stewards. Just as kings rule over nations, families are called to govern their homes wisely (1 Timothy 3:4-5). Fathers and mothers rule their households with love, ensuring that Elohim's Word is upheld and passed on (Deuteronomy 6:6-7).

Messiah will ultimately rule over all (Revelation 11:15), but believers are co-heirs with Him (Romans 8:17). The pattern of ruling well in the home, community, and nation reflects the greater reality of Messiah's reign. Those who are faithful with little will be entrusted with greater responsibility in the Kingdom (Luke 19:17).

"For if by the trespass of the one man, death reigned through that one man, how much more will those who receive Elohim's abundant provision of grace and the gift of righteousness reign in life through the one man, Yeshua Messiah! " (Romans 5:17)

Messiah is the ultimate ruler, and through Him, we are called to co-rule in righteousness (2 Timothy 2:12, Revelation 5:10). The physical and spiritual elements of the 5-Fold Blessing are inseparable in Messiah as he came to unite all things. To bear children, multiply, cultivate, protect, and govern well is both an earthly and heavenly function of being complete in Messiah. The Tree of Life represents both Messiah as our eternal source of life and the physical family tree that extends through generations (Proverbs 11:30).

The 5-Fold Blessing Leads to Messiah

Each of the 5-Fold Blessings is not only a commandment but a prophetic declaration that is ultimately fulfilled in Messiah and His Kingdom, restoring the original order from the beginning. From the beginning, Elohim's intention was to bless humanity, and in doing so, He set forth an eternal pattern that would remain unchanged throughout history.

Sin disrupted this blessing, yet through Messiah Yeshua, we see its full restoration. He is the Firstfruits of the resurrection (1 Corinthians 15:20) -

the fulfillment of being fruitful. His disciples multiplied, spreading His Word to fill the earth (Matthew 28:19). He subdued sin and death through His sacrifice (Colossians 2:15), and He will ultimately rule over all creation as King of Kings and Lord of Lords (Revelation 19:16).

Messiah as The Spiritual Fulfillment of the Blessing

Be Fruitful (פָּרָה, Parah) → Messiah is the Firstfruit (1Corinthians 15:23).

Multiply (רָבָה, Rabah) → His disciples multiply through evangelism (Acts 6:7).

Fill the Earth (מָלֵא, Mala) → The gospel spreads to all nations (Matthew 24:14).

Subdue (שָׁבַשׁ, Kabash) → Messiah conquers sin and death (Romans 6:9).

Rule (רָדָה, Radah) → Messiah will reign as King (Revelation 11:15).

This sets the stage for understanding how the Spirit and The Word act as our true Helper (ezer kenegdo), leading us back into alignment with Elohim's original blessing. Just as man was given The Word to obey and the Spirit to guide him, we too are restored in Messiah to walk in the fullness of both the Spirit and the Truth (John 4:24).

Elohim's first blessing was not just for man and Eve, but for all generations to come. The Tree of Life, as we have explored, has a dual nature - both spiritual and physical. Messiah is the ultimate Tree of Life, offering eternal life to those who believe, but the tree is also a symbol of lineage and generations (Psalm 128:3).

Psalm 127:3-5

"Behold, children are a heritage from YHWH, the fruit of the womb a reward."

Malachi 2:15

"Did He not make them one, with a portion of The Spirit in their union? And what was the one Elohim seeking? Faithful Offspring."

Genesis 17:6

Elohim's promise to Abraham: "I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you."

A legacy is part of the fulfillment of the blessing. Messiah did not come to abolish this pattern but to restore it - to call men and women back to a life of faith, fruitfulness, and family. When we embrace the physical call to multiply

and raise children in Elohim's ways, we participate in the expansion of His Kingdom on Earth (Deuteronomy 6:6–7).

Thus, the 5-Fold Blessing is not only about personal success or even spiritual victory - it is about establishing Elohim's order in the world through faith, family, and fruitfulness. Ultimately leading ultimately to Messiah's reign over the earth and the Kingdom come.

Inevitable Conclusions - The Binding Blessing

The 5-Fold Blessing in Genesis 1:28 is not just a blessing - it is a binding blessing that structures all of creation. It is a higher-order Word of Elohim, shaping humanity's destiny, establishing divine order, and ultimately revealing the unity of all things in Messiah. When Elohim declared, "Be fruitful, multiply, fill the earth, subdue it, and rule", He was not merely giving a command - He was imparting His divine image into humanity (Genesis 1:26–28). Every subsequent covenant, law, and prophetic fulfillment in scripture aligns with these five elements, culminating in Messiah, who restores all things under His headship, so that Elohim may be all in all (1 Corinthians 15:28).

This blessing reveals a movement toward unity - unity between man and woman, unity within families, unity within the people of Elohim, and ultimately, unity in Messiah. What was fractured in man is restored in Messiah (Romans 5:17). Where division, scattering, and exile entered through sin, Messiah brings gathering, reconciliation, and restoration (Ephesians 1:10). The 5-Fold Blessing is not just about humanity's role in creation, but Elohim's ultimate purpose - to bring all things together in Messiah, whether in heaven or on earth (Colossians 1:19–20).

To be fruitful (Parah פָּרָה) is to bring forth life, both physically through children and spiritually through the fruit of righteousness. This command is foundational because it reflects the very nature of Elohim - He is a Creator, a Life-Giver.

"By this my Father is glorified, that you bear much fruit and so prove to be my disciples." (John 15:8)

Fruitfulness is more than biological - it is spiritual. The fruit of the Spirit (Galatians 5:22–23) is the mark of those who abide in Messiah. Yeshua is the true vine, and apart from Him, we can do nothing (John 15:5).

The opposite of fruitfulness is barrenness, and barrenness leads to separation from Elohim.

"Every tree that does not bear good fruit is cut down and thrown into the fire." (Matthew 7:19)

The fruitful life is one that is united in Messiah, producing what is good, multiplying His kingdom, and spreading His life-giving presence to all the earth.

...extends fruitfulness into increase, both Multiplication (Rabah - רָבָה) physically in families and spiritually in discipleship. Just as Abraham was promised that his offspring would multiply like the stars of the heavens (Genesis 15:5), Messiah's commission commands His followers to make disciples of all nations (Matthew 28:19).

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19)

Just as physical families multiply, so too does the family of Elohim. The Body of Messiah is meant to grow, not just in number, but in spiritual maturity and unity.

"Until we all attain to the unity of the faith and of the knowledge of the Son of Elohim, to mature manhood, to the measure of the stature of the fullness of Messiah." (Ephesians 4:13)

Multiplication is not just about growth in size - it is about deepening our roots in unity with Messiah.

"There is one body and one Spirit - just as you were called to the one hope that belongs to your call." (Ephesians 4:4)

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As the early congregation grew, they were of one heart and one soul (Acts 4:32). True multiplication happens when the Church expands while remaining unified in Messiah.

Fill the earth (Mala -מלא) is to occupy, saturate, and establish the knowledge of Elohim in every place. From the very beginning, Elohim's purpose has been that His people, His image-bearers, would spread across the earth, bringing His glory wherever they go.

"For the earth will be filled with the knowledge of the glory of YHWH as the waters cover the sea." (Habakkuk 2:14)

When Elohim's people fill the earth, His presence fills the earth. This theme carries forward in the New Testament.

"You are the light of the world. A city set on a hill cannot be hidden." (Matthew 5:14)

Just as Israel was commanded to fill the Promised Land physically, the Church is commanded to fill the earth with the gospel (Acts 1:8). The Church is not meant to be hidden or scattered - it is meant to fill the world as one body, shining as a beacon of light in the darkness.

To subdue (Kabash -כָּבַשׁ) is to bring under control, to defeat opposition, to establish righteous dominion. Man was commanded to guard and cultivate the garden (Genesis 2:15), and we are commanded to resist the enemy (James 4:7) and bring every thought into obedience to Messiah (2 Corinthians 10:5).

This is the spiritual battle that all believers must engage in.

"For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness." (Ephesians 6:12)

Yet, we do not subdue by force - we subdue by walking in the authority of Messiah.

"The Elohim of peace will soon crush Satan under your feet." (Romans 16:20)

As Messiah subdued sin and death (Colossians 2:15), we are called to stand firm, resist the devil, and bring order to the chaos of this world.

To Rule (Radah -רָדָה) is to govern, lead, and bring order. Man was given dominion over creation (Genesis 1:28), but Messiah, as the Second Man, restores that rulership to the redeemed (Romans 5:17).

Yet, true dominion is not tyranny - it is stewardship and leadership in wisdom.

"If anyone does not know how to manage his own household, how will he take care of Elohim's congregation?" (1 Timothy 3:5)

"To him who overcomes and does my will to the end, I will give authority over the nations." (Revelation 2:26)

Messiah's reign is the fulfillment of the original blessing. He will rule all nations with justice (Revelation 19:15), and through Him, believers will reign forever (Revelation 22:5). The 5-Fold Blessing is more than just a pattern - it is the unfolding of Elohim's plan to bring everything into unity under Messiah.

"That in the dispensation of the fullness of times He might gather together in one all things in Messiah, both which are in heaven and which are on earth - in Him." (Ephesians 1:10)

Messiah is the Firstfruits (1 Corinthians 15:23), the Vine (John 15:5), the Head (Colossians 1:18), the King of Kings (Revelation 19:16). Everything that was divided in man is restored in Him.

"For as in man all die, so also in Messiah shall all be made alive." (1 Corinthians 15:22)

The 5-Fold Blessing is fulfilled through Messiah, bringing fruitfulness, multiplication, fullness, order, and righteous dominion under His reign. The world moves toward division, scattering, and decay, but Elohim moves toward unity, restoration, and eternal life.

"That Elohim may be all in all." (1 Corinthians 15:28)



Chapter 6: The Word and The Spirit

Oh' taunting Dragon, tongue of fire, ever seeking deaths desire, you speak in fractional truths "these broken pasts and present mired, you've fought with all, but now your tired".

Hollow and holler are the dragon's gaze and charade. His deceptions draws them in.

I, the sleeper, I fell into that deepest sleep, that darkened castle, that open grave beneath the dragons feet. Again, in threat, that great serpent speaks "your past decisions prove defeat, you useless soul, I know you're weak." In my nightmares, in my sleep. As darkness covers my face, lost in the deep, I the sleeper, sleep.

So this is the fruit of the dragon, and this is where we meet? In perpetual dreams with constant displays of such worldly ways. Is this be my fate? To be broken here, what that Dragon eats? Fallen flesh, this warrior sleeps. Only conscious enough to hear the lies from the dragons lyre. No human strength can lift these lids, and break this sleep.

Into the darkness, into the bleak. From dust to dust. From man to meat. Is this really my defeat? The sleeper at the Dragon's feet?

A cry, a plea! "To God above, I need His strength. In time through light the truth revealed, the glorious Savior who is a graceful Slayer rose."

The Slayer speaks, "Awaken sleeper! and Arise from the among the dead. And I will shine on you." This is the dragon's defeat, as the Slayer's sword is passed to me, the Awoken, at the dragon's feet.

I will not tire as I rise! Eyes wide open into the fight, seek altitude for Spirit's eyes. Embracing a broader gaze in a fresh enlightened blaze leads me into the heart of purpose for this blooming Kingdom age. A trust in victory, to the Slayer this day! Hearts alive and mind on fire, feet are swift and straight, protected by a Slayers attire of shield and sword, belt and plate.

Into the fire of the dragon's lies, wielding faith a shield, the Slayer's word a sword. The blade that pierces this and that, breaking down the lies from fact. To find truth in all above, below, within, beside, without, unknown, that's been now or ever will be... His word remains to me, forever a Sword in eternity.

The Awoken strikes! A fatal blow, when with faith through fear the Awoken shows to whom the triumph goes. This is a battle cry for whom the

glory goes. The Awoken knows that destiny and grace, and that freedom and faith, go hand in hand this day.

Here in the present moment, the sovereign strength of the Slayer arises for those whom love him, and trust in his ways. This is the victory of the Awoken, in his weakest moment, in his deepest sleep he was called out by the Slayer to victory. The dragon falls to the sword that day and for the sleeper this was the only way. To be called from death to eternal worth, to rise in truth as he's called forth. The Awoken warrior speaks, "To the Slayer be the Glory this day" as the great dragon falls in display. The serpent now at His feet is slayed.

The True Helper Fit for Man

For centuries, the phrase "It is not good that the man should be alone; I will make him a helper fit for him" (Genesis 2:18) has been read as the divine justification for the creation of woman - The first named Eve - as man's ultimate companion. This interpretation, while foundational to many traditions, often overlooks the deeper spiritual logic of Genesis. It assumes that the woman was the final answer to Adam's aloneness, when in fact the text never says so directly. No affirmation from YHWH declares her the ezer kenegdo - only Adam's voice breaks the silence, projecting his need onto the nearest likeness of his flesh.

But what if the true Helper was not first the woman, but the Spirit and the Word? What if Genesis 2:18 points not only to marriage, but to divine order - an order in which man is to be ruled first by the breath and the voice of Elohim before he ever takes the hand of another?

The Hebrew phrase used in Genesis 2:18 is worth a second hearing: עֶזֶר כְּנֶגְדּוֹ (ezer kenegdo). This is no casual phrase. It is surgical and It is precise in what it can reveal to us.

The word ezer (עֶזֶר) is composed of three Hebrew letters:

Letter	Hebrew	Sense
Ayin	ע	The Eye, to see or perceive
Zayin	ז	A weapon or sword

Resh**ר**The head, the
leader

Together they form a composite image of "One who sees, bears a sword, and leads." Ezer is not passive support alone but is also a warrior, an advocate, and a protector. The same word Ezer is used to describe Elohim Himself: "Our help is in the name of YHWH, who made heaven and earth" (Psalm 124:8).

Then comes Kenegdo (**קנגדו**), a compound from the root neged (**נגד**), meaning "opposite, " "corresponding, " or "in the presence of." It suggests alignment with distinction - something both like and unlike. Its pictographs tell the tale:

Letter	Hebrew	Sense
Nun	נ	Seed, life, generation
Gimel	ג	Camel, lifting, burden-bearing
Dalet	ד	Door, path, movement

In other words, kenegdo points to one who carries life through the door, a figure who meets man face-to-face, not to deceptively dominate or manipulate for evil purposes, but to move him into fruitful action and faithful direction. So written in more understandable terms the full phrase Ezer Kenegdo, then, means:

"One who sees clearly, wars and bears burdens wisely, and leads life through the path of fruitfulness in direct correspondence to man."

This is the role the Spirit of Elohim plays from the very beginning, as testified in scripture. This is a dual part role where the Spirit encourages us to the Word and the Word encourages us in the Spirit. The Spirit testifies to Yeshua in the flesh. the Spirit and the Word have an interaction and relationship with us where they form two parts of a three strand cord with us being the third strand.

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We are told in Genesis 3:8 that Adam and the woman heard the sound of YHWH Elohim “walking in the garden in the Spirit of the Day.”

Before the woman is formed, before Adam even names her, the Word is already there, moving, speaking, walking, being in the Spirit. The *ruach* is not an afterthought - it is the breath of YHWH that fills the void of Adam's solitude as the spiritual Ezer Kenegdo. The woman may have been drawn from Adam's side, but the Spirit had already been given from Elohim's own breath. (Genesis 2:7)

So then, the Word of YHWH Elohim filled with the Spirit is the original Helper of man. Fully embodying in essence and flesh the Ezer Kenegdo on earth. Yeshua affirms this in the Gospels as well.

“And I will ask the Father, and He will give you another Helper (Parakletos), to be with you forever - even the Spirit of truth...” (John 14:16–17)

“the Spirit helps us in our weakness...” (Romans 8:26)

“Not by might, nor by power, but by My Spirit, saith the YHWH of hosts.” (Zechariah 4:6)

The title "Helper" (עֲזָרָה) is first and foremost ascribed to the Spirit of God and not the woman. And yet, in much of Christian literature, the term has been almost exclusively assigned to womanhood, as if she were its origin. Many well-meaning books by women explore this identity, drawing beautiful parallels between their nurturing roles and the character of the Holy Spirit. These reflections are often rich with wisdom - so far as they illuminate the Spirit's gentle power, comfort, and indwelling grace. But herein lies the irony: they treat themselves as the archetype, and the Spirit and Word as the reflection. In truth, it is the reverse. The woman is the reflection of the real thing and the Spirit is the reality. The feminine form is a vessel, a shadow of a greater substance. The Spirit precedes her and surpasses her - in origin, authority, and holiness. For where the woman is 'flesh of my flesh,' the Spirit is the breath of the Living Word - the very breath of YHWH that hovered over the deep and raised the dust into a son and the dust with blood to an Eternal Son and a Head of the church. This is not a slight against woman, but a call to see her glory as derivative of something higher, something eternal.

If Adam had clung to the Spirit-filled Word as his first and highest Helper, he would not have fallen. But instead, he turned to the reflection of his own form and declared her “bone of my bones,” and yes “flesh of my flesh” without first seeking more understanding from The Word on whether this was the actual full intended answer to man’s need for companionship and what exactly her role might be in the unraveling narrative.

This misplacement of dependence led to a tragic inversion. Adam, governed by affection rather than obedience, followed the voice of the one formed from his side rather than the One who had formed him from the side of His Word. He elevated companionship over conviction - and in doing so, surrendered his righteous dominion and patriarchal headship.

Her Blessed Help

This is not to say the woman has no place as ezer - on the contrary, she is a radiant reflection of the Spirit, a vessel through whom the goodness of God’s design is manifested in the earth. For it is written, “The heart of her husband trusts in her, and he will have no lack of gain. She does him good, and not harm, all the days of her life” (Proverbs 31:11–12, ESV).

The woman was not made from the dust, but from the man - flesh of his flesh - and in that mystery lies her honor: not as origin, but as glory. “The woman is the glory of man,” Paul writes (1 Corinthians 11:7), just as man is the image of God. She is not the head, but she crowns the head. She is not the breath, but she animates beautiful dance. She is not the source, but she is fruitful soil and the Spirit, like water, makes her womb like a garden as all the metaphors flow downward. To put it plainly, she is delightful in her feminine form for Adam as we are to Elohim in ours.

She is mother of all living (Genesis 3:20), co-laborer in the Great Commission (Romans 16:3), witness to the resurrection (Luke 24:10), and keeper of covenant lineages (2 Timothy 1:5). Even Messiah honored His mother, not with flattery, but with fulfillment, ensuring she was cared for at the Cross: “Woman, behold thy son!” (John 19:26, KJV). Her role, when aligned, is essential and glorious.

Yet we must remember this sacred order:

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The man was meant to walk first with The Word in the Spirit, then with the woman. The woman was to be led by the man who was led by the Spirit. This is divine order and this is fulfilling prophetic patriarchy.

The woman is a helper, yes - but she was never meant to be THE Helper. That title belongs to the Spirit (John 14:26), and that role belongs to THE Word of YHWH who breathed the Spirit. The woman may help in the body, but the Spirit helps in our weakness (Romans 8:26). The woman may nurture in the home, but the Spirit leads into all truth (John 16:13).

And if the first man failed to preserve that alignment, then the last Adam would restore it. Yeshua walked with the Spirit from His baptism, wielded the sword of the Word in the wilderness, and entrusted His Bride to the Spirit upon His departure. He fulfilled the pattern: Spirit and Word first, and then the Bride.

She is not the pattern but she may carry the pattern. She is also not the root but she may bear some of it's fruit in her grafting. She is not the Light but she may reflect it like the moon reflects the sun. And this too is a glory for her as the glory of man.

For did not the womb of a woman cradle the Word made flesh? Did not a woman break the alabaster and anoint the feet of the King before the cross? Did not women stand watch when the men fled, and become the first to proclaim the resurrection?

It is no shame to be the lesser light, for the moon governs the night with borrowed glory and in this, she reveals a mystery. As it is written, "The glory of the woman is the man" (1 Corinthians. 11:7), and "The glory of children are their fathers" (Prov. 17:6). But in her role as crown-bearer, life-bringer, and wisdom-whisperer, she is woven into the very fabric of the blessing. She orbits her source, but has the ability for little ones to orbit her in unison. She brings life in home, nurturing care in time and love.

Proverbs 31:26

"She opens her mouth with wisdom,
and the teaching of kindness is on her tongue."

Proverbs 14:1

“A wise woman builds her house, but with her own hands the foolish one tears hers down.”

She can exist in ezer kenegdo as the mother and helper to the man. And mother (em) in Hebrew is **DM**: Aleph-Mem, strength and waters. In her, the strong waters of legacy are carried forth. Her obedience magnifies the structure; her faith protects the seed. Her womb nurtures the prophetic echoes through time that would fully bloom into Messiah.

But her power flows best when aligned with the wind of the Spirit, for “a prudent wife is from the YHWH” (Prov. 19:14), and “an excellent wife is the crown of her husband” (Prov. 12:4). She multiplies what is given - so what is given must be righteous. If the head is confused, the house will be too. If the Spirit is silenced, her help will become hindered. If her righteous prayers reach the ears of the Father in plea of help from your failed leadership, the answers to your prayers can be withheld. She is a strong balancer with an acute ability to affect the Man she calls husband.

Thus the woman, like the earth itself, is blessed when it receives good seed. And in this, she becomes a living parable of the Bride. The one who waits, who watches, who prepares herself for the return of the King. “She makes herself ready” (Rev. 19:7), not by grasping headship, but by perfecting adornment in fruit, humility, obedience, and love.

Let her role not be diminished, for she is a house, a garden, and a womb of generations. But let her not be exalted above her station, for she is not the Builder.

The Builder is coming. And He is looking for a home built on order, not opinion and not the traditions of men.

A Confluence of Characters

“Not so fast,” as the old saying goes. It would have been good for the Man - indeed, for any man - to slow down and test what he sees in the woman by what he hears from the Spirit and the Word. But too often, men leap into intimacy before laying the foundation of divine order. Excited by

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beauty and novelty, they declare, “At last, bone of my bones!” without first discerning whether she walks in step with the Breath that formed them both.

And the Enemy knows this.

The Serpent, having been passed over in Adam’s search for a true ezer kenegdo (Genesis 2:20), did not accept his rejection silently from his fallen place. No longer vying to be the helper directly, he re-enters the scene by sitting next to the woman - whispering, guiding, imitating a spirit of wisdom and knowledge. And in doing so, he crafts a well disguised parody of the divine pattern.

He cannot create. He cannot speak light into darkness. But he can imitate, twist, and reflect just enough truth to be believable and let his darkness in. He speaks with a serpent’s tongue, but poses as a comforter, a revealer of wisdom. “Did Elohim really say...?” (Genesis 3:1).

In that moment, the serpent steps into the role of a counterfeit Spirit - hovering not in holiness, but at a distance, passing corrupted knowledge through the vessel of a woman. And she, now receiving her counsel not from Adam who is her rightful head - but from the whisper of rebellion, steps into the role of a counterfeit Word made flesh. She will proclaim, with her own mouth, what is “good for food,” what is “a delight to the eyes,” and what is “desired to make one wise” (Genesis 3:6), before offering it to the man right after the man announces her as ezer kenegdo and calls her flesh.

Perhaps she had already convinced Adam that she was the one to listen to - that her flesh was the thing to heed - though he had once walked with YHWH in the cool of the day. Yet now, she speaks with borrowed breath - a twisted echo of what once was pure. The air of the garden, once untouched, begins to tangle with particles of poisoned insinuation. It is not merely a whisper, but a contagion: a pollutant drifting in the breeze, defiling the same wind where holiness once walked.

This is the true “power of the air” - not a prince, but a fallen impostor, grasping for a throne from his cursed positioning. He longs to wear the crown of the metaphor, to rule the currents of thought and speech. But he is a dying serpent, dragging the stench of his death toward the eyes and hands of the man and the woman of Genesis 2.

His craft is insinuation; his strength is inversion. And in time, his accusations will rise like smoke in the courtroom: “In sin you ate - and I was there!”.

He insinuates that in sin you ate.

Thus he becomes both tempter and tattler, a serpent with two tongues - twisting the law, then testifying at its foot. Death enters by deception; the breath of life exchanged for the breath of lies. And now, in prophetic irony, he utters that same accusation not merely as a statement - but as a claim of witness, AS IF he were the Spirit Himself. He mimics the Breath that convicts, but brings no life. He mimics the fire that reveals, but brings no light. He mimics the Word that judges, but bears no truth. His voice is hollow, a counterfeit echo in the court of heaven - yet it is heard, and its reverberations echo thorough time in the conviction of men.

This is inversion theology - a reversal of divine structure.

Where YHWH The Word should have been the Ezer - the seeing, sword-bearing, discerning Helper (עֲזָרָה -). And the Spirit should have been the neged - A renewing, burden-bearing, moving Spirit inside and outside of us (-). Now the Serpent offers the judgement as wisdom, and the woman becomes the new voice of this action in Adam's life parading as equivalent to the Word of Elohim. Adam eats, and we know he understands what he

1 Timothy 2:14

“Adam was not deceived, but the woman was deceived and became a transgressor.”

Thus the Serpent, who had already been deemed not fit as helper, now pretends to be the one helping the woman help the man. He does not confront Adam head-on, for he knows the structure. He attacks through the one made from Adam, leading her as the new head. And Adam - lacking perhaps full conviction, lacking the sword - follows her voice instead of the Spirit's.

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In doing so, the woman becomes the ezer aligned with a false neged - leading through a counterfeit door. And the door she opens is not the gate to fruitfulness, but the entrance to exile in the transient realms of fading flowers and dying grass.

This pattern echoes through time: whenever the Spirit is replaced with counterfeit emotion, and the Word is replaced by social relational intuition, the Serpent finds his way back in.

Had the Man waited - had he paused to inquire of the true Helper - he would have received wisdom instead of deception. As it is written:

“If any of you lacks wisdom, let him ask of Elohim... and it shall be given.” (James 1:5)

“Trust in the YHWH with all your heart, and lean not on your own understanding. In all your ways acknowledge Him, and He will direct your paths.” (Proverbs 3:5–6)

But Adam did not ask. He did not slow down. He heard no voice from heaven in that moment - only the sound of his own longing echoed through the voice of the woman. This is the tragedy of misplaced help and not understanding the characters involved. The prosecutor's case in court seems solid with him as the witness, Adam's choice made, and the Woman's voice echoing through generations.

We know now that what will ultimately happen is the Word of YHWH victoriously handles the situation, and the serpent's head will be crushed in the same place his feet sought victory as he tried to overtake the kingdom by force and deception. The strong man stands at the door, and no thief or enemy of the night will take what is defended in Word and in Spirit. There are no weak points, the wall is being rebuilt, the Spirit-filled patriarchs are at the gates, only the faithful enter here.

What Does it Mean To Make a Helper Fit

The word translated “make” is *asah* (עָשָׂה), a verb rich in meaning, and used throughout scripture not merely to describe creation from nothing, but also to convey appointment, preparation, and orderly manifestation. In many

cases, *asah* is used to express Elohim setting something in its role, not forming it out of raw materials.

Consider these examples:

“This is what you shall do (*asah*) to consecrate them, that they may serve me as priests.” (Exodus 29:1)

“Observe the month of Abib and keep (*asah*) the Passover to YHWH your Elohim.” (Deuteronomy 16:1)

“Jeroboam appointed (*asah*) a feast on the fifteenth day of the eighth month.” (1 Kings 12:32)

In each case, *asah* means to appoint, to establish, to set in place, or make happen - not to literally bring something into being from nonexistence. The word is deeply tied to function and fittingness, not material formation.

This broader usage allows us to reread Genesis 2:18 with more nuance. When YHWH says “I will make(*asah*) a helper fit for him,” it is not necessarily a statement of first-time creation. It may instead signal a divine unveiling or appointment as a setting in place of something already present in the design but not yet manifest to Adam.

We must remember: the Spirit was already hovering over the waters (Genesis 1:2). The Word was already creating (John 1:1–3).

“By the word of YHWH the heavens were made (*asah*), and by the breath (*ruach*) of His mouth all their host.” (Psalm 33:6)

Here, *asah* is linked with both The Word and the Spirit, not as things being created, but as instruments through which all things are arranged.

Even Isaiah 45:7 provides a balancing act between different similar words:

“I form (*yatsar*) light and create (*bara*) darkness; I make (*asah*) well-being and create (*bara*) calamity...”

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Notice how *asah* relates to peace and order and not necessarily to origination.

Therefore, when Elohim says, “I will *asah* a helper fit for him,” He may be manifesting a divine order, not starting from scratch. This interpretation allows the Spirit and the Word - the eternally pre-existent expressions of Elohim Himself - to be rightly seen as the first and highest fulfillment of the *ezer kenegdo* role.

The woman, then, is not a contradiction of that role, but a visible, earthly echo of it - a flesh-and-blood image of the spiritual archetype. This aligns perfectly with Yeshua’s language in John 14:16:

“And I will ask the Father, and He will give you another Helper, to be with you forever - even the Spirit of truth...”

And again in Psalm 54:4:

“Behold, Elohim is my helper (*ezer*); YHWH is the upholder of my life.”

the Spirit has always been man’s first Helper, the one who sees (*Ayin*), wars wisely (*Zayin*), and leads from the head (*Resh*). The woman was given to correspond to man, but the Spirit was given to complete him. Adam should have seen her not as source, but as reflection. Instead, he rushed forward before discerning the order YHWH was *asah-ing* into his life, in pursuit of something else.

Thus, *asah* in Genesis 2:18 is better understood not as Elohim inventing a new solution, but appointing an arrangement - an order of help that begins with the Spirit, flows through the Word, and manifests fruitfully in woman and in life.

The Fall as a Distraction

So there Adam was, the woman brought to him and he declares “This is now bone of my bones, and flesh of my flesh” (Genesis 2:10). By following the inclination to assume Adam’s word held the same weight as Elohim’s word to him previously. Then by comingleing the implications of the words

of the serpent into this assumption, we might also fall into the trap of the serpent. Man misunderstood that true help comes through the Spirit breathed Word of YHWH Elohim, not through revelation of flesh and bone. He perhaps forgot that the serpent was already declared not fit, and that any advice originating from him was by implication bad advice.

Thus, Genesis 3 through improper inflections and subtle abrogations of responsibility becomes a tragic inversion that leads to the fall. Man should have waited for the Spirit, which was approaching in the cool of the day, and remembered The Word YHWH Elohim had spoken to him already - we know man had whatever existed before his creation since that Word was the foundation for creation to that point in time. Instead, he clung to the deception of the Serpent and the adversarial whispers of HaSatan.

And so *this* became his altar - where he offered up his leadership and followed the flesh. Here he abandoned faith in Elohim's word, and allowed a false revelation that woman was the exclusive and customized Helper of man to subtly intermingle with the pure water of scripture. Standing opposite to him 1:1, she finds herself in a position of having the full responsibility of ezer kenegdo on her without having been created to fulfill the greater role in that. This is a recipe for disaster as the roles of what would come get greatly confused.

This inflection point in scripture attracts the scribes, pharisees, teachers, critics, writers, poets, artists, and every other manner of persons to come and consider what exactly went wrong writing books upon books of eloquent interpretation of its terms. It meets where romance, moral expectation, sexual excitement, future possibility, and terminal potential all coalesce in wondrous display. This is a masterfully told story; why shouldn't we expect the adversity to be more challenging while the rewards are also greater than we originally imagined?

This isn't just about Man and Woman. It's about the one Spirit living at peace in both of them and bringing them to unity. However here is the issue, what is the 'them' that can be created. They were made in the image of Elohim and Elohim gave the Law. We know the Spirit respects the Law, which directs Love, and therefore cannot be altered on moral grounds - the Spirit can't be manipulated to change The Law or The Word. If the Spirit and

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The Word clearly don't define a sin in the Law, then we know where there is no Law there is no sin IF the Spirit also abounds in Love. There can be sin in unlove without technically disobeying the law - which is understood as omission. However, opposing sin is not unloving, it is loving. Anything done faithlessly can become sin, but things done in faith can become fruitful. Anything not forbidden by the Law, ought to be able to be done in Faith, but Faith where the Spirit of the Law is expressed in Love. You can't take the lack of a law as license to do something that undermines the blessing of man given in Genesis 1. the Spirit and The Word cannot be added or taken away from and must always be interpreted in Love.

Always keep things in the perspective of the greatest two commandments, to love Elohim and love others, tempered by the first blessings to be fruitful. It also ensures Love can be freely given, and freely received, which amplifies the message of grace.

Therefore putting up boundaries that The Word and the Spirit never intended, causes consequence and is therefore not in the Spirit of Love. If the monogyny-only doctrine were not such a problem in the modern congregation, if it had not so directly challenged the authoritative headship structure established by scripture prophetically in patriarchy than I wouldn't care otherwise, and I have no expectation for how many women can and will be in my life, only that these proper biblical understandings must be respected and protected.

It is the repeating pattern of human history in mistaking the visible for the true, choosing flesh over Spirit, the seen over the unseen, and listening to twisted words instead of the clear Word of Elohim and the Spirit-breathed life of YHWH.

When we accept man's declaration as evidence that woman was the main answer to man's being alone, we automatically begin to reinterpret things going forward. We naturally follow the assumption that woman was the outcome of a binding statement of Elohim rather than simply the words of the first man about his new woman he just met, we close the door on the opportunity for more, the greatest of which is the knowledge that The Word and the Spirit are the greatest fulfillment of the 'ezer kenegdo'.

Then in following that faulty logic he gets us led to the Serpent (נחש), which is HaSatan (השטן), so he did more than commit a single act of disobedience - he set in motion a direct challenge to the Fivefold Blessing that was given. This was his nature from the beginning as Yeshua pointed out, "To kill, steal, and destroy." It was a challenge to the authenticity and authority of the Word of Elohim - the binding word that always accomplishes.

Genesis 1:28

"And Elohim blessed them, and Elohim said unto them, Be fruitful (פרו), and multiply (רבו), and fill the earth (מלאו), and subdue it (כבשוה), and have dominion (רדה) over every living thing that moves on the earth."

Each part of this Fivefold Blessing is a blessed command - a structural reality of creation. When man fell, these blessings were opposed and distorted by the very forces he submitted to.

No Word, No Spirit, No Blessing

The fall of man was not merely the loss of innocence - it was the forfeiture of divine alignment. When Adam bypassed the Spirit as his true Helper and received the woman apart from the Word, he created a situation of misrule, and every stream of blessing reversed its flow. In that single fracture, the seed of disorder took root, and its echoes ripple through the scroll of scripture, revealing a profound truth: the woman, in her essence, is not merely Eve but a shadow of plurality - the body, the many. She stands as the counterpart to the man's singularity, the head, a duality etched into the metaphors of Elohim's design. When this order inverted, the loss was not just personal but prophetic, a tiny crack that mirrors a congregation body straining to rule its men. A woman metastasized into a corrupt, oppressive institution, lording over the sons of the Elohim.

Consider the pattern: Adam, the one, was to lead with the Word and Spirit, his headship a reflection of Yeshua's singular authority. Eve, the many, was drawn from his side to embody the fruitful body under his care - a bride, a house, a flock (Genesis 2:22). Yet when she spoke apart from the Spirit, and he followed apart from the Word, the head bowed to the body, and the

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garden withered. This is the congregation astray, its members grasping at dominion over the Head, inverting the order of 1 Corinthians 11:3: “The head of every man is Messiah.” Worse still, it foreshadows the harlot of Revelation 17, a woman drunk on power, her plurality turned tyrannical, crushing the seed of righteousness beneath her heel. Scripture whispers this principle from Eden to eternity: male singularity anchors, female plurality flourishes - when aligned, they sing of Yeshua and His bride; when misruled, they groan under a curse reversed only by the last Adam’s blood.

The blessings of Genesis 1 were designed to flow outward from the Spirit, through the Word, into Adam and then his Woman, and eventually out into the world. Instead, the Serpent severed the flow at the creation of woman, and man joined the fracture rather than subduing the enemy.

Let us now trace how each divine command fractured under this inversion:

Be Fruitful (פָּרָה) → The Curse of Painful Toil

Fruitfulness was to be the evidence of divine order - man walking in the Spirit, planted by the rivers of living water, bearing fruit in season (Psalm 1:3). But when Adam forsook the Spirit and took root in flesh alone, fruitfulness became a struggle against thorns.

“Cursed is the ground because of you... in pain you shall eat of it all the days of your life.” (Genesis 3:17)

“The wages of sin is death.” (Romans 6:23)

The pictograph of פ-ר-ו- (Peh-Resh-Vav) suggests the mouth of the head securing continuity - fruitfulness as a Word-led continuation of life. When the Word was rejected, the mouth spoke no life, and the ground no longer yielded joyf

Multiply (רָבָה) → Pain and Division in Multiplication

The command to multiply was never just biological - it was generational dominion, the replication of divine image across time. But when the woman

listened to the Serpent instead of the Spirit, her womb became a battlefield of sorrow.

“I will greatly multiply your pain in childbearing...” (Genesis 3:16)

“Their thoughts were only evil continually.” (Genesis 6:5)

The pictograph ר-ב-ו (Resh-Bet-Vav) implies the head of the house securing connection - the expansion of a household rooted in divine order. But without the Spirit to guide the house, multiplication became the spread of violence and va

Fill the Earth (מלאו) → Exile and Wandering

The Earth was to be filled with glory - every household a light, every nation a reflection of heaven. But instead of being filled with righteous image-bearers, the world was filled with fugitives.

“So He drove out the man...” (Genesis 3:24)

“Then Cain went away from the presence of YHWH and settled in the land of Nod, east of Eden.” (Genesis 4:16)

The root מ-ל-א (Mem-Lamed-Aleph) means to flow from authority toward strength. This was the call: fill the earth with divine power. But man, detached from authority, became an exile - filling the world with confusion instead of o

Subdue (פָּרָשָׁה) → A World No Longer Submissive

Man was commanded to subdue, not to dominate. He was to bring the Earth under Elohim’s instruction, to harmonize its wildness through righteousness. But after the fall, the Earth resisted.

“Thorns and thistles it shall bring forth for you...” (Genesis 3:18)

The verb כ-ב-שׁ (Kaf-Bet-Shin) carries the image of opening the house with fire - the controlled flame of stewardship. But now man burned without

restraint, conquering by fear, not by order. What was meant to be subdued in love became adversa

Rule (רדח) → Dominion Lost to Corruption

Man was to rule as a priest-king - ruling with the Spirit, by the Word, not over others, but over creation itself. But when he bent the knee to the Serpent, he handed the scepter away.

“All this authority I will give You... for it has been delivered to me.” (Luke 4:6)

“Now is the judgment of this world; now shall the prince of this world be cast out.” (John 12:31)

The pictograph ר-ד-ח - (Resh-Dalet-Heh) suggests the head at the door, revealing, Man was meant to be the revealer of Elohim's will at the gate of creation. But now another stood at the door - the Accuser - and Adam's role was lost until Messiah reclaim

The Fracture and the Flame

The fall was not merely a moral failure. It was a structural betrayal - a misordering of help, a confusion of voices and authority, a departure from proper order and an abdication of headship on the fallen man's part. When man placed his faith in the woman guided by the serpent, instead of the Spirit and The Word guiding the man, the image shattered, the prophetic victory of Genesis was shrouded, and the man was abolished to work the fields, the realm of serpents and transient reality.

Each command of Genesis 1:28 became a curse only because it was severed from the Spirit and the Word. Man still multiplies, still rules, still fills the Earth - but he does so in toil, war, and rebellion because he no longer flows in divine order. But the pattern still stands. And the Sword still guards the Tree of Life willing to refine any who would leave the world for the breath of YHWH.

The only way back is through the Flaming Sword (Genesis 3:24) - which is both refinement called sanctification in Spirit and invitation as Salvation in Yeshua, barrier and path, death to the flesh and life to the Spirit. Only the men who return to the Spirit and the Word can reclaim the blessing and reorder the world as it was meant to be.

Without the Spirit, polygyny is just prone to selfish interpretations and chaos. Without The Word, polygyny becomes domination instead of righteous governance, it becomes a perversion of the metaphor of Yeshua and His Bride operating in unison in Love.

"For as many as are led by the Spirit of Elohim, they are the sons of Elohim." (Romans 8:14)

A man who has multiple wives but lacks the Spirit will be ruled by his flesh, create a house of idolatry no matter how many women he has, and ultimately will fail to turn it into a multigenerational legacy in the Spirit of Elohim and the continuance in The Word of Elohim. Eventually, whether in his generation or the next, the family will fall apart without the blessing of Elohim. That's not to say Elohim can't have mercy and create a redemptive arc in that man's life, but it is to say he would be neglecting a core part of his responsibility as a man and would therefore be taking unwise and foolish risks. It is better to work with the Spirit than against Him.

A Spirit Led patriarch however will maintain righteous order in His home. Lead his household in truth, preventing division, leading to Yeshua. He will mirror Messiah's governance over His home (the congregations).

"Man shall not live by bread alone, but by every word that proceeds from the mouth of Elohim." (Matthew 4:4)

The Word provides structure - a patriarch must follow The Word's principles on marriage, treat all wives with fairness and justice (Exodus 21:10) and certainly raise up offspring that seek The Word, not just produce children aimlessly.

Without The Word, polygyny becomes destructive but when ruled by the Spirit and The Word, it restores the edenic structure that man failed to uphold. Man's mistake was in relying solely on one woman's understanding,

allowing himself to be drawn into the serpent's deception. This same pattern plagues modern men who give their entire emotional and spiritual allegiance to one woman rather than to the Spirit and The Word. They see their wife's perspective as their primary revelation rather than testing it against patriarchal truth. Thus they allow cultural norms to dictate morality rather than relying on biblical structure. They sit and listen in the pews while the bible sits at home collecting dust.

Patriarchal polygyny reverses this error by preventing one woman's emotions from dictating the household's direction; forcing a man to rely on wisdom from The Word and the Spirit rather than a singular female perspective. This ensures that a man governs, rather than being governed by his household.

In this way, polygyny is not just an alternative marriage model but it is a prophetic act that restores edenic structure, ensuring that men do not repeat man's failure and that two great forms of marriage (monogyny and polygyny) are held in equal esteem against the enemy of monogyny-only doctrine.

Know Word, Know Spirit, Know Blessing

the Spirit as our Helper (John 14:16)

The Word as our Foundation (John 1:1, Matthew 7:24–27)

The Bride as the redeemed Church (Revelation 19:7–9)

This deeper understanding of Genesis 2:18 does not diminish the role of women but clarifies that both men and women must first be led by the Spirit. Only then can relationships, marriages, and the world itself be truly restored.

Understanding the Spirit as our primary Helper is not just theological - it is deeply practical. If we seek Him first, all other things, including relationships, will fall into place (Matthew 6:33). Let us learn from man's mistake and embrace the Spirit as the guide, protector, and refiner He was always meant to be.

"He who has an ear, let him hear what the Spirit says to the congregations." (Revelation 2:7)

If we, as men, walk in order, we will not trip where the Man tripped. Instead, we will restore the original structure of Eden, ensuring that the Spirit and The Word remain our guiding force.

Eve, whose name in Hebrew (חַוָּה) carries the meaning of “strong leader who devours wisdom and reveals something new,” was deceived into accepting the Serpent’s alternative revelation rather than waiting on Elohim. The Serpent (שָׁרָף), whose name pictographically means “seed that brings division and devours”, offered false wisdom, separating man from YHWH Elohim and leading to humanity’s fall. Man, whose name (אָדָם) signifies “the strong leader who must choose a path between life and chaos”, made the fatal error of choosing the wrong ezer kenegdo - following the human and idolatrous rather than the divine and leading mankind into chaos.

This moment was the first great inversion of Elohim’s order, where the true helper, the Spirit and The Word, was replaced by a mixture of human reasoning, misunderstanding, and subtle deception. This pattern has repeated throughout history, where men abandon leadership in favor of cultural, emotional, or deceptive influences. Yet, the true restoration comes when man reclaims the right order - submitting to the Spirit and The Word first, and then properly leading his household. This foundational truth reveals why monogyny-only doctrine, feminism, and the rejection of patriarchy are all modern echoes of the original deception in Eden.

Genesis 1: Man - Created With Purpose

After receiving the woman, the Man becomes Yeesh (husband) but still lacks a full understanding of his environment and the nature of himself and his ezer kenegdo. The text shifts from "man" (adam) to "husband" (yeesh) marks his transition into a covenant with the woman, but he does so without clear evidence that he has discerned the correct nature of his ezer kenegdo. The plot flows into its natural order of assumptions, but is spiritually and prophetically hidden and incomplete.

At this point in time the man represents the image bearer of Elohim, YHWH is The Word and the Spirit is His breath, and the woman represents the bride. The serpent represents adversity to the blessing, and the man as husband (Yeesh) represents the Man in his married state reflecting the Messiah and the Bride post salvation, after the renewal of all things - this creates a powerful parallel between Genesis 1-3 and the Gospels through Revelation. When viewed through this lens, the flow of events in Genesis foreshadows the gospel narrative through to the fulfillment of the prophecies

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of the end, with deep implications about the role of Yeshua, the Church, adversity, and redemption and our roles as men and women as husbands and wives.

In Genesis 1:26–28, mankind as a whole is created in Elohim's image and given the Five-Fold Blessing - to be fruitful, multiply, fill the earth, subdue it, and rule over it. However, this mirrors humanity before the fall - created for greatness, yet without fully realizing the necessity of dependence on the Spirit and The Word which was to be fully revealed in time. Mankind would need to understand that all of creation was founded on the Word of God, who is Yeshua. So YHWH Elohim would be behind the setup of the prophetic framework for this to be revealed in the story as it unfolds in the scriptures. He would cause it to come to pass so to say through His own presence in the birth of Yeshua AND His presence in the garden with Adam as YHWH Elohim.

Genesis 3: The Deception and the Fall

The Serpent (Adversity) seeks to involve himself with the man through the woman and subtle insinuations and inflections. The Serpent (adversity, deception, false wisdom) targets the woman first, just as the pharisees and false teachers corrupt the faith of the congregation, leading many astray, and to this day the congregation will still hold to tradition over The Word. Are we surprised many feel and behave devoid of the Spirit?

The Serpent questions Elohim's Word, just as satan questions Yeshua in the wilderness (Matthew 4:1–11). The woman listens, just as Israel struggles with false teachings throughout the Old Testament and New Testament and the congregation struggles with them today.

Man follows the woman without seeking YHWH (Yeshua's) Word and The Man eats from the tree without resisting, just as Israel follows false shepherds and the congregation clings to its traditions over the Torah. Man, as Yeesh, now steps fully into the consequences of doubting the word of YHWH and trusting the seen (woman) rather than waiting for the unseen and promised in the Spirit of the Word of YHWH. This mirrors Israel rejecting Yeshua and following the religious traditions of men (Mark 7:6–9). Yeshua, in contrast,

does not fall for the same deception when tempted in the wilderness. He uses The Word as a sword.

The Gospel Parallels: The last Adam (Yeshua) and the Restoration

Where man failed, Yeshua succeeded. Faced with the complexity of balancing the Word of YHWH against other words, the first man misplaced his trust - choosing false wisdom and knowledge over the truth he had received. He did so knowingly, perhaps doubting the nature or sufficiency of the Word itself. In contrast, Yeshua, when confronted with the misuse of scripture (Matthew 4:1–11), wielded it like a sword - immediately countering subtle insinuations with authoritative declarations drawn directly from the Word.

Man was offered food (fruit), wisdom (power), and protection (not dying immediately) - just as Yeshua was tempted with bread, kingdoms, and angelic rescue. The first man accepted the false offer; the Last Adam rejected it.

Genesis 1–3 is not merely the origin story of mankind - it is a prophetic foreshadowing of the gospel, of Israel, of the Church, and of Yeshua's victory. Man, now the lost son - the sinner - is called into covenant, yet continually stumbles by trusting what is seen, rather than returning to the Spirit of the Word of YHWH. The woman, as the gathered congregation, begins in deception, but is ultimately redeemed through her true Husband - Yeshua.

The serpent, representing adversity, continues to twist words in an effort to corrupt, but his power is being steadily undone. The Word of YHWH Elohim - manifest in Yeshua - steps once more into the garden as Salvation Himself, preeminent and eternal. On the third day, He raises the new man to life - Yeshua, the head - and with Him, His congregation, His bride.

To me, this is a beautiful picture of potential household salvation, and a powerful calling: that patriarchal headship is not mere authority, but a prophetic invitation to become a covering for those we love and to cast that cover in the Spirit of intercession as far as it will go. That covering is our

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credibility in Yeshua through faith. We pursue him today to cover them tomorrow.

Seen through this lens, Genesis becomes a gospel in seed form - beginning in a garden, contended for in the wilderness, redeemed on a cross, and restored in a coming Kingdom. the Spirit and the Word have always been the true Helper fit for man - the ultimate *Ezer Kenegdo*. And those who place their faith in the Spirit of the Word of YHWH Elohim will surely find help.

Chapter 7: Enter His Rest

Genesis 2:2

“And on the seventh day Elohim ended His work which He had made; and He rested.”

Hebrews 4:9

“There remains a rest for the people of Elohim.”

If light was the first pattern of direction, then rest is the home of its final destination. On the seventh day, Elohim does not merely cease labor - He indwells creation and sets up an abode. The day is not empty. It is saturated with His presence and His peace. It's not just a pattern, it's organic. More than fulfilled, it's overflowing.

Rest in scripture is never passive - it is often prophetic and revelatory in its nature. Sent to a place of dreams to see with eyes in reality. The Sabbath is the divine seal of wholeness, union, covenant, renewal, and home. It is the seventh trumpet, the seventh seal, the seventh day, the imminent home of the seventh lampstand setup - a wedding in rehearsal, a throne in establishment. Elohim walks in the midst of creation just as Messiah walks among the entire book of Revelation.

If light is the first pattern of direction, then rest is the first pattern of dwelling. On the seventh day, Elohim does not merely cease labor—He settles into His work and marks creation as an abode. The day is not empty; it is saturated with presence and peace. Sabbath is not an afterthought; it is the seal.

Rest in Scripture is never passive. It is prophetic, revelatory, and covenantal: a divine completion that points forward to wholeness, union, renewal, and home. It echoes in the sevens that govern Scripture's climax—the seventh day, the seventh trumpet, the seventh seal—because Sabbath is rehearsal for enthronement. Elohim dwells in the midst, just as Messiah walks among the lampstands in Revelation.

And yet, how tragic that in the hour of greatest nearness - at Gethsemane, the foot of the crushing press - when Messiah Himself groaned “Abba, Father” (Mark 14:36), those closest to Him were found asleep. Three times,

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He returns not to the world, but to His own - seeking fellowship - and finds slumber. It is a reversal of Sabbath in that it is the son who fails to till by dreaming life away. It is sleeping when we should be plowing. In the garden of the Beginning, man awoke into rest and home with YHWH Elohim. In the garden of Sorrows, man sleeps through it. This mirrors Adam in his deep sleep in the garden, unaware his Helper was present, perhaps dreaming of another helper entirely, missing his wonderful positioning in the grand story of the salvation of Yeesh and his household in the Word of YHWH Elohim. That he would prototype that Yeesh and be representing his savior YHWH Elohim in full display, the image of Elohim.

So yes, resting in Yeshua is the goal. But we must not sleep prematurely and miss the Glory he would have shared with us in this world proclaiming His gospel. Glory He is willing to share if we continue in Faith, and stay awake! Or perhaps wake up as we hear "Awake Sleeper! Arise from the dead and the Messiah will shine on you!"

Shabbat comes not to lull us into forgetfulness, but to awaken us to presence. The word Sabbath (שבת) stems from shuv - to turn back. It is returning. It is repentance. It is remembering. It is the restoration of dominion, not its abandonment. It is the rest of eden restored - not the rest of resignation.

This rest is the seventh movement of history - the millennial hush where all kingdoms bow, and dominion is returned to the Father, that Elohim may be all in all (1 Corinthians 15:28).

So let us not slumber when He calls us to watch. Let us enter His rest - not as those overcome by fatigue, but as those quickened by love.

The Day Elohim Dwelt

"So Elohim blessed the seventh day and made it holy, because on it Elohim rested from all His work that He had done in creation."
- Genesis 2:3

This is the first time the word qadash (קֹדֶשׁ) - to sanctify - appears. Not on the day man was made. Not when the stars were hung, not when male and

female were made, and not even when the dry land rose up from the waters. But when Elohim rested. He didn't merely pause. He entered His creation and blessed it with His presence.

Together: Qof – Dalet – Shin reveals that to sanctify is to cut something off from the ordinary, open it like a door, and mark it with divine fire. The Sabbath was not made holy by man's observance, but by God's indwelling glory. He entered it. That is what made it holy. And so it is with every soul and every space: when God enters, qadash happens. Let us sanctify the sabbath.

Sabbath as the Signature of the Creator

“Remember the Sabbath day, to keep it holy... for in six days the YHWH made heaven and earth... and rested the seventh day. Therefore the YHWH blessed the Sabbath day and made it holy.”
- Exodus 20:8–11

The Sabbath is the only commandment in the Ten that begins with “Remember.”

Why? Because we forget. We forget we are not perpetual motion machines. We forget that we were made to walk with Him, to slow down and dwell in the cool of the day. But even more than that, we forget He finished the work and all we need to do is rest for the day.

Sabbath reminds us that the work is done - not just creation, but redemption. That the final work if at all is to believe it and receive it.

Faith is the Gateway to Rest

“For we who have believed enter that rest... So then, there remains a Sabbath rest for the people of Elohim, for whoever has entered Elohim's rest has also rested from his works as Elohim did from His.”
- Hebrews 4:3, 9–10

To keep Sabbath is not to obey a mere ritual. It is to testify - with your time - that you believe the Lamb has been slain, the veil has been torn, and you may now draw near.

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The Sabbath remains.
Not as bondage, but as a witness.
Not as a burden, but as beauty.
Not purely as moral expectation, but as an invitation.

It is the calendar confirmation that we are walking not in our own strength, but in the finished work of the Son who anchors creation on His rest. It's not about earning rest. It's about entering it in Faith.

The Seventh Day as the Center of the Cosmic Body

If the six days of creation form a body - organs, bones, muscles, stars, creatures - then the seventh day is the pulsing heart.

It beats with the presence of the One who made all things.
It is the central node around which the blood flows and the rivers go.

Just as the sun rules the day and the moon the night, the Sabbath rules the soul, anchoring time to trust in His completed work on the cross and His returning to make the earth His home. In His rest the sun and moon have no authority, there is no evening or morning on this day, and nothing for them to rule. The invitation remains to enter His Rest.

This is the world Messiah came to restore - not just Eden, but the Sabbath Eden. The place where Elohim walks with man, where Love abides, where the Blessing is not a concept but a Companion, and where Adam goes to sleep only to wake up to the full revelation of the Spirit in the breath of YHWH Elohim.

Home Is Where the Presence Is

“And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the YHWH.”

- Isaiah 66:23

The Sabbath is not just a rest - it is a return. It is the day appointed from the foundation of the world for coming home.

We often speak of the seventh day as a "pause" from labor, but in truth it is far more. It is the appointed time when the family of Elohim regathers around His presence. It is a covenantal signal, built into the very cycle of creation, that tells every son and daughter, every beast of burden, and every servant under heaven to return home of rest with their family and friends, their community in love.

The Day the Sons Returns Home

“And He said, ‘My presence will go with you, and I will give you rest.’”
- Exodus 33:14

The Sabbath is prophetic, not legalistic. It calls not merely for a day off, but for a coming in. A dwelling in presence. A remembrance that we are not orphans, nor scattered wanderers, nor driven slaves. We are sons returning to our Father's house.

Yeshua told the parable of the prodigal son in Luke 15, and though the Sabbath is not mentioned directly, its spirit saturates the story. The prodigal comes home not to work, but to rest in mercy. He expects to be treated as a servant, but instead the Father runs to him, covers him, and prepares a feast.

“Let us therefore strive to enter that rest...”
- Hebrews 4:11

We don't strive to earn rest. We strive to enter it - because everything in our flesh wars against the idea that we could be welcomed home without merit. The Sabbath rebukes the lie that we must always perform. It declares instead that the Father is enough, and His house is open, and it may be entered in faith.

Even the Beasts Rest

“But the seventh day is a Sabbath... You shall not do any work, you or your son or your daughter, your male servant or your female servant, or your livestock...”
- Exodus 20:10

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The Sabbath is not only for man. It is for the entire household - even the animals. Even the ox that pulls the plow. Even the donkey bearing burdens.

Creation itself is invited to cease striving.

The ox need not brace his shoulders. The lamb need not fear the butcher's knife. The seventh day is a sanctuary in time, where no harm comes, no exploitation rises, and no serpent whispers.

Isaiah prophesied of this peace:

“The wolf shall dwell with the lamb... and a little child shall lead them... They shall not hurt or destroy in all my holy mountain...”

- Isaiah 11:6–9

This vision is not merely eschatological - it is Sabbath-born. It is the fruit of a world where YHWH's presence fills every corner, and His rhythm is obeyed not out of coercion, but from delight.

From Sword to Plow

“They shall beat their swords into plowshares, and their spears into pruning hooks.”

- Micah 4:3

On the seventh day, the sword is laid down. The war ceases. And in place of striving, the soil welcomes the hand again.

This is not the cursed soil of Genesis 3. This is Eden restored. The garden becomes a joy again. gardening is no longer toil - it is delight. The land is not wrestled into fruitfulness. It flows.

For the Blessing Himself walks among us:

“And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of Elohim is with man. He will dwell with them, and they will be His people.’”

- Revelation 21:3

The Sabbath is this moment, made weekly. A window into the age to come, where we do not dominate the earth but cultivate it in love, hand-in-hand with the King, fulfilling the five fold blessing to the Glory of Yeshua.

The Seventh Day is Today

There is something gloriously hidden - almost musical - in the architecture of scripture. It is not a mere recounting of events, but a liturgy of time, a calendar of meaning. Every day in Genesis is more than a segment of chronology; it is a stroke in a portrait of divine order. And the seventh day, like a crescendo withheld, arrives not with more labor, but with silence, sanctity, and the stillness of a resting symphony.

And yet, something deeper stirs beneath the text. Just as we saw Adam prophetically planted into the soil of the third day, we now encounter YHWH Himself seated within the seventh - resting, yes, but not retreating. This is not the sleep of exhaustion; it is the enthronement of completion. He is not distant in rest - He is present in glory. This is Yeshua, YHWH is His name!

The same Elohim who summoned light from the void, who separated sea from sky, who gave stars their speech and seeds their song, who resurrected on the third day - that same Elohim is, even now, calling us into the seventh day. Not as visitors. Not as workers. But as sons returning home. As brides who were invited into his home to find Love.

"And on the seventh day Elohim finished His work that He had done, and He rested..."

- Genesis 2:2

The scripture does not say man rested. It says Elohim rested. And yet by grace, through the blood of the Lamb, we are invited to join Him. This is not passive rest. It is relational rest. We are seated with Him in heavenly places, not because our work is done, but because His is.

The Hebrew word for rest is שָׁבַת (shavot), and it offers its own prophetic witness. Each letter tells the story:

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ש (Shin) –Teeth, fire, the consuming flame. The presence of divine judgment, yes, but also purification. In His rest, the holy fire is no longer a threat - it is a welcoming hearth. Yeshua, whose eyes are flames of fire and whose mouth bears a sword, now calls sons - not slaves - to be refined, not destroyed.

“Our Elohim is a consuming fire.” - Hebrews 12:29

ב (Bet) –The house, the dwelling, the family. This is the house that wisdom built, the bridegroom’s chamber, the garden restored. The seventh day is a homecoming. The prodigal does not return to a field, but to many feasts. The Father is not pacing in anger; He is seated, awaiting sons and their engendered families at His table.

“Behold, the dwelling place of Elohim is with man.” - Revelation 21:3

ת (Tav) –The covenant, the cross, the seal. It is the last letter of the Hebrew alphabet, and prophetically, the sign of fulfillment. It is the blood on the doorpost, the name on the forehead, the final word of Messiah.

“It is finished.” - John 19:30

So when we speak of Sabbath - Shabbat - we are not speaking of inactivity. We are proclaiming that the fire has entered the house and sealed the covenant. The seventh day is not the cessation of meaning; it is the consummation of it.

This is why the Sabbath cannot be legalistic - it is holy. It cannot be reduced to a rule - it is a reality. It is not only something to observe, but something to enter. To keep it holy is to confess that YHWH alone is God, that He alone rested on it after completely his work in creation as Yeshua, and that we - dust and breath - are invited to sit beside Him, not as equals, but as beloved.

And here is the mystery the prophets saw from afar: the seventh day is not closed. Every day of creation ends with evening and morning. But the seventh does not. The text withholds closure. And it is not by accident. It is by design. The day is engulfing, it comes like a thief in the night, absorbing all

creation in perpetuity into its inevitability. The Day of YHWH is upon us, the day is revealed.

This day stretches forward like a horizon that never sets. It is the open door in Revelation. It is the Kingdom that has no end. The light that no longer needs sun or moon. For in the New Jerusalem, "the city has no need of sun or moon to shine on it, for the glory of Elohim gives it light, and its lamp is the Lamb" (Revelation 21:23).

The second day separated the waters, the unseen from the seen. But the seventh day unites them again - heaven and earth reconciled, a home of rest with waters everlasting. The same One who said, "Let there be light" now illuminates a day that will never darken. The Lamb, slain from the foundation of the world, is now the glorious lamp at the center of the new Jerusalem.

Here the full revelation of the Sabbath into the present moment. He makes it clear: the seventh day is not locked in the past, nor only waiting in the future - it is available now, if it is called Today.

"So we see that they were unable to enter because of unbelief... Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it." - Hebrews 3:19; 4:1

The wilderness generation could not enter - not because the day was closed, but because their hearts were. The rest of Elohim is not accessed by effort but by trust. The fire of Sinai was terrifying to slaves, but to sons, it is refining. The house that was once distant has now been brought near. The veil has been torn. The invitation has been issued.

"For we who have believed enter that rest... Again he appoints a certain day, 'Today,' saying through David so long afterward, in the words already quoted, 'Today, if you hear his voice, do not harden your hearts.'" - Hebrews 4:3, 7

This is not just theology - it is an invitation. the Spirit and the Bride say come. The fire still burns, the house still stands, the seal still holds. And the voice still speaks.

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"Come to Me, all who labor and are heavy laden, and I will give you rest"
(Matthew 11:28).

"So then, there remains a Sabbath rest for the people of God, for whoever has entered God's rest has also rested from his works as Elohim did from His."

- Hebrews 4:9–10

This is the marriage rehearsal. This is the festival of fulfillment. This is the day that has no evening, because the light does not wane. It is the radiance of the Son who reigns, the Fire in the House who has sealed the covenant with Tav.

"The Lamb slain from the foundation of the world." - Revelation 13:8

Yeshua was not Plan B. He is the blueprint. His third day resurrection was not a rescue - it was a revelation, written into the fabric of time before time began. Yeshua rose on the third day as last Adam, yes, but He reigns from the seventh as the Everlasting Father. It is His throne, His table, His joy, the abode of Abba. And we are called to enter in - not merely one day a week, but in every breath that bows to Him as Lord of the Sabbath. So let us keep the Sabbath in both realms, in Spirit in the heavens, and on earth in our flesh.

"If anyone hears My voice and opens the door, I will come in to him and eat with him, and he with Me." - Revelation 3:20

So let the Sabbath be more than a calendar command. Let it be a covenant chamber. Let it be the house of the Father, filled with sons and songs, fire and light, rest and rejoicing, dancing and joy and the laughter of family united and children playfully tussling under tables. Let it be holy - not because we fear to break it, but because we dare to enter it and enliven it with the joy of celebration in the completion of Man in YHWH Elohim.

For the Seventh Day is not behind us. It is before us. And the One who dwells there is calling us home.



Chapter 8: Prophetic Patriarchy

If we find affluence, may it be to show Your affection.
When we breathe, may we taste Your beauty and being.
When we cry, draw us close with Your comfort.
In our dreams, reveal Your depths and desires.
May our energy be used for Your enduring ends.
For we have found fantastic freedom in Your foundation,
and great grace and gladness in Your Glory.
Holy is Your name here on earth, and in heaven.
Let us see the truest illumination of imagination is in Your inspiration.
May we sing in joy at Your great justice,
for even kings rule because of Your kindness and care.
For You are Love, and You are Light, and in You man finds Life.
There are great miracles in Your marvelous mercy.
Nothing in nature compares to You the New creation.
May we overflow in offering You our lives in obedience.
May our purpose and provision be for Your pleasure.
Let us never be quasi-christians quick to quit this race we run,
but make Your righteousness the ruler of our rampart souls.
Then Your salvation will be our strength and strong fortress.
May we turn to You in times of trouble and tribulation.
Urgently may we look upwards towards You in seeking understanding,
and see that Victory is our valued prize in Your vindication.
Through Your throne wonderful things find a wounded world once again,
as You, YHWH, come yelling with great
zeal on a zephyr from Zion.

What Was From the Beginning

In the beginning, when the Spirit of God hovered over the formless deep, the voice of Elohim thundered, "Let there be light, " and creation obeyed. Elohim, a name both majestic and mysterious, reveals the divine nature in Genesis 1 - a masculine plural, yet unified in purpose and power. This is no mere grammatical quirk; it is the first brushstroke on the canvas of divine revelation, painting the structure of headship itself. Elohim, the masculine plural, speaks of a singular authority expressed through a plurality of action, a

Head whose will governs a body that carries it out. From this primal truth, scripture unfolds the pattern of patriarchy as a singular Head over a body that is, in its essence, potentially plural. This is not a doctrine imposed upon the text; it is the heartbeat of the Word, pulsing through every page, every metaphor, every covenant. Let us walk this ancient path with eyes wide open, tracing the sure and prophetic thread of headship from Genesis to the Bridegroom Himself, Yeshua, who is the Head of His Body, the Church.

In Genesis 1:26–27, we behold the creation of man in the image of Elohim: "Let Us make man in Our image, according to Our likeness... So God created man in His own image; in the image of God He created him; male and female He created them." The text is deliberate, precise. "Man" is made in the image of Elohim, and this man is both male and female and yet the male is implied as singular, the head, while the female carries the potential for plurality. At this moment, Eve has not yet been formed; she remains within Adam, a latent multiplicity waiting to be revealed. The male, as the singular head, reflects the oneness of Elohim's authority, while the female, as the body, holds the capacity for many, just as Elohim's plural nature expresses His manifold works. This is the blueprint of patriarchy: one Head, potentially many members, united in purpose under divine order.

Turn now to Genesis 2:21–24, where the metaphor deepens. The Lord causes a deep sleep to fall upon Adam, and from his side, He takes a rib among many and fashions Eve. She is brought to Adam, who declares, "This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Here, the singular Head, Adam, gives rise to a body that is both singular in Eve and potentially plural in the many ribs from which she was chosen. The text does not constrain the body to one alone; it establishes a pattern where the Head remains singular, but the body may multiply under his covering. "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh," declares verse 24. One flesh, yes but the unity is not in the number of wives; it is in the singularity of the man who joins them to himself, just as Elohim is one in His manifold works.

This pattern echoes through scripture like a refrain in a sacred song. Consider the patriarchs, whose lives embody this truth. Abraham, the father

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of faith, is a singular head over a household that includes Sarah, Hagar, and later Keturah (Genesis 16:3; 25:1). His seed is promised to be as numerous as the stars, yet he remains the one through whom the covenant flows (Genesis 17:4–7). Jacob, renamed Israel, heads a house with four wives in Leah, Rachel, Bilhah, and Zilpah ultimately producing twelve tribes, a plural body under one head (Genesis 29–30). David, the man after God's own heart, rules over a house with many wives, each bearing sons who extend his legacy (2 Samuel 3:2–5). The "House of David" is not a singular woman but a collective that is a body of many members united under one kingly head, a mirror of Elohim's design (2 Samuel 7:11–16). These are not exceptions; they are expositions of the pattern established in Eden.

The New Testament carries this truth forward, clothing it in the mystery of Messiah and His Church. Ephesians 5:23 proclaims, "For the husband is head of the wife, as also Messiah is head of the congregation; and He is the Savior of the body." Messiah, the singular Head, loves and cherishes His Body, which is not one person but many members knit together in covenant. 1 Corinthians 12:12–14 elaborates: "For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Messiah... For the body is not one member but many." The unity of the Body does not erase its plurality; it is defined by submission to the singular Head. Romans 12:4–5 reinforces this: "For as we have many members in one body, but all the members do not have the same function, so we, being many, are one body in Messiah." The masculine singular grammar of the Body in Greek underscores its unity under Messiah, not its numerical oneness.

This plurality is no accident. scripture delights in its multiplicity, as seen in Matthew 18:8–9, where Yeshua speaks of plucking out an eye or cutting off a hand to save the body: "It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire." The body's survival depends on sacrificing one member to preserve the many, a stark reminder that the body is plural in its composition. Likewise, Ephesians 5:25–29 reveals Messiah's love for His Body: "Husbands, love your wives, just as Messiah also loved the congregation and gave Himself for her... For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the congregation." The congregation is plural and consists of countless souls, yet

one Body because it belongs to Him and is framework as “His” body - the masculine frame. Messiah’s sacrifice is for the many, not to reduce them to one but to unite them under His headship.

The metaphor extends even to the language of houses and rooms. In John 14:2, Yeshua declares, "In My Father's house are many rooms; if it were not so, I would have told you. I go to prepare a place for you." The Father's house is singular, yet it contains a plurality of rooms—a Head with many members, each cherished under His covering. Similarly, the "House of David" in 2 Samuel 7:11 and Psalm 89:3–4 is a singular legacy encompassing a multitude—wives, children, and generations. Revelation 1:20 unveils Messiah walking among seven lampstands, each a congregation, yet He is the one Bridegroom to them all. The Shepherd of Psalm 23 leads a flock, not a single sheep. The Husband of Hosea 2:16–20 marries a people, not a person. Everywhere we turn, the pattern holds: one Head, a body potentially plural.

This truth is not merely structural; it is covenantal, woven into the fabric of marriage itself. Genesis 2:24's "one flesh" is both literal and symbolic, uniting a man and his wife or wives under his headship. 1 Corinthians 6:16–17 warns against joining with a harlot, for "the two shall become one flesh," yet affirms that "he who is joined to the Lord is one spirit with Him." The metaphor is flexible, not rigid; it accommodates both monogyny and polygyny as reflections of Messiah's love. The multiplicity does not fracture the unity; it magnifies the head's capacity to cover and cherish. Leviticus 18:18, often misread as forbidding polygyny, speaks only against marrying sisters to vex one another, not against multiple wives in general. Deuteronomy 21:15–17 regulates inheritance among sons of multiple wives, assuming their presence in covenant. Polygyny is not an aberration; it is a pattern affirmed by God's lack of condemnation and instead regulation.

The irony, then, is stark. Those who insist on monogyny alone, claiming it as the sole biblical model, stumble over the very metaphor they seek to defend. They demand a literal singularity of the body, as if one flesh can only mean one woman, ignoring the plurality inherent in scripture's imagery. The Body of Messiah is not one person but many members (1 Corinthians 12:20). The House of David is not one wife but a household (2 Samuel 3:2–5). The Father's house has many rooms (John 14:2). To reduce the body to a single

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vessel outside the Head is to fracture the pattern, to impose a unity that scripture does not demand. The Head alone is singular - Elohim's authority, Adam's prerogative, Messiah's lordship. The body, by design, carries the potential for many, reflecting the fruitfulness of covenant love.

The third day in Genesis is also a divine echo of the Head and Body united under covenant. When Elohim commands, "Let the waters under the heavens be gathered together into one place, and let the dry land appear" (Genesis 1:9), He is not just shaping earth; He is forging a stage for headship itself. The earth, named and distinct, stands as the dust from which Adam is formed (Genesis 2:7), the first man tasked with dominion under Elohim's singular authority. Yet this dust also prefigures the tomb, where Yeshua, the last Adam, lies buried only to rise on the third day, declaring, "All authority in heaven and on earth has been given to Me" (Matthew 28:18). Here, the Head emerges as a singular, unshaken, and righteous Aleph of Elohim's strength (Psalm 89:27). The waters part not to scatter but to submit, yielding to the Head's command, just as the Body of Messiah submits to its Lord, "for the husband is head of the wife, as also Messiah is head of the congregation" (Ephesians 5:23). This is patriarchy redeemed and not tyranny released. Order is restored, where the singular Head governs a Body that is both one and many.

The earth's emergence on the third day is not a call to uniformity but to distinction like land from sea, seed from soil, each ordered under Elohim's voice. So too, the Body of Messiah thrives not by erasing its many members but by aligning them under Yeshua's headship. "There is one body and one Spirit... one Lord, one faith, one baptism, one God and Father of all" (Ephesians 4:4-6). The unity is not numerical but covenantal, rooted in the Head's authority, not the Body's singularity. To redeem patriarchy is to embrace this: a man, like Messiah, may cover many in love, as a father to sons, a husband to wives, a shepherd to sheep, without diminishing his singular role (John 10:16). The third day's resurrection pulse is life in spite of death, order from chaos and it declares that patriarchy is not a relic of the fall but a prophetic design, restored in Yeshua, who rises to gather many into His house, saying, "In My Father's house are many rooms" (John 14:2).

The third day in Genesis, where dry land rises from the waters and seeds burst into life, has long stood as a quiet monument in scripture, its full prophetic weight veiled for millennia like a seed buried in the earth. For thousands of years, the Church has read Genesis 1:9–13 as a mere prelude to creation’s crescendo, a practical step in Elohim’s ordering of the cosmos. Yet now, in these latter days, the Spirit is stirring, peeling back the soil to reveal the resurrection pulse embedded within. Yeshua, the last Adam, rising on the third day to redeem not just souls but the very structure of patriarchy itself. This revelation, once hidden in plain sight, is blossoming before our eyes, a fulfillment of the prophetic promise that “in the last days... your sons and your daughters shall prophesy” (Joel 2:28). The third day’s imagery marries seamlessly with the Head and Body framework, unveiling a restored patriarchal order where Messiah’s singular headship governs a potentially plural Body, a truth that reorients our understanding of covenant love and divine design.

Consider the weight of this unveiling: for centuries, the third day’s events were seen as functional, not messianic. Theologians parsed the separation of waters and the sprouting of vegetation as Elohim’s groundwork for human habitation, rarely glimpsing the deeper echo of resurrection. Yet the Spirit, who hovered over the waters in Genesis 1:2, has always known the seed’s purpose. “For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth” (Matthew 12:40). Yeshua Himself tied His rising to the third day, and now we see Genesis 1:9–11 as its prophetic shadow—the earth emerging like a body from the tomb, the seeds sprouting like the firstfruits of redemption (1 Corinthians 15:20). This was no accident; it was Elohim’s design, encoded in the text, waiting for the fullness of time when “the mystery hidden for ages” would be revealed (Colossians 1:26). Today, as we stand on the cusp of His return, the third day’s truth breaks forth, showing Yeshua not just as Savior but as the Head who restores patriarchy’s covenantal frame.

This revelation ties directly to the Head and Body model, for the third day’s imagery is not solitary but structural, pointing to a singular authority over a fruitful multitude. The dry land, named “Earth” (Genesis 1:10), is the dust from which Adam is shaped (Genesis 2:7), the first head under Elohim,

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tasked with dominion. Yet Adam's fall fractured this order, scattering the Body into chaos like waters without bounds. Yeshua's resurrection on the third day reclaims this ground, rising as the singular Head— "the firstborn from the dead" (Colossians 1:18) to gather a Body of many members: "For as the body is one and has many members... so also is Messiah" (1 Corinthians 12:12). The vegetation, bearing seed "according to their kind" (Genesis 1:11), prefigures the Church's multiplicity of branches on the Vine (John 15:5), lampstands in His hand (Revelation 1:20) united not by uniformity but by submission to the Head. This is patriarchy redeemed: one Man covering many, as Abraham, Jacob, and David led households of plural wives and sons (Genesis 16:3; 29-30; 2 Samuel 3:2-5), reflecting Elohim's own plural-yet-unified nature.

The burying of this truth for millennia speaks to the serpent's scheme to obscure headship's design. Monogyny-only doctrines, rooted in cultural tides rather than scripture, have long cast a veil over the Body's potential plurality, insisting on a singular bride where scripture sings of many: "Return, O faithless children... for I am your husband" (Jeremiah 3:14). Yet the third day's double blessing defies this constraint, proclaiming a Head who rules a Body that flourishes in diversity, not sameness. "In My Father's house are many rooms" (John 14:2). the Spirit's unveiling now exposes this lie, fulfilling Daniel's vision that "knowledge shall increase" (Daniel 12:4) as the sealed truths of scripture unfurl. The third day's resurrection imagery, once buried under literal readings, now rises like Yeshua Himself, declaring that patriarchy is not a relic to be shunned but a prophetic pattern to be restored—a singular Head leading a fruitful Body, whether in monogyny or polygyny, both honored under covenant love (Hosea 2:16-20).

Before our eyes, this fulfillment unfolds with prophetic clarity. The chaos of fatherless homes, fractured congregations, and warring marriages mirrors the formless deep of Genesis 1:2, crying for order. Yet just as the third day brought land from water and life from soil, so now Yeshua's headship reclaims the dust of broken families, breathing life into covenantal structures. "the Spirit and the Bride say, 'Come'" (Revelation 22:17), a call not to one alone but to many, as the Bridegroom prepares His house. This is no abstract theology but it is the restoration of Elohim's architecture, where men rise as heads, women flourish as helpers, and children grow as heirs, all under the

One who rose on the third day. The irony stings: those who cling to a monogyny-only lens, seeking unity in a literal singular Body, miss the third day's fruitfulness, where multiplicity glorifies the Head. As we witness this truth unveiled, we are summoned to build and not with fear, but with faith, sowing the seeds of a redeemed patriarchy that bears fruit for the glory of the Father, whose Son reigns forever (1 Corinthians 15:28).

The Prophetic Creation Loop

“Declaring the end from the beginning, and from ancient times things not yet done...” —*Isaiah 46:10*

Genesis is not a mythic origin story, nor a fragmented historical record—it is a layered scroll of **literal formation and prophetic pattern**, where each day of creation reveals not just what happened, but what must happen, in order to bring all things to fullness in Messiah. The **entire structure of creation is a prophetic sequence**: an ordered unfolding of Yeshua's descent, death, resurrection, enthronement, and return all encoded from the very first word, **בְּרֵאשִׁית** (*Bereshit*), which contains the house (ב), the head (ר), the first (א), the consuming fire (ש), the hand (י), and the covenant (ת).

Day 1 — The Revelation of Light: The Pre-Incarnate Glory of Yeshua

Before there was any sun, moon, or stars, the first thing spoken into creation was **light**. Yet this light cannot be natural or celestial—it is the manifestation of the **Word Himself**, Yeshua, the true Light that gives light to every man. His glory is unveiled before time begins, before man is formed, before death enters. He is the cosmic center, the divine radiance, the uncreated Light who separates light from darkness and not just physically, but also symbolically is establishing a division between truth and confusion, holiness and chaos, the visible and the veiled.

“God is light, and in Him is no darkness at all.” —*1 John 1:5*

“In Him was life, and the life was the light of men.” —*John 1:4*

“Let there be light.” —*Genesis 1:3*

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This day does not include the celestial bodies. It introduces a **Person** who will later take on flesh. This is the Light of Day One, set to return as the **Sun of Righteousness** (Malachi 4:2), rising with healing in His wings.

Day 2 — The Firmament Divides: The Hidden Glory and the Veiled Heavens

On the second day, God creates a **division**—He separates the waters above from the waters below, establishing a firmament (רָקִיעַ /rakia), a visible boundary that defines heaven and earth. This is the **first day not called “good”**, and that omission is significant. For something vital is now missing: **the unveiled presence of God within creation**. His glory is now hidden above the firmament, beyond reach, beyond sight, beyond man’s grasp.

This veil signals the beginning of a holy tension—between what is seen and unseen, between God’s throne and man’s dust, between the holiness above and the corruption below. Yeshua, who was revealed in Day One, now becomes **concealed**. He remains enthroned beyond the veil, waiting for the appointed time to descend.

“Truly, you are a God who hides Himself, O God of Israel, the Savior.” —*Isaiah 45:15*

“No one has ascended into heaven except he who descended from heaven, the Son of Man.” —*John 3:13*

Day 3 — The Earth Appears, and Seed is Sown: The Descent of Messiah

On the third day, the waters are gathered and dry land appears. From this newly revealed ground, seed-bearing vegetation emerges, establishing the very first pattern of death and resurrection in creation. It is no coincidence that this is the day Adam is formed from the dust of the earth, for both literally and prophetically, the earth is being prepared to receive a Seed.

This Seed is not merely the plants bearing fruit according to their kind, but the hidden Messiah—planted in the structure of creation like wheat waiting for burial.

“Unless a grain of wheat falls to the ground and dies, it remains alone.” —*John 12:24*

“He was raised on the third day in accordance with the scriptures.” —*1 Corinthians 15:4*

Day Three becomes the archetype of all **resurrection**. Just as vegetation arises from beneath the surface, **so too does the Seed of Yeshua** who was planted in prophecy, sown into the dust, awaiting the fullness of time. This is why Adam, formed from the ground on this day, represents the **first prefiguration** of the Messiah’s incarnate descent.

Day 4 — The Lights Set in the Firmament: Ascension and Dominion

On the fourth day, the sun, moon, and stars are created not as sources of light (that was Day One), but as governors of time and signs. Most importantly, these lights are said to be set within the firmament - the very firmament created on Day 2. This is the key prophetic link between Day 2 and Day 4: what was once empty and veiled now becomes occupied by glory.

This is the ascension of Yeshua. Having descended into the earth on Day 3, He now reenters the heavens, this time not in concealment, but in governing power. He is enthroned in the heavenly firmament as the true Sun ruling over signs and seasons, establishing the prophetic order of time through the moedim (appointed feasts), all of which foreshadow His redemptive work.

“He made the stars also... and set them in the expanse of the heavens...” —*Genesis 1:16–17*

“He ascended far above all the heavens, that He might fill all things.” —*Ephesians 4:10*

“These are a shadow of the things to come, but the substance belongs to Messiah.” —*Colossians 2:17*

Thus, the firmament that once concealed His glory now becomes the realm from which **He shines**. The fourth day marks the reappearance of the Light from Day One—now enthroned.

Day 5 — Living Creatures Multiply, but No Helper is Found

Day Five fills the skies and seas with life—birds above and creatures below. From the firmament to the deep, the command to **be fruitful and multiply** is extended beyond vegetation to sentient creation. Yet while the earth teems with creatures, Adam finds no counterpart among them.

“But for Adam there was not found a helper fit for him.”

—*Genesis 2:20*

This prophetically parallels the hidden bride of Messiah—she exists potentially, but has not yet been revealed. Just as Adam names all the animals before receiving his wife, so too does Yeshua rule over all things before the Church is revealed as His bride.

Day 6 — The Image of Elohim Completed: The Bride from the Side

The sixth day is the culmination of the visible creation. Man is formed in the image of God as male and female. He creates them. This is not two separate beings, but a single essence with dual expression. Only after the animals are named is the woman drawn out of the man’s side, completing the visible Image of Elohim in human form.

“And the Lord God made a woman from the rib he had taken out of the man.” —*Genesis 2:22*

“For we are members of His body, of His flesh, and of His bones.” —*Ephesians 5:30*

This is the prophetic fulfillment of the Seed from Day 3: what was buried in mystery now takes form in fullness. The body is no longer hidden—it is revealed, divided, and reunited in covenant. Yeshua, the Last Adam, would later be pierced in His side, releasing blood and water, from which the Church is birthed.

“One of the soldiers pierced His side with a spear... and at once there came out blood and water.” —*John 19:34*

Just as Eve came from Adam's side, so the bride comes from the Messiah's side as bone of His bone, flesh of His flesh.

Day 7 — Rest, Return, and Resurrection

On the seventh day, God rests not because He is weary, but because His work is finished. The seventh day has no evening and morning, suggesting that it is not a closure, but a prophetic anticipation.

This day becomes the promise of eternal Sabbath, the day of the return of the King, and the resurrection of His people. Yeshua, having finished the work, now waits until the appointed seventh-day return, where He will raise the sons of Adam, restore dominion, and dwell again with His bride in perfect rest.

“There remains a Sabbath rest for the people of God.”

—*Hebrews 4:9*

“The Lord Himself will descend from heaven with a cry of command... and the dead in Messiah will rise first.” —

Thessalonians 4:16

“For a thousand years in your sight are but as yesterday when it is past...” —*Psalms 90:4*

Final Reflection: From Dust to Glory, From Sealed to Kingdom

The seven days of creation are not arbitrary—they are **prophetic scaffolding**, each one a declaration of the Son.

- **Day 1** – Yeshua revealed as Light
- **Day 2** – Yeshua hidden above the veil
- **Day 3** – Yeshua planted in the dust, the Seed of resurrection
- **Day 4** – Yeshua ascended and enthroned in the heavens
- **Day 5** – Yeshua as the Lamb, Life multiplies, but the Bride is still veiled
- **Day 6** – Yeshua's Bride revealed, unity completed in image-bearing man

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- **Day 7** – Yeshua returns and abides establishing The Kingdom of Heaven

This is the **prophetic loop**, the gospel encoded in the rhythm of days. And we, standing between the sixth and seventh day, await the return of the One who planted Himself in the earth, was raised in glory, and has promised to gather us to Himself on the Day of Rest. We stand in faith and vision that we will be resurrected with Him on the seventh day at His return.

“And when all things are subjected to Him, then the Son Himself will also be subjected to Him who put all things in subjection under Him, that God may be all in all.” —*1 Corinthians 15:28*

Chapter 9: This is my Sword

We need to remind ourselves that as long as adversity remains everything must be guarded. It is no coincidence that Genesis records the placement of a flaming sword at the east of Eden - not to banish man forever, but to preserve the way to the Tree of Life. What was revealed in the Sabbath - presence, peace, union - must now be protected from inversion. Just as the rest was entered, so too must it be upheld. For not all who approach the garden do so in love; some, like the serpent, twist the idea of the help we need into a usurper and trade true covering for counterfeit glory. The sword must rise, not against the innocent or poor, but against the lies that masquerade as light.

Thus, the journey continues - not back to labor, but forward into discernment. As Chapter 8 unfolds, we are called to wield the sword of the Spirit, not to destroy - but to divide rightly between what is from Elohim and what only appears to be. Just as Yeshua rose on the third day and now walks with us on the seventh, we are called to stand with Him in the garden of this age - alert, resting in Him, yet armed with truth. For the serpent still speaks, and many altars still burn with strange fire. But the true man, the Yeesh, walks forward now - not to sleep beside deception, but to cut through it with the Word, restoring order, headship, and covenant. The Sabbath taught us how to dwell; the sword will teach us how to defend that dwelling.

And together, they prepare us for the return of the King who rests with us now and reigns forever. So let us make a straight path for YHWH to travel, and smash the idols in His way.

“The Sword of the Lord is not a blade of steel, but a Word - precise, living, and able to divide soul from spirit.” - In Hebrew, this Word has a shape. Its form is encoded even in pronouns. This chapter begins with one such word: ‘Zō’t’h.’ To understand the sword, we must first understand the wound.”

The Restoration of Courses: From Zō’t’h to Zeh to Seh

In Genesis 2:23, Adam declares:

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“This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.”
(Genesis 2:23, ESV)

When we examine the Hebrew word for this -**זֶה** (Zō’th) - we find more than just a feminine demonstrative pronoun. In the biblical pattern, it functions as a spiritual incision, a moment of clear delineation. It points to the precise boundary where separation, identification, or revelation occurs. The scriptures often use this word at thresholds - when the course of history shifts, when the old is cut off and the new begins.

As in Exodus 14:13, when Moses declares to Israel at the edge of the Red Sea:

“Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again.”
(Exodus 14:13, ESV)

The word translated as “today” is Zō’th - not merely a point on a calendar, but a prophetic pinpoint in time. *This* day is unlike all others. *This* moment divides idolaters from the delivered, the waters from the dry ground, bondage from freedom. *Zō’th* marks the boundary between the false course and the true one.

And again, we hear echoes of Zō’th in 1 Samuel 17:47, as David stands before Goliath and says:

“All *this* assembly may know that the Lord saves not with sword and spear. For the battle is the Lord’s, and he will give you into our hand.”
(1 Samuel 17:47, ESV)

The word translated as “this” in many decisive verses - including here - is Zō’th. But Zō’th is not merely a pointer or a pronoun. It is a spiritual blade, a divine declaration that *this* is the moment. *This* is the separation. *This* is the incision between what was and what must be.

In 1 Samuel 17:47, David proclaims:

“All this assembly may know that the Lord saves not with sword and spear. For the battle is the Lord’s, and he will give you into our hand.”

The “this” in “this assembly” is Zō’th - an invisible banner over the battlefield. It marks the dividing line between human strength and divine deliverance. David wields no visible sword, but his word cuts. Zō’th appears where the battle is not fought with weapons, but with faith.

Zō’th’s denotes something that appears, or something is being judged, exposed, or divided. It is not time - it is timeliness. Not a calendar moment, but a critical incision. A decisive “now” that separates false paths from true ones, idols from Elohim, and fear from faith.

Here again, the word “this” is Zō’th. And it is critical indeed. Adam assigns identity. He does not merely observe the woman - he names her. He declares Zō’th - *this one*. The insertion of the Hebrew letter Aleph in Zō’th (as opposed to the masculine form Zeh) becomes prophetically significant. Aleph represents headship, strength, or leader. By calling her Zō’th, Adam - however innocently or intentionally - places headship in her through his declaration and she assumes it next. And yet, we must remember who put it there: not God, but Adam.

Zō’th, then, becomes not just a pointer to the woman, but a transfer of headship that was never God’s design. It foreshadows the tension that unfolds in the next chapter - when the serpent speaks not to Adam, but to Zō’th. She answers not from rebellion alone, but from misassigned authority.

Now consider the masculine counterpart: זֶה (Zeh). In grammatical terms, Zeh is simply the masculine form of “this.” But spiritually, its structure is revelatory. Unlike Zō’th, Zeh contains no Aleph. There is no headship transferred, no false projection, no confusion of roles. It removes the misplaced Aleph - and in doing so, symbolically removes the woman as head. Zeh becomes the restoration of order. It points not to the helper as the leader, but to the one from whom she came as her headship is taken out of the side of Zeh.

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The scriptures use Zeh in key redemptive moments. Consider Exodus 12:11:

“In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord’s Passover.”
(Exodus 12:11, ESV)

The word “this” in “It is (this) the Lord’s Passover” is Zeh

Now, returning to Zō’th (𐤆𐤏𐤕) let us observe a critical addition: the Aleph (𐤀), signifying headship, authority, and strength, is placed at the center. This configuration, ironically, positions the Woman as a false helper, inadvertently established by Adam (this is really every man’s problem as we have a propensity to put her on that pedestal), who assigned her an authority and role she was never intended to bear. This place becomes an altar, and its not surprising to find such a confluence of important typological and literal characters and words. The fact that Yeshua came as submissive and feminine in his first coming to seek and save and is returning as righteous Father is also not without profoundly deep prophetic and philosophical implications on the inflections surrounding this verse about *this* word.

This action of Adam is not merely linguistic but deeply spiritual, akin to erecting an altar to false doctrine. By choosing the word Zō’th (𐤆𐤏𐤕) adam is in a way inserting a word where the Aleph (headship) is inserted into the Zeh (this). Adam transformed the symbolic sword of his words as a representative of the Word of Elohim born in the flesh into an object of misdirected reverence towards what would transpire next. This act foreshadows humanity’s consistent struggle with elevating creation over Creator, the transient over the eternal, the seen over the unseen. It is akin to the action and reaction principle in physics. This set the stage for what was next, the cosmic test of wits against the craftiest of creatures wanting to throw everyone out of orbit and bring chaos to order.

scripture is full with warnings against such subtle idolatries, against the tiniest leaven that would blow up the lump. It’s not that this word was an inappropriate choice, it is simply that in the context it leaves something

unresolved. Adam's opinion is perfectly clear, the woman was the thing itself. However that revelation is never fully confirmed at this point.

By recognizing the alteration Adam introduced - placing the Aleph (symbolizing false headship) into Zeh - inflecting that the Woman was the Helper - we begin to dismantle the a major altar of false doctrine. Removing that misplaced authority (Aleph) restores Zeh as a placeholder for the Lamb.

The Lamb that was slain before the foundation of the world. But what if the restoration of Zeh is only the beginning?

There exists, quietly, among certain ancient lexical traditions and scribal commentaries, the idea that the word recorded as Zō'th in Genesis 2:23 might have originally been Seh - **שֶׁ** - the Hebrew word for lamb. This is not imaginative mysticism; it is a minority but real scholarly position from ancient, held within streams of textual and Masoretic tradition that acknowledge the visual ambiguity between the letters Zayin (ז) and Shin (ש) in ancient Hebrew scripts - especially in scrolls written without vowel markings or clear spacing. In some marginal notes and scribal glosses, the possibility of Seh appears not as a doctrine, but as a question. A flicker of light in the margin. A mystery whispered by the text itself.

And if this whisper is even faintly credible and if the word Adam spoke, whether intentionally or providentially, was not merely "this" but "lamb" - then the implications are staggering. We are no longer just talking about symbolic misalignment or projected headship; we are looking at a hidden altar buried within the language of Eden itself. A lamb on an altar. A prophetic slip encoded into the breath of man, placed there by the Spirit who "searches everything, even the deep things of God" (1 Corinthians 2:10). Consider Genesis 22:13 in this context "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

Adam's exclamation, "This is now bone of my bones and flesh of my flesh," we may now hear an echo of another declaration - *Behold the Lamb of God, who takes away the sin of the world*. If Seh is even poetically plausible, then the woman is momentarily *confused with the Lamb* a confusion that runs

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rampart throughout the human story. We see it in Israel, when they turned the bronze serpent into an idol. We see it in Rome, where mother and child iconography elevated Mary above Messiah. We see it in modernity, where romance, self-help, and emotional union have become salvific surrogates. Always, the temptation is to crown the created thing in the place of the Redeemer.

But the Lamb suffers these projections without resistance, because His purpose is to bear them and burn them away in His righteousness as he takes on our error. As Paul wrote, “He who knew no sin became sin, so that in Him we might become the righteousness of God” (2 Corinthians 5:21). Likewise, we may say, He who knew no error became as error, so that in Him even the errors of men - textual, spiritual, emotional, and physical - could be transfigured into truth in the flesh of Yeshua Messiah, the lamb that was slain.

And so, we see the gospel not merely told, but textually fulfilled. The Lamb does not simply die on the cross - He is veiled in the very syllables of the fall, appearing hidden in Adam’s declaration. He enters the narrative through a word, allowing Himself to be misnamed, so that He might later be rightly revealed. From the foundations of the world, the Lamb was not only slain but He was also *spoken* over and over in different ways, and different languages, as the gospel goes to all tribes, nations, and tongues. And in the word here in Genesis 2, potentially is ‘*Seh*’, the lamb. This is the Lamb as a type, as a another prophetic prefiguring. We glimpse at both substitution and solution, both sacrifice and sovereignty. What a place in scripture prophetically speaking.

This vision on things, even if never conclusively proven, does not diminish the glory of the idea in the text as much as it expands it. It shows us that scripture is alive, layered, and able to bear more meaning than its surface might suggest. It invites us not to tamper, but to tremble. Not to correct, but to worship.

Consider the prophet Isaiah cries out against misplaced reverence: “All we like sheep have gone astray; we have turned - every one - to his own way; and the YHWH has laid on him the iniquity of us all” (Isaiah 53:6). Here we find

the lamb again, the true Lamb, contrasted against humanity's wandering heart.

The Gospels fulfill this prophetic image vividly. John the Baptist declares, "Behold, the Lamb of Elohim, who takes away the sin of the world!" (John 1:29). John's proclamation explicitly corrects Adam's error, shifting focus from misplaced headship back to the true sacrificial Lamb whose authority and headship are divinely appointed. Yeshua Himself confirms His sacrificial identity when He states, "I am the good shepherd. The good shepherd lays down his life for the sheep" (John 10:11), thus reclaiming rightful authority from false idols erected by human misunderstanding.

The book of Revelation further reinforces the triumph of the true Lamb over all counterfeit images and misplaced headships. It declares, "And I saw between the throne... a Lamb standing, as though it had been slain" (Revelation 5:6). The Lamb, slain yet risen, powerfully embodies victory over idolatry, false authority, and misplaced worship, and its consequences in death.

In this recognition, we are not just correcting a linguistic detail but we are also reversing a spiritual pattern: a cycle of man surrendering his headship, the woman being miscast as the primary helper/savior figure, and the serpent gaining ground on the prophetic blessings of the Word of Elohim. But now the order is restored as the Lamb is enthroned, the woman is covered and fruitful in the garden, and the serpent is found once again crawling in the dust he was sentenced to consume in defeat at the Feet of Yeshua the resurrected Messiah and King who is to come. This is the victory that restores the patriarchy and brings us back into the structure Elohim ordained from the beginning, trusting in the Lamb that was slain before the foundation of the world.

Whether Zō'th, Zeh, or Seh, the Spirit is speaking.

In Zō'th, we saw the Aleph - the misplaced headship, the pronouncement of man. Then in Zeh, we saw the restoration - the removal of the false headship, the return of patriarchal order. And finally in Seh, we now glimpse the Lamb - silent, present, bearing the error and turning it into glory.

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This is not a contradiction. This is cruciform prophecy. I am humbled to be typing these words. He will reveal what is, in His return as King, as I see dimly in a mirror, but then face to face.

Even if the scrolls show Zō'th, and even if most scholars maintain that translation, we cannot ignore the implications of Seh. In the holy ambiguity, we find a parable of the Word made flesh: misunderstood, misnamed, misrepresented - and yet chosen, perfect, and true. "He was despised and rejected by men... and we esteemed him not" (Isaiah 53:3). But He was not undone by our estimation. He was exalted by the Father, enthroned as the Lamb, and declared worthy by the chorus of heaven in the presence of the new Jerusalem.

So what, then, is this moment in Genesis 2? Is it the elevation of the woman? Or the projection of man? Or the hiding place of the Lamb? Or the alter of false doctrine and serpent inflections? It has in time become all of them and in its prophetic finality will be revealed by YHWH Elohim on His return.

Because this is how the Lamb moves - He hides inside the fig leaves, inside the misidentifications, inside the "mistakes" we make when we try to understand glory on our own terms, silently bearing our sin in His flesh as this is His role. He is the Helper fit for Man and His Spirit goes forth abundantly from this. And then, when the time is right, He pulls back the veil - not to shame us, but to save us. This is the victory of Messiah.

So let this strange whisper in Genesis 2 - this glimmer of the Lamb in Seh undefined call you to awe, not argument. Let it mark the moment where idols begin to crumble, not with violence, but with recognition. Let it remind you that He who was called sin is also the one who knew no sin, so that we might become the righteousness of Elohim in Him. That even in textual ambiguity, truth is never lost and instead is simply waiting for the right eyes to see and that the best revelations of all can come through faith not through sight.

And behold...*this* may be the Lamb; humble, face down, in prayer "Abba, Father".

Fallen Angels

Is it unreasonable to think that the serpent may have appeared as an angel of light? Does it have to be a literal snake? In my view, either could be true, and yet His word remains unshaken - because in one case, the “angel of light” is the metaphorical reality while the serpent is physical, and in the other, the “angel of light” is the physical reality while the snake is metaphorical. Either way, the spiritual message remains intact, and the lessons remain the same in the words received. Never underestimate Elohim’s ability to juxtapose physical and metaphorical reality in teaching and sanctifying us. There are many lessons in understanding this spectrum of communication.

I firmly believe in the physical creation, for the very spirit of the antichrist denies that Yeshua came in the flesh. I believe this is a mistaken theme throughout scripture, where the fleshly interpretation is denied for the purely spiritual and is a mistake. For this reason, I hold that both the physical and metaphorical interpretations of Genesis are valid and that, beneath the surface, the prophetic meaning is embedded for those with the vision to perceive it. Just as the ultimate fruit of prophecy was the Word made flesh, I believe these stories in Genesis happened exactly as described, yet they carry layers of metaphorical, prophetic, and typological meaning that unfold throughout time. Even now, these truths continue to expand outward toward their fulfillment, echoing through history in ways that only full revelation can unveil.

But the story of scripture now is continuously about restoration. Whenever prophets and kings tore down false idols, blessing followed. This chapter is dedicated to tearing down idols.

Gideon tore down his father’s altar to Baal → Israel was delivered (Judges 6:25–27).

Josiah destroyed the idols in the land → A revival of Elohim’s Law (2 Kings 23:4–25).

Elijah confronted the prophets of Baal → Fire from Heaven and national repentance (1 Kings 18:20–40).

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Likewise, we must tear down the altar of misunderstanding in our lives. If we let the Spirit and The Word be our true Helper, the blessing can be restored.

“Seek first the Kingdom of Elohim and His righteousness, and all these things shall be added to you.” (Matthew 6:33)

“Return to me, and I will return to you, says YHWH of Hosts.” (Malachi 3:7)

This is not just about theology but it is about unlocking the original blessing Elohim ordained for mankind. We must through active action redefine in better terms the theological anchors of idols past and in doing so restore the Kingdom of God in clarity and revelation. We must cast downward those idols falsely raised from tradition in the congregations. Tradition often founded on faulty interpretations of Genesis built around the sin of Adam and the twisting words of the serpent.

The Two Words for “Man” in Genesis

At creation, the man (אָדָם) is formed first, but when the woman is introduced, the text shifts and begins to use the terms Yeesh (אִישׁ) and Ishah (אִשָּׁה) as the distinct male and female parts. This shift in names isn't random - it reveals a deeper spiritual truth. The context and use of each term is nuanced and I have not covered all angles, but the next goal is to bring more light to Yeshua Messiah as revealed in the original language.

Adam in Genesis 1 (אָדָם) -Before Woman

Aleph (א) –Strong leader

Dalet (ד) –A door, a pathway

Mem (מ) –Waters, chaos

Man without a woman is “the leader walking through the door toward chaos.” He is unfinished - he needs direction (the Spirit and The Word) and fruitfulness (descendants and spiritual fruit). The naming is a major illusion to what is to come, and Elohim's ultimate plan for him.

As “the strong one who passes through the door into chaos” man was formed from the dust of the ground (adamah) - his name binds him to the ground. He was meant to subdue and bring order to the ground, putting the snake of the grass and dust under his feet, but when he followed the Woman, rather than leading through The Spirit and The Word, he passed through a door (ⲧ) into the waters and chaos (Ⲕ) of a fallen world. He made it appear as if the serpent was elevated with wisdom, rather than already at his feet.

Adam defines the woman by her physical nature rather than waiting for revelation or definition from Elohim. This sets the perfect stage for a trick question - which biblically speaking seems to be the way of things called serpents. The Pharisees and other teachers and serpents love these inflection points for a reason, because there is probably something good hidden and they are trying to obfuscate it whether by insidious and intelligent design or by being subservient to greater forces of influence from heavenly realms. Their questions are spoken from darkness, but we are of the light; so let us shine light on the situation. It's almost as if all creation should find its way to his Word, and witness its nature to attract whether of the light or the darkness.

The False Helper who Corrupts Womanhood

Ashtoreth was a false goddess of the old testament attributed to fertility and she is where humanity begins to misunderstand it's true helper by looking to the seen rather than the unseen, the flesh alone rather than the Spirit included.

Pictographically, Ashtoreth is revealed in the following letters.

Ayin (ע) –Eye, to see, experience.

Shin (ש) –Teeth, devour, destroy.

Tav (ת) –Mark, covenant.

Resh (ר) –Head, leader.

Tav (ת) –Mark, covenant.

עשתרת (Ashtoreth) represents “A vision of destruction that marks the head with a false covenant.” This is exactly what happens when flesh replaces The Spirit and The Word as our guide. Ashtoreth was worshiped as a fertility

goddess, a corrupted version of womanhood that emphasized sensuality, power, and misguided devotion.

Man's intention is exposed when the serpent does show up, and he chooses the fruit now in the role of Yeesh, following the woman into the serpent's twist. As Yeesh, he was bearing the image of Husband, which is why a fall was possible at this point as it prophetically points to the Messiah's role as Husband of the Bride which is the congregation. As Yeesh, Adam was taking on the image of Messiah and the congregation and this prophetically was typifying the consummation of the Bride of Messiah at the end of the age.

After the fall, The Word calls out to them as they are hiding and ashamed. The fruitful blessing being brought with the addition of the Spirit had yet to be fully received. Instead, man had taken part in a series of verses where his words and the woman's words and the serpent's words form a cord of three twisted strands, intermingling together to alter context. This is not without irony in the juxtaposition of the chapter 1 of this book. It's the reverse three as I like to call them.

False Winnowing as Opposition to the Blessing

As we've discussed, Hasatan (the Adversary) seeks the inversion of the 5-Fold Blessing. He wages war against fruitfulness, promoting barrenness, generational ignorance of Elohim, and the destruction of family structures.
Be Fruitful → Opposed through barrenness and abortion and all kinds of idolatry

Multiply → Opposed through anti-family ideology, government malfeasance, and low birth rates

Fill the Earth → Opposed through population decline and cultural decay

Subdue → Opposed through weakening of men and lack of spiritual authority

Rule → Opposed through tyranny and usurpation of Elohim's order

In order to obey the commandment to rule, we must stand against this inversion by fully embracing both the spiritual and physical aspects of the 5-Fold Blessing, ensuring that we not only bear fruit spiritually (Love, Joy, Peace, Patience, Kindness, Goodness, Gentleness, Self-control) but also raise

up a generation that knows and walks with Him in The Word. These are real born children to walk the earth in knowledge and love of Him.

We have to push the serpent from his perceived lofty position to the ground without losing sight of the blessing and the one who gives us access, Yeshua. This metaphorically is taking the garden back, by denying the serpents fake rule and trusting Elohim in his full revealed Word and Spirit, we enable Elohim to act on our faith with His faithfulness and orchestrate the events that will lead to His Glory in our lives, as we follow Him to victory.

Enter Yeesh

Yeesh (יֵשׁ) is the husband, the transformed Adam, who would be a part of the groundwork for the prophecy of Messiah and the congregation. This second word for man in Genesis 2 is a prophetic type of Messiah. It is the Husband who shall rule. This metaphor spins out through scripture, ultimately culminating in Messiah and the gathering of the Bride. Yeesh was the true destination for Adam, because in Yeesh he would metaphorically and physically be in his unified life with the woman together representing Messiah and the congregation. Prophetically we are seeing the completed work in Genesis 1, so Yeesh was the role Adam was intended to step into in full representation of Yeshua's salvation. The woman was to be the helper by implication, in the flesh.

It's not without expectation that Yeesh would prototype the solution to the problem of ashtoreth worship, which was taking place at the spot of the offering of the wisdom of the serpent. Subtly presented through the perceived helper fit for him, of his flesh and bone, she looked the part.

Let's dig in more to the root words and see if anything can be revealed. This was a role that man was going to receive after the fall, a role that would ultimately be another prophetic picture for Messiah as a Husband to the congregation.

"Ish is the strong leader (Aleph) who works (Yod) to refine and protect (Shin) his household."

Fire refines so this could symbolize passing through the trials. The hand (Yod) shows man taking action, leading and protecting. Yeesh is a man transformed into his Elohim given role as a refined, active, fruitful leader.

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This is the biblical design of the husband who is a man called to lead, serve, and spiritually refine his family through faithful action and ultimately help bring the Kingdom of Heaven to meet earth in full embrace.

Mankind starts as Adam (אָדָם), the grounded man from the dust where the waters rise, but when he receives a woman, he is called Yeesh (יֵשׁ), the husband called in Faith to rise with Yeshua. The husband seeking to honestly represent him in patriarchy and submission to His will here on earth.

Instead of embracing this role, often we go after foreign gods, anyone and anything other than YHWH. In this mistake, we throw the woman, and thus the serpent, on an altar in an incomplete place. As Yeesh mankind is not yet perfect but it's still a role we need to mature in understanding while not continuing in the mistakes of Genesis 3. We must be born again to new life in Yeshua.

Yeshua as the True Yeesh

Adam, the first man, did not walk through the garden in victory. He did not resist the adversary, nor did he stand firm on the Word of Elohim. Instead, he followed a voice that contradicted both the Spirit and the Word. Acting as a Yeesh, he listened to a false perception of help and yielded to twisted counsel. In doing so, he failed to embody the name Yeesh - the strong leader refined by fire. He let the subtle lies of the serpent reshape his understanding and disrupt the order given to him.

When Yeshua entered the wilderness, He faced the very same categories of temptation that confronted Adam. But unlike Adam, He was fully alone and without woman, without abundance, without shelter, without even a morsel of bread. The adversary came not through a vessel, but in full confrontation. And the temptations? The same old seeds of his original inversion repackaged; for to the serpent Yeshua appears as adversity, present to subdue.

The lust of the flesh, he offers - "Turn these stones into bread." (Matthew 4:3-4) Just like the fruit of the tree in Eden, made to satisfy the body and appetising in presence. A test of trust in the Father's provision.

Then comes the pride of life - "Throw yourself down... He will command His angels concerning You." (Matthew 4:5-7) As if to say, "Force Elohim's hand, prove your identity." This mirrors the serpent's whispered doubt: "You shall not surely die."

The lust of the eyes - "All the kingdoms of the world... if You bow down and worship me." (Matthew 4:8-10) As with the tree that was "pleasant to the eyes" and "desirable to make one wise." Before Yeshua's eyes, were all the kingdoms of the world.

Yeshua's responses were swift and grounded in the Word:

"It is written: Man shall not live by bread alone, but by every word that proceeds from the mouth of Elohim."

"It is also written: You shall not test YHWH your Elohim."

"Be gone, Satan! For it is written: You shall worship YHWH your Elohim, and Him only shall you serve."

Each response cut through the lies with the Word with Spiritual precision - exactly what the first man failed to do. Yeshua did not reason with the serpent, nor did He hesitate. He rebuked the adversary outright, upholding the order of Elohim.

And then something crucial happens almost immediately after this confrontation, Yeshua is filled with the Spirit. Luke 4:1 says He was led into the wilderness by the Spirit, but Luke 4:14 reveals that He "returned in the **power** of the Spirit to Galilee." The fullness came after the testing. Yeshua, after the temptation received the fullness of the Spirit, yet another parallel to Genesis stories unfolding.

This gives incredible weight to the idea that had Adam resisted temptation and had he guarded the garden, crushed the serpent, and obeyed the voice of Elohim that then in the cool of the day, when the Spirit (*ruach*) moved through the garden (Genesis 3:8), it might have filled him with power as well. But instead, he was caught hiding with his wife in a self revelation of nakedness and shame, perhaps wearing his own man-made covering of leaves and vines. Exposed to the elements of the dirt, mud, and air, cold and afraid,

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shivering in a place of abundance. There in his felt flesh, devoid of the Spirit and hiding from the Word of YHWH.

The moment of Adam's test and the approach of the Spirit were not disconnected - they were sequential. Had he stood in obedience, the breath of Elohim would have animated him further, sealing his dominion with glory. Instead, the Spirit arrives and Adam is ashamed. The breath intended to empower becomes a wind of exposure driving him out of the garden and into the transient fields of grass.

So here in Yeshua's triumph, we see the pattern clearly repeated: temptation, Word-response, Spirit-filling. Adam failed at the first step. Yeshua completed all three and was filled with the Spirit.

Yeshua is not only the last Adam. He is the true Yeesh as the Husband that has the bride. He is the Strong One, who worked the Word, refined in fire, and emerged as the Head of the body.

Where the man was silent, Yeshua spoke. Where man followed, Yeshua led. Where man accepted the adversary's lie, Yeshua clung to the truth and became the Adversary to the serpent, usurping even his position ultimately. Where man lost his covering of Light and was exiled from the garden, Yeshua rejected temptation and was clothed in glory and power from on high.

In this way, Yeshua fulfills the original blueprint of man. Not just in form, but also in function. The temptation narrative is not just a New Testament story but it is the restoration of Eden's lost order. It is Genesis revisited, and this time, the Strong Leader stands his ground.

Three Sword Slashes

Let's dig deeper into the temptations of man with another verse often quoted to destroy biblical patriarchy and its implications for polygyny. If Deuteronomy 17:17 was not a prohibition against polygyny in general than it was a warning against the lust of the eyes, the lust of the flesh, and the pride of life. The issue in our generation's sense of this verse, is the complete isolation of the restriction on women out of context and in ignoring the clear

tri-fold nature of this verse. I suspect in many cases, hypocrisy in the areas of wealth and pride will be with those that argue against righteous polygyny.

“For everything in the world - the lust of the flesh, the lust of the eyes, and the pride of life - comes not from the Father but from the world.” (1 John 2:16)

So they fail to realize this verse cuts three ways - against excessive pleasures and beauties, excessive wealth, and excessive power (beasts/laborers). If they truly want to uphold this verse as law, then why do they ignore two-thirds of its commanding?

They focus only on the first clause about wives, ignoring the fact that many of them have multiplied gold (wealth) and beasts (workers/employees) far beyond what Joseph stored in Egypt during seven years of famine, far beyond what can be justified as biblically reasonable outside of a coming prophetic famine. Why do we act as if unlimited wealth accumulation is justifiable?

Biblically, beasts represent people in certain metaphors. Paul even applies this to laborers when quoting from the Law. It can be an employee, or a institution we are in charge of, a business we have established.

“For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.” (1 Timothy 5:18)

Paul directly equates the ox (a beast) to a laborer in the context of paying workers. The same principle is found elsewhere:

“A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.” (Proverbs 12:10)

This means that if they are applying Deuteronomy 17:17 against polygyny, then they must also apply it against financial wealth in all its manifestations and forms as well as the overaccumulation of power over people and workers. They must treat these workers with dignity and respect, fulfilling the Spirit of the Law in Love.

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These same critics often own multiple houses, vacation homes, businesses, land, cars, and massive financial assets, but they refuse to fill those houses with children and wives. Instead of multiplying households, they multiply possessions and increase the cost of living for younger families, stifling family formation in the excessive accumulation and speculation. They limit themselves to one wife, while cheating on the side. Never fruitful, close to being cut down and thrown in the fire.

But what does scripture say about hoarding wealth?

“There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labor; neither is his eye satisfied with riches.” (Ecclesiastes 4:8)

Isaiah directly warns against those who accumulate property but leave their houses empty.

“Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!” (Isaiah 5:8)

They attack righteous polygyny, yet they have 10 properties, 5 businesses, a fleet of cars, and a vault of wealth - all while they fail to multiply children and families. This is the opposite of Elohim’s first command to mankind:

“Be fruitful, and multiply, and replenish the earth.” (Genesis 1:28)

Yet, we must temper this warning against wealth with an understanding that Elohim does not call us to laziness, nor does He despise provision and wise financial management. The key is perspective - is wealth serving us as a tool to glorify Elohim, or are we serving wealth as our master?

Hard work is good → “In all toil there is profit, but mere talk tends only to poverty.” (Proverbs 14:23)

Investing wisely is good → “The plans of the diligent lead surely to abundance, but everyone who is hasty comes only to poverty.” (Proverbs 21:5)

Providing for family is a dutiful privilege → “If anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.” (1 Timothy 5:8)

Leaving an inheritance is biblical → “A good man leaves an inheritance to his children’s children.” (Proverbs 13:22)

The issue is not the possession of wealth, but whether it possesses you and you leverage it to the detriment of others. Wealth properly handled with heal, multiply, and help those in need. Wealth is deceptive, and can fool us into finding security in the world.

“Charge those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in Elohim.” (1 Timothy 6:17)

After all, a man cannot server two masters, so go ahead and choose which Master you will Love, and if the other still sticks around you will find over time you will despise the other if he tries to rule you.

The Three of The World

Sometimes I look at the Word of God, bound in paper and ink, and I marvel - not at the page, but at the throne it carries. The Word is enthroned on the page. It does not bow to it. The paper may burn, but the Word remains. It is gold refined seven times, eternal, imperishable, incorruptible. It does not fade, inflate, or corrode.

Then I glance at the bills in my wallet.

The faces of men stare back - printed in ink, framed in symbols of power, enshrined as if sovereign. These, too, are words on paper. But unlike the Word of YHWH, they are not eternal. They are counterfeit thrones. Currency mimics covenant. It offers a false promise of provision, a man-made manna that spoils by morning.

Just as Elohim’s river flows from a throne, so too does the world’s counterfeit streams. One descends from the heights, from the throne of God and of the Lamb - from which proceeds the river of living water, clear as

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crystal (Revelation 22:1), nourishing the Tree of Life. That river is the Spirit. That water is the Word. That flow is the Bread that came down from heaven, feeding the soul with truth.

The other river rises from below.

It is not a river of life but a current of control. It flows not from heaven but from Babylon, from thrones made by merchants and kings. Its waters are not clear but clouded - polluted with debt, inflated with deception in infinite fiat terms, backed not by righteousness but by empire. It is the fiat river: endlessly multiplying, endlessly devaluing, printing promises it cannot keep. It appears to nourish, but it leeches. It mimics wealth but breeds hunger. It offers freedom but enslaves both those that accumulate it and those that have it not.

Both rivers appear bound in paper.

But only one is eternal.

Elohim's Word is bound in holy scripture - pure, imperishable, overflowing. It does not change to meet desire. It shapes desire into truth. The world's wealth, too, is bound to paper, but it must inflate into infinity just to stay alive. Like Pharaoh's magicians, it can imitate the staff becoming a serpent - but it cannot swallow death. Its glory is printed but not spoken and alive. Its value decays even as it multiplies.

And just as the true river brings life wherever it flows, the counterfeit splits into three poisoned tributaries - each feeding one appetite of fallen man: the lust of the eyes, the lust of the flesh, and the pride of life.

The Apostle John did not stutter:

“For all that is in the world - the desires of the flesh and the desires of the eyes and the pride of life - is not from the Father but is from the world.”

(1 John 2:16)

These are not random temptations. They are rivers - spiritual riptides that flow through economics, cultures, and systems. They course beneath the

altars of false religion and surge behind the thrones of false kings. They weave together like a threefold cord of deception. Each current feeds the others. Each disguises itself as light. And when one vein is poisoned, the whole river is deadly.

You may think you stand on the bank of only one. But if you step into the stream of the flesh, the eyes will soon follow. And when pride drinks deep, it opens its mouth to devour the rest.

But the River of God still flows.

It flows from the throne. It waters the Trees. It does not inflate but it nourishes organic and spiritual growth. It does not corrode but it endures as it calls us to come, drink, and live.

“Let him that is athirst come. And whosoever will, let him take the water of life freely.”
(Revelation 22:17)

Let us now wade deeper into each of the three counterfeit currents. Their origin. Their deception. And their end.

The Lust of the Eyes: The Worship of Appearance

It began when Adam opened his eyes and saw the woman and said, “This...” - Zō’th (Genesis 2:23). In that moment, his gaze affixed to the visible form. His declaration was not wrong in affection, but premature in authority. He crowned her with headship before the Spirit had crowned Him with life eternal. He saw with the eyes of longing, not with the eyes of Light.

The lust of the eyes is not merely about sexual desire; it is about false exaltation of the visible and the idolization of form over function, beauty over truth, flesh over Spirit. the Woman herself would fall into this same temptation, for it is written: “The woman saw that the tree was good for food, and that it was a delight to the eyes...” (Genesis 3:6). The deception entered not through her stomach, but through her sight. She wanted what looked good, even when Elohim had said otherwise.

This tributary continues to run through the scriptures. The kings of Israel were not blind to beauty. Solomon, in particular, “had seven hundred wives, princesses, and three hundred concubines. And his wives turned away his heart” (1 Kings 11:3–4). It was not just that he married many, but that he did not guard his gaze. He let the appearance of women override the Word of Elohim, and he paid in spiritual confusion and national division. Also note, that to framework what Solomon was doing here as sexually driven is to completely misunderstand many elements, so we won’t go there. Solomon was likely using marriage to form alliances in uniting Israel and surrounded nations which also plays into the pride of life and the lust of the flesh. It was a failed strategy as it wasn’t being led by the Spirit and instead ended up putting foreign gods in his view.

The modern man, too, is caught in this torrent. He measures women by curves and the social status she can provide. He judges congregations by lighting, ministries by branding, and success by sparkle. He crowns the visible while ignoring the invisible. He forgets the command: “Walk by faith, not by sight” (2 Corinthians 5:7). And so his eyes become his Elohim.

The Lust of the Flesh: Grasping for Strength

If the eye leads man to admire, the flesh urges him to grasp. It wants to hold, to consume, to secure. This is the temptation of strength apart from Elohim - the desire to make flesh our fortress. It is not merely sensuality, though it includes that. It is the instinct to control outcomes through human effort, to trust in what can be touched instead of the Spirit who is unseen. When man listened to the woman instead of Elohim, he demonstrated this lust. He clung to her voice rather than the Word. It wasn’t just about intimacy but it was about identity. His allegiance shifted from obedience to Elohim to co-dependence on the flesh. He potentially feared losing her more than he feared disobeying the command. And so, he fell not by temptation alone, but by disordered loyalty as well.

Elohim had also warned Israel’s kings not to multiply horses - a metaphor for military might (Deuteronomy 17:16). Yet in their pride, they trusted in chariots instead of covenant. “Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in

horsemen because they are very strong, but do not look to the Holy One of Israel or consult the YHWH!” (Isaiah 31:1).

The Psalmist offers the antidote: “Some trust in chariots and some in horses, but we trust in the name of YHWH our Elohim” (Psalm 20:7). The lust of the flesh always whispers that we can do it ourselves. That we can build our own enclosed Eden devoid of the Spirit and The Word. That we can preserve what we love without submission to Elohim. But the Flaming Sword still turns, barring that path. Flesh cannot enter glory without the temperance of The Word and the Spirit in His life. It is an endeavor of the Life of man to seek sanctification in Faith and obedience.

The Pride of Life: Building Our Own Thrones

At the end of all lust is pride. Not the pride of visible arrogance, but the deeper deception in the belief that we can live without Elohim. The Pride of Life is the intoxication of self-sufficiency, self-knowledge, and self-wisdom. It builds cities, fortresses, corporations, and even congregations without prayer. It multiplies wealth and security while hollowing out the soul. It sees itself as competence and it's presence as a blessing, without bringing the blessing from the Spirit.

Yeshua warned of this false spirit in His parable of the rich fool: “I will tear down my barns and build larger ones... Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.” But Elohim said to him, ‘Fool! This night your soul is required of you...’” (Luke 12:16–21). It was not the barn that damned him. It was the belief that his own hand could secure his future which naturally led him to accumulate wealth.

James likewise thundered against this pride: “Your gold and silver have corroded... Their corrosion will testify against you and eat your flesh like fire” (James 5:3). And Yeshua made it plain: “No one can serve two masters... You cannot serve both Elohim and money” (Matthew 6:24).

The Only Way Back Is Upstream

The three rivers of the world - sight, flesh, and pride - are the very same that flowed through the temptation in the garden. The serpent baited the

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Woman with all three. She saw, she desired, and she took. And Adam followed, swordless, Wordless, and headship surrendered. He was waiting for fruit instead of wielding faith.

But another Man came. Another Adam called the Last Adam who is Yeshua. And when tempted by the same three rivers - bread, kingdom, glory - He did not drink. He drew the sword of the Spirit. He spoke what Adam did not: "It is written."

That Sword is still available. It is sharper than ever. It divides the rivers and parts the waters and seas. And it calls men even now: "Come out from her, My people." Step out of the raging floods of the world and return to the Word. Return to the garden. Return to the Tree of Life.

And drink from the river that flows from the throne of Elohim and of the Lamb.

Desires and Material Needs in the New Testament

It's also ironic to accuse someone of justifying their flesh when desire (epithymia in Greek) is used throughout scripture to refer to far more than just sexual appetite. The Bible warns about many fleshly desires - greed, pride, gluttony, laziness, wrath - not just sexual indulgence. If you live comfortably, chase wealth, indulge in entertainment, or fuel your own emotions (anger, envy, self-righteousness), you too are gratifying the flesh.

James 4:3

"You ask and do not receive, because you ask amiss, that you may spend it on your pleasures."

1 John 2:16

"For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world."

Romans 8:6

"For to be carnally minded is death, but to be spiritually minded is life and peace."

So, if you're going to rebuke fleshly desires, do it holistically and not just when it offends your sensibilities. The concept of fleshly desires in scripture

is far broader than modern theologians often acknowledge. While sexual immorality is indeed a major concern in biblical teaching, carnality (sarkikos in Greek) refers to any excessive indulgence of the flesh - be it in sexual sins, wealth accumulation, gluttony, wrath, or even spiritual arrogance.

When someone says, "He just wants to justify his flesh," the implicit assumption is that only certain fleshly indulgences are problematic and in our culture it is usually implied to be the sexual ones. However, consider how scripture levels the playing field:

Wealth and materialism:

"But she that liveth in pleasure is dead while she liveth." (1 Timothy 5:6)

"Woe to you who are rich, for you have received your consolation." (Luke 6:24)

Gluttony and laziness:

"Whose Elohim is their belly, and whose glory is in their shame, who mind earthly things." (Philippians 3:19)

"The desire of the lazy man kills him, for his hands refuse to labor." (Proverbs 21:25)

Wrath and self-righteousness:

"For the wrath of man worketh not the righteousness of Elohim." (James 1:20)

"These six things doth YHWH hate... a proud look, a lying tongue, and hands that shed innocent blood." (Proverbs 6:16–17)

The hypocrisy lies in calling out one type of carnal indulgence while embracing another. Many who judge polygyny as fleshly justification actively feed their own carnal appetites. They do this through pride, money, comfort, or power. But true spiritual discernment calls us to crucify all aspects of the flesh, not just the ones that make us uncomfortable.

The Sword and the Word

Scripture repeatedly describes the Word of Elohim as a Sword - a weapon that divides truth from deception, light from darkness, righteousness from rebellion.

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"For the word of Elohim is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart."
(Hebrews 4:12)

Thus, the sword of the Word is not just for battle - it is for refining, for cutting away what is false, for restoring what is pure. Man's failure was that he did not wield this sword going forward but instead gave the narrative over in his pursuit of the woman and transgression of The Word - he did not separate truth from distortion, nor protect his bride from deception.

Yeshua, however, stood as the True Yeesh - the strong leader who works through fire, refining His people, cutting through falsehood with the sword of truth.

"He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His face was like the sun shining in its strength." (Revelation 1:16)

He does not wield this sword to destroy His bride - but to protect her, to cut away what is false, to bring her into unity with Him. In the wilderness, Yeshua did wield the sword to reject the enemy. By rejecting Hasatan, resisting temptation, and standing firm in the Word, He tore down the altar of false authority and restored the true pattern - submission to the Father, obedience to the Word, and empowerment by the Spirit.

This is the battle between Ashtoreth and Yeesh and between the false helper and the true Head. Between the one to be crushed, and the one being adopted as a Son to the glory of the Father who is in Heaven.

A Call to Pick Up the Sword

Man fell because he did not wield the sword of the Word. Yeshua conquered because He did. The choice is now ours. Will we remain silent like Man, or will we take up the sword of the Spirit?

This is not just about men leading in their homes but it is about every believer standing firm in truth, refusing to bow to deception, and aligning their lives under the true Head, Yeshua HaMashiach.

"Therefore take up the whole armor of Elohim, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth... and take the sword of the Spirit, which is the word of Elohim." (Ephesians 6:13–17)

Yeshua is the True Yeesh. He does not lead by domination, but by sacrifice. He does not rule through oppression, but through truth. He does not wield His sword against His bride, but for her protection. The serpent, the counterfeit, the false bride of idolatry - it all falls before the sharp edge of His Word.

Let us, then, tear down the idols, reject the deception of Ashtoreth, and take up the sword. The battle is already won, but we must stand and fight - just as our King did in the wilderness, just as He does even now.

"For He must reign until He has put all His enemies under His feet." (1 Corinthians 15:25)

Yeshua is called the second man (1 Corinthians 15:45). Where man failed to protect Eve, Yeshua protects His Bride. Yeshua restores headship, unlike Ashtoreth, who corrupts it.

"For the husband (Yeesh) is the head of the wife as Messiah is the head of the congregation... Husbands (Yeesh), love your wives, as Messiah loved the congregation and gave himself up for her."

The bride must submit to her true Husband, rejecting the false headship of deception, false teachers, and worldly wisdom. And husbands must follow Yeshua's model - leading through truth, not through silence; guiding through the Word, not through personal desire.

A true Yeesh does not dominate his wife but sacrifices for her. Yeshua contrasts Ashtoreth - instead of leading people into lust and idolatry, He leads them into holiness and redemption. A true Yeesh represents strength, order, and leadership, he is called to protect, refine, and provide. He is ultimately fulfilled in Messiah, the True Husband to the Bride, but each of us, as Yeesh as well, can look to him to be like him. We should seek Him in all things.

The Flaming sword & the Tree of Life

In the surface telling of the original scrolls, the sword first appears not in the hand of man at the altar of *this*, but in the fire of God as the man is cast out from the garden in his belief of the serpent and rebellion against the divine order. In Genesis 3:24, a flaming sword is placed at the east of Eden to guard the way to the Tree of Life. It turns every way, not to cut down man in vengeance, but to preserve the path in holiness. This is no ordinary weapon. It is Spirit-born, ever-burning, a threshold of truth. It marks the boundary between exile and return, deception and revelation, barrenness and fruitfulness.

The sword returns in Ephesians 6:17 - not of steel, but of Spirit. "The sword of the Spirit, which is the Word of God." This sword discerns thoughts, pierces hearts, exposes idols, and makes a way where none could walk. The Word of God is not passive. His Word sometimes cuts. It separates soul from spirit, truth from tradition, holy from profane. Those who long for the Tree of Life must go through this sword, not around it.

The counterfeit systems of man mimic this sword but cannot replicate its power. The world writes its promises on paper, inflating them without end, multiplying currency like dust, offering security that corrodes. But the Word of God is pure gold. It does not inflate and it does not decay. One stream flows from the throne, clear as crystal, watering the Tree of Life. The other flows from the thrones of men - polluted, printed, and perishing.

These two rivers both appear bound on paper. One nourishes. The other consumes. One is eternal. The other must multiply to survive. And from the counterfeit stream come three poisoned tributaries - the lust of the flesh, the lust of the eyes, and the pride of life. These are not passive temptations. They are spiritual riptides, reinforced by culture, religion, and fear. They drown men slowly, feeding their flesh while starving their legacy.

But the Tree of Life still waits. It is not only eternal life - it is fruitfulness. It is descendants. It is branches on the vine, sons and daughters raised in righteousness. And the way to that tree is still guarded. The sword still turns. Not every marriage is fruitful. Not every path leads to life. But righteous polygyny and monogyny, done in obedience and humility, may restore the

tree - expanding the family, multiplying the fruit, and honoring the God who said be fruitful and multiply.

Yeshua did not come to bring peace, but a sword (Matthew 10:34). He is the Vine, and we are the branches. He is the Lamb, and He is also the Word. His sword does not flatter. It divides. It separates the obedient from the merely religious, the fruitful from the barren, the faithful from those that fear evil.

So now we stand before the turning blade. We do not fear it as we pass through it because our eyes are on Yeshua!

This is the moment to tear down the idols. The false ones. The safe ones that represent choosing something good while ignoring something great. The ones built on jealousy, comfort, and compromise. Prophetic Patriarchy does not apologize. It anticipates and positions for fulfillment in Yeshua. It does not hide behind tradition or sentiment. It follows the Sword of The Word wherever it cuts, and it multiplies life wherever the fire clears a path - the scorched grass becomes fertilizer, and the wheat is nestled safely in the barn.

Chapter 10: Involved & Relational Body of Messiah

Every household tells a story. Every father lives in two modes: he is both involved and relational. He sits at the table, shares the meal, wipes a child's tears and that is his involvement. But he also stands at the threshold, disciplines, protects, sets the order and that is his relational authority. These two aspects are not in tension; they are the dual heartbeat of any living home. And so it is with the Messiah and His Body.

Too often, we confuse oneness with singularity, forgetting that the deepest oneness is found not in sameness, but in the harmony of distinct parts, joined in a common order. This is not only the case in marriage, but in the Body of Messiah. People don't always have eyes to see so they miss this. The conflation of organic unity with mathematical singularity has birthed a monstrous doctrine: the idolatry of enforced monogyny which imposes strain on the Father involvement and relationship with the body.

From the involved perspective - the view from inside the household - we see Messiah among us taking position as a Brother (Hebrews 2:11), the Firstborn among many sons (Romans 8:29), walking in the garden with us in the cool of the day, bearing our burdens as a strong elder brother would, breaking bread in our midst. Here, we are members of one body, animated by one Spirit, partaking of one baptism (1 Corinthians 12:12-13). It is familial, intimate, and interdependent. This is the subjective view as we see the Messiah within the congregation, born on earth, and in the flesh.

But from the relational perspective - the outside, structural view - we behold the Messiah not simply as Brother, but as Head of the household, the Everlasting Father (Isaiah 9:6), the singular Husband walking among many lampstands (Revelation 1:12-13), tending each with divine precision. In this mode, He is not just present but also He presides. He orders, governs, prunes, and manages household necessities. He removes what is fruitless and secures what is faithful. This is not intimacy from within but headship from above. It is the Father overseeing the household, not just the Brother dwelling in it.

These two perspectives - involved and relational - are both true, both Scriptural, and both necessary. To collapse them into one is to fall into error. To confuse Yeshua's indwelling presence in the Body of Messiah with His executive authority is to misread the architecture of heaven. And this misreading has consequences.

Many today, in pursuit of an overly simplified "oneness," have built doctrines that violate the very structure of biblical plurality. They enforce a rigid monogyny as the only acceptable household structure, mistaking unity for singularity, and in doing so, deny the visible witness of scripture: that one Father has many sons, one Husband can have many brides, one Vine almost always has many branches, and one Head can govern many bodies.

This chapter will dismantle that artificial singularity. Through a careful reading of Paul's metaphor of the Body (1 Corinthians 12) and John's vision of the Lampstands (Revelation 1-3), we will see how scripture holds both the inside and outside perspectives in tension and Spirit. Paul speaks of a unified body with many members - that's the lived, involved experience of the saints. But John unveils the relational structure: seven distinct congregations, each as a lampstand, each evaluated independently by the one Head who walks among them.

The pattern is everywhere. Paul's metaphor is inward-facing - a description of how the family works from within, like a father raising sons under one roof. John's metaphor is covenantal and overseeing - the Father managing the household, pruning where needed, rewarding where faithful. These are not contradictions; they are complementary lenses that both reinforce a unity in potential plurality. Never do we get a picture of a duality.

In the same way, a man may be one with his wife in covenantal intimacy, yet also stand as the head over multiple wives in structured love and responsibility. The first is a function of oneness in flesh. The second is a demonstration of oneness in rule. Both are true in Messiah. He is both in us and over us, both Fellow Heir and Sovereign Lord.

To deny the relational structure in favor of internal experience is to confuse presence with position. It is possible to feel close to God while resisting the very order He has ordained. This is not intimacy - it is

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insubordination dressed in spiritual language. And when structure is removed in the name of unity, what often emerges is not harmony but chaos. It opens the door to a kind of theological confusion, even possession: many spirits attempting to dwell within a single, undefined body - without headship, without form, without distinction. But scripture does not celebrate this kind of fusion. It declares a clear and holy pattern: many members, one Spirit (1 Corinthians 12:12); many congregations, one Husband (Revelation 1:20); many sons, one Father (Hebrews 2:10–11). Unity without structure is not biblical unity. The true Spirit never obliterates identity. He organizes it - aligning each member, each lampstand, each household, into divine order under Messiah who is both in us and over us.

True patriarchal order does not erase distinction in the name of unity. It exalts unity by honoring structure and individuality. This chapter's goal is to restore that view or reinforce it. It proclaims that Messiah's household is not built on forced exclusivity, but on structured plurality - where many are brought into one house, under one name, in one Spirit, and in one faithful order, each allowed to be a unique individual in covenant with Him.

Let us walk into the household now. Let us listen to the rhythm of the Father's feet on the floorboards, hear the rustle of robes as the Son serves at the table, and lift our eyes to see the Head of the house - Messiah, our Elohim - both involved and relational, both with us and over us, that in Him we may be all in all.

Messiah Among the Lampstands Has The Bride

What follows was logic I originally worked on almost a decade ago. I attempt to go verse by verse in Revelation laying out the logical case for the Lampstands being metaphors for the 7 congregations and thus the entire thing having the imagery of entering wedding feasts as described in Matthew 25.

Revelation 1:1

The letter is written to the servants (apostello, meaning “sent ones” in Greek), indicating apostolic instruction.

Revelation 1:4 – The letter is addressed to the seven congregations.

Revelation 1:4

The phrase “to the seven churches” does not exclude the seven spirits of God, but rather reveals a profound mystery: these seven individual spirits are the very eternal life of the churches - distinct in expression, yet united in One Spirit. This interplay between seven and one echoes throughout Revelation, testifying to a divine pattern of multiplicity in unity.

The throne from which this message proceeds is not bound by time. It sees all things as they truly are - past, present, and future - held in a single gaze. From that vantage, the seven congregations are not merely historical congregations, but eternally present before God, like lampstands burning continually in His sight (Revelation 4:5).

Yet these congregations are also real, earthly institutions - called to overcome, to endure, and to repent earlier in Revelation. They exist in time even as they are seen outside of it. This is the wonder of heavenly prophetic perspective: it unveils how what is happening now in the congregations is already seen forever before the throne. the Spirit dwells among them in fullness, not only to empower, but to testify - bearing eternal witness to their faithfulness, their suffering, and their love. We bring Heaven to Earth by seeing both sides and bridging the gap with Faith.

Exodus 3:14

"I AM WHO I AM" – Elohim exists outside of time.

Matthew 22:32

“I am the Elohim of Abraham, Isaac, and Jacob - He is not the Elohim of the dead but of the living.”

Ephesians 1:4, 2:10, Colossians 1:17 – The throne is eternal, and the congregations are indwelt by the Spirit.

Revelation 1:12–13, 2:1 – Messiah walks among the lampstands, meaning He is intimately involved with them.

Revelation 1:13 – The description resembles a wedding garment for a priest-king (Exodus 28:4, Zechariah 6:13).

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Revelation 1:20 – The seven lampstands are the seven congregations - a direct metaphorical connection.

The Singular Spirit Speaking to the Plural Churches

Revelation 2:7 – the Spirit (singular) speaks to the congregations (plural).

Revelation 2:11, 2:17, 2:29, 3:5, 3:6, 3:8, 3:22 – This pattern repeats across all seven congregations, showing that the one Spirit indwells multiple distinct congregations.

Revelation 3:1 – The seven spirits belong to Messiah, similar to the seven stars (angels). The spirits are not angels, as angels have already been defined as the stars.

The Seven Spirits and Their Connection to the Lampstands

Revelation 4:5

“Seven torches of fire were burning before the throne, which are the seven Spirits of Elohim.”

While “lampstand” and “torches” are not identical words in Greek, they carry a very similar symbolic meaning and the close proximity can allow us to infer these are the congregations, typified as eyes. Think “the eye is the lamp of the body” as just one other witness.

Revelation 5:6

“The Lamb had seven eyes, which are the seven Spirits sent into all the earth.” The Greek phrase here is “Apostellos”, which is apostles - meaning sent out into all the earth. The apostles of the church, are indeed a part of the body of Messiah in the congregation. Therefore, by inference, the seven eyes are the seven churches.

The seven spirits, lampstands, eyes, and congregations are all interconnected.

Seven Eyes = Seven Lampstands = Seven Churches = Seven Spirits.

If the seven spirits represent the congregations living eternally through Yeshua, then they are one in Spirit, yet distinct in manifestation.

Monogyny vs. Polygyny in the Biblical Metaphor

Throughout this book, monogyny refers to a one-woman household structure, and polygyny to a multi-wife household structure.

Yeshua repeatedly treats “many spirits in one body” as a mark of demonic disorder, not divine design (Matthew 12:45; Mark 5:9; Mark 1:23–26; Matthew 8:29; Luke 8:2; Revelation 18:2). That principle matters when we read Revelation’s imagery of the Spirit, the lampstands, and the congregations.

The monogyny-only model pushes the marriage metaphor toward a contradiction: it tends to collapse Revelation’s distinct lampstands into one singular “body,” as though the Spirit must be contained in a single vessel. But Revelation does the opposite—Messiah walks among multiple lampstands, and the one Spirit is present and active across many distinct congregations. The point is not many spirits in one body; it is **one Spirit shared across many bodies**—unified in Him, distinct in manifestation.

Messiah’s parable of the virgins reinforces the same logic: each lampstand must have its own lamp and oil—Word and Spirit—because fruitfulness is personal and stewardship is required (Matthew 25:1–10). Paul speaks the same way when he says the congregation is betrothed to one Husband (Messiah) and warns against receiving “another spirit” (2 Corinthians 11:2–4). The concern is fidelity of Spirit, not numerical reduction of the Bride into a single vessel.

Zechariah’s “seven eyes” threads the imagery even deeper: governance, witness, and oversight expressed through a sevenfold pattern that aligns with Revelation’s lampstands and congregational messages (Zechariah 4:10; Revelation 5). In other words, Revelation does not picture one undifferentiated Bride; it pictures multiple distinct lampstands—set apart, tended, corrected, and loved—yet unified under one Husband. That pattern coheres naturally with polygyny as metaphor: **one Husband, one Spirit, many distinct congregations—each truly His, all truly one in Him.**

At Home in The "Body of Messiah" Metaphor

In 1 Corinthians 12:12–27, Paul describes believers as members of one body - the Body of Messiah. We know from these passages that there is one body, but many members, no member can say to another, “I have no need of you.”, and the whole metaphor is about unity in function, despite diversity in members. Thus it’s also testimony to polygyny being built in as a necessary

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choice for unity to exist. Notice also that the framework of the phrase is “Body of Messiah” - meaning the masculine side, the Head of the Church, so of course it is frameworked as a single body in this fleshly example as it is preserving the nature of patriarchy and headship as represented in the Hebrew understanding.

So, we can know from having this understanding that Paul seems to be emphasizing the unity of believers united in One Head, not by making them one single entity but by showing that they are interdependent parts of a unified whole. This is not the same thing as saying they are literally one being. Rather, it's a structured unity - just like a human body is singular but consists of many different parts.

In this sense, Paul presents unity through order under a singular patriarchal head - biblically this is the closest we get to monogyny as an idea, but when you really get in and study the nuance of the language, the oneness of the Church is clearly unity focused, whereas the oneness of Messiah is numerical and singular. The ‘plural’ Church can act in “unity” in the Husband who they become one flesh with. This is what makes unity possibly, the two shall become one flesh and now that one is free to become one flesh again.

One Head (Messiah)

One Body - Many members (individuals, functioning in their roles)

This model assumes that the unity is organic and structural, meaning the body functions properly because the members are connected in proper relationship with the head (Messiah) by keeping with One Spirit.

This unity of Spirit is discussed often and Paul even warns against receiving ‘another spirit’. So the Body of Messiah metaphor intrinsically confirms again the idea that multiple spirits in one body is bad - though it suppresses the individuality of the members in doing this as their ‘spirits’ aren’t implied as having their own body like in John’s metaphor. This further proves that Paul’s whole point is about unity in diversity as well.

Another way of resolving this in your mind might be to think of Paul’s metaphor as functional (a living organism - an interdependent system. Whereas John’s metaphor is relational (a covenant structure - distinct but unified under Messiah). Both metaphors serve different theological purposes

but are not at odds. Paul's is about how believers work together in the flesh. John's is about how the Messiah relates to them as a collective Church from a heavenly perspective.

If you want a direct parallel to marriage, Paul's structure looks more like polygyny from the inside, the head of the household, the man - one body, multiple members. John's looks more like polygyny from the outside - multiple congregations, one Husband. So in a way, Paul's metaphor represents the lived experience of believers within the faith, while John's represents the covenant relationship from a heavenly perspective. This is more evidence for lawful and good polygyny, as we see in scripture both metaphors of monogyny and polygyny represented, but when it looks like monogyny the function is the flesh and the 'body' is always specifically frameworked as plural - meaning that even in monogyny the emphasis is on unity and not being a unit of singularity limited to two members as monogyny-only implies.

Based on everything we've discussed, monogyny-only as an enforced doctrine appears to be a forbidden restriction rather than a divinely commanded ideal. The following verse is perfectly applicable in this place.

1 Timothy 4:1-3

"Now The Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that Elohim created to be received with thanksgiving by those who believe and know the truth."

If forbidding marriage is grouped under false doctrine inspired by demons, then an enforced monogyny-only rule, which outlaws polygyny, is suspect and stands cornered. Polygyny is not just permitted but was used by Elohim Himself to build Israel (Jacob's 12 sons through 4 women) and even serves as a metaphor for Messiah and the Church.

Could Believing monogyny-Only Invite Possession?

This is where it gets deep and ironic. Possession in scripture is often linked to false doctrine, pride, and enforced control over others. monogyny-only dogma could create an ironic feedback loop because:

The Body of Messiah:

Many members in 1 headship frameworked as many marriages

The body of possession:

Many headships in 1 Body frameworked as 1 marriage

If monogyny-only believers hyperfixate on "oneness" meaning a singularity (when in other places, "one" is about unity, not numerics), they could unknowingly warp the very nature of the Body of Messiah metaphor and fall into an ironic form of spiritual idolatry that reduces the authority of the son to being subject to the body at worse, and equal at best. If they force "1" and exclude the possibility for plurality, they could be imposing an alien framework onto Yeshua and his congregation.

Could this lead to spiritual oppression? Possibly. Since "many spirits in one body" is possession and is implied by anyone associating salvation with singularity. However, "many members in one body" is unity that could be at a minimum a duality, but could also be a plurality, protecting the idea of Salvation in Yeshua for the individual and the congregation. Thus distorting the singularity into the unity could be dangerous and offer possessive cracks in our psyche that might be leveraged to cause us to hurt others and be hurt in return.

Consider that the Pharisees rejected Yeshua and accused him of being possessed. When Yeshua broke their rigid interpretations of lawful doctrine, they accused Him of having a demon (John 8:48, Mark 3:22). If you're being accused of being demonic while standing on the plain meaning of scripture, you're in good company as that's what they did to the Messiah! Often, the Spirit that cries "demon!" is the one that cannot handle correction (1 John 4:1).

The rejection of polygyny has not led to stronger families; it has led to women leaving their first husbands to find a "better one." It has allowed an environment to fester to tends to extreme feminist views and egalitarian ethic blanket that leaves our families unified only in atrophy of authority. Top-tier men hoarding all the women anyway through dating culture and being completely fruitless in the process. It leads to destruction of male-led family structures (weakening patriarchy). Could the fruit of enforced monogyny-only doctrine be proof that it is not of Elohim but of a false spirits masquerading as righteousness? They reject multiple wives but accept multiple spirits in one body. They call you demonic while defending a doctrine with no biblical basis. They accuse polygyny of being chaotic, yet their serial monogyny creates havoc and fatherless homes are rampant.

While monogyny itself is fine, forcing it as a doctrine, as if Elohim Himself demands it, is false teaching. scripture shows that Elohim does not forbid polygyny, and the Holy Spirit never inspired a ban on it. In fact, forbidding marriage is explicitly linked to demonic teaching (1 Timothy 4:1–3).

Thus, enforcing monogyny-only as the only lawful form of marriage is not only unbiblical but categorically meets the standard of "doctrine of demons".

As for spiritual attack, remember:

"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account." – Matthew 5:11

In Paul's metaphor, the One Spirit (Holy Spirit) indwells the body (Bride), but the individual members are still distinct. They don't "merge" into some singular consciousness. They coexist in unity while retaining individual function. Demonic possession is different as it's when foreign spirits take control of one body against its being that would be nurtured by a Loving Head. The One Spirit is not a foreign spirit - it is Elohim dwelling in the believers. This is not the same as possession, because it's alignment with patriarchal order, not disorder or invasion.

The Spirit's Role in the Body of Messiah

Yes, the Spirit is intricately connected to Paul's discussion of the Body of Messiah in multiple places. In fact, the presence of the one Spirit seems to be the key unifying factor that makes the many members function as one body.

1 Corinthians 12:12–13

"For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Messiah. For in one Spirit we were all baptized into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit."

This verse directly links the oneness of the body to the fact that all members share the same Spirit. This is significant because it explains how many spirits (people) can be part of one body - they are all unified through the singular Holy Spirit.

Ephesians 4:4–6

"There is one body and one Spirit - just as you were called to the one hope that belongs to your call - one Lord, one faith, one baptism, one Elohim and Father of all, who is over all and through all and in all."

Paul again emphasizes one body and one Spirit, tying the two together. This suggests that the singularity of the "body" is not about numerical oneness but about unity under the Spirit of Elohim.

Romans 8:9–11

"You, however, are not in the flesh but in The Spirit, if in fact The Spirit of Elohim dwells in you. Anyone who does not have The Spirit of Messiah does not belong to him. But if Messiah is in you, although the body is dead because of sin, The Spirit is life because of righteousness. If The Spirit of him who raised Yeshua from the dead dwells in you, he who raised Messiah Yeshua from the dead will also give life to your mortal bodies through his Spirit who dwells in you."

Paul connects the indwelling of the Spirit to membership in Messiah's body. This supports the idea that the "Body of Messiah" is not a singular fleshly

body but a collective entity animated by the Spirit the patriarchy Head of Messiah and His body. That body, being framework as Messiah, is necessarily singular in presentation, but plural in actuality, filled with One Spirit.

monogyny-only theology tries to force absolute numerical singularity in places where scripture allows structured plurality. If we apply their logic to marriage, then we would have to apply it to the Body of Messiah as well which would mean only one believer could be saved at a time and that Yeshua would abandon the first in pursuit of the second and so on (which is obviously false). Instead, the Body of Messiah functions like polygyny as many members, one unity under Messiah. Thus, if many spirits can exist in one metaphorical body under patriarchal order, then many wives can exist in one marital body.

The Beam and the Eye: Visible and Hidden in Genesis in Plain Sight

In Genesis 2:21–22, Elohim takes the “עֵצָא (*tsela*)” from Man, traditionally translated as “rib.” However, the word *tsela* appears elsewhere in scripture to mean beam, plank, timber, side, or chamber - suggesting a much larger structural component than just a rib. This is not a mute biblical concept, but instead threads throughout scripture. Many authors pivot on ideas of beams as structures and employ them in metaphors.

This beam/plank (*tsela*) taken from man and used to form woman finds an ironic parallel in Messiah’s words in the New Testament:

“And why do you look at the splinter in your brother’s eye, but do not notice the beam in your own eye?” (Matthew 7:3)

If we apply this metaphor back to Genesis, we see a hidden irony that man’s eye was upon the “beam” (*tsela*) taken from him -the Woman he eventually called Eve after falling. So she became the “apple of his eye” (Deuteronomy 32:10, Psalm 17:8) in an almost literal way. And when adversity (HaSatan, הַשָּׂטָן) came, his eye remained on her, rather than on The Spirit and The Word.

The Eye and the Fall: A Test of Vision

Now, let's bring in another critical teaching from Yeshua:

“If your right eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of Gehenna.” (Matthew 18:9)

Could this warning be connected to man's mistake?

He set his eye on women rather than on The Word. His heart on her help rather than the Spirit. When she was deceived, he chose to follow her instead of waiting on Elohim. His misplaced focus on the “beam” led to the fall. He had a beam in His eye.

Yeshua warns that if your eye is leading you astray, remove it. Could this mean that if a man prioritizes an altered understanding of marriage (one that exalts a restrictive view of monogyny above Elohim's true structure), he risks throwing “his whole body” into hell? In this metaphor with the body being one, the singularity of the eye is compared to the plurality of the body. It's saying to choose the plural body over the singular eye. If your eye would have you cast all other members into hell, it's an eye leading the body to hell, that's the eye that should be plucked out. The threads in mightily with the idea of eyes being congregations of the Lamb in Revelation.

So we argue then, that monogyny-only theology has become a beam in the eye as it distorts the vision of scriptures and the authority of Yeshua. It forces contradictions into Elohim's Word (where polygyny is established but never condemned). It becomes an altar where men stumble, just as men stumbled when he followed women instead of leading.

Just as the beam blinded Man, it blinds modern readers who refuse to acknowledge what The Word actually says. If the man does not remove the false beam from his eye, he risks misleading not only himself but his entire body - his household, and his family, and even the larger body of Messiah by implication of his leven.

“Every plant that my heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If the blind lead the blind, both will fall into a pit.” (Matthew 15:13–14)

This is a call to pull out the beam that has caused a wrong view of Genesis and to return to the Spirit and The Word as the true foundation of marriage and life. As the christian saying goes “Marriage is a metaphor for Messiah and His Church”. Therefore don’t stand between him and the gathering.

Pictographic Analysis: *tsela*, *isha*, and *nashim*

The imagery of *tsela* (טֶזֶלָה) as a beam strengthens the idea that man was propping her up, elevating her beyond what Elohim had intended.

***tsela* – The Beam, The Structure, The Side**

Tsade (צ) –A hook, desire, or a snare.

Lamed (ל) –Authority, control, teaching.

Ayin (ע) –Eye, perception, focus.

Literal Meaning: A structural beam or side to something.

Pictographic Meaning: “A hooked authority that directs the eye.”

Man’s eye (ע) became hooked (צ) to Eve, and he made her his authority (ל) rather than The Word. The “beam” (*tsela*) wasn’t just a rib -it was a supporting structure. Man used it to uphold Eve, making her into something more than a companion -a pedestal. He saw (ע) her as the fulfillment of what he lacked, rather than waiting on The Spirit.

This all makes the “beam in the eye” metaphor from Messiah (Matthew 7:3) even more ironic and also deeply meaningful as the context in our mind shifts a bit. I don’t think this is the only way this metaphor can be applied, but it certainly fits very well with the teaching.

Man's eye was fixed on the wrong thing - woman became the new center of his reality.

isha – Woman named by Adam

Aleph (א) –Strength, leader.

Shin (ש) –Consume, devour, transform.

Hey (ה) –Revelation, breath, spirit.

Literal Meaning: “Woman” or “fire” (a play on words in Hebrew).

Pictographic Meaning: “The strong one who transforms through revelation.”

Man named her in a way that gives her power - he ascribes transformation and revelation to her. He elevated her role beyond what Elohim said, subtly shifting his focus from The Spirit to her words. The “fire” (ש) in the name *isha* connects to the strange fire theme in scripture - offering something to Elohim that He did not command.

Did Man, by this naming, unwittingly build an “altar” to Eve?

nashim – Women (Plural)

Nun (נ) –Seed, life, continuation.

Shin (ש) –Consume, devour, transform.

Yod (י) –Hand, work, deed.

Mem (מ) –Water, chaos, nations.

Literal Meaning: “Women” or “wives.”

Pictographic Meaning: “The seed that is consumed through work and spreads across the nations.”

nashim is about multiplication, legacy, and spreading life. The contrast is that man named her “*isha*” singular, as if she was the completion - yet later, the plural form “*nashim*” appears when scripture speaks of multiple wives. Man's singular focus on woman set a precedent for later men to “worship” a singular ideal of womanhood rather than her prophetic structure in the makeup of the family.

tsela, isha, and nashim

Adam, in turning his gaze toward the woman, did not merely welcome her - he exalted her. He projected meaning onto her instead of receiving meaning from the Spirit. He looked at the *tsela* which was the structural beam taken from his side and turned it into a pedestal. His perception (Ayin) was hooked (Tsade) by her form and flesh, and he assigned her (Lamed) the authority meant to remain in the Word. Thus, *tsela* as the beam became the very object lodged in his eye.

He called her *isha*, a name full of power and prophecy, yet also one that subtly misdirects. Aleph (א) made her strong, Shin (ש) gave her fire, and Hey (ה) placed revelation in her breath. He named her not just “woman,” but “the strong one who transforms through revelation.” This naming was poetic, but also perilous as after his rebellion it placed upon her a role that belonged to the Spirit. It made her a source of transformation, rather than a vessel within the structure.

When woman ate, man followed and rather than subduing (Kabash, כבש) the deception, he willingly proceeded. He reached out and ‘ate’ the fruit, which is a metaphor for believing it. Man was not deceived, yet he still failed (1 Timothy 2:14). Why? Because he believed that the woman given to him, standing before his eyes, was his ezer kenegdo in full revelation and followed her into the ‘wisdom’ and false promises of the serpent’s words. Idols get built from there. 213

To remove the beam from our own eye (Matthew 7:3) the *tsela* must be reinterpreted - not as an idol we uphold, but as the structure we restore in truth. As it is in scripture a structural plank of Adam, a piece of Noah’s arc, and plank in a brothers eye, so when restored it becomes something that elevates revelation. Helping us accomplish our mission and vision as given from the Heavenly Father. The woman must be honored in her role, but never crowned exclusively in place of the Spirit. The fire must be purifying and the word must continue the wash. The breath must align with the Word. And the plurality of *nashim* must be seen not as a threat to love, but as a reflection of the Father’s design for fruitfulness and responsibility as well as a representation of the nature of his headship and Love.

“Every high place must be torn down.” (2 Kings 23:15)

“Break down their altars, smash their sacred stones.” (Exodus 34:13)

A Single Rib Among Many

When Elohim formed the woman, He did not take something external to Adam, nor did He create her from the dust as He had done with man. Instead, He took from Adam's side a specific rib (צֵלָע, *tsela*). This term is important. The Hebrew root of *tsela* carries the meaning of "side," "flank," or even a chamber or structural support. It is used elsewhere in scripture to describe the sides of the Tabernacle (Exodus 26:20), showing not just anatomy, but architectural integrity.

The phrase in Genesis 2:21 is וַיִּקַּח אֶחָת מִצְלָעָיו - "and He took one from his sides." The word mitzalotav (מִצְלָעָיו) is grammatically plural. This is a crucial detail: it implies not that Elohim removed a singular essence from Adam to complete him with Eve, but that He selected one from among many ribs.

This subtle linguistic detail undermines the commonly held belief that man and woman are each half a whole, or that Adam was somehow rendered incomplete by Eve's formation. On the contrary, Adam remained whole. The woman was not taken to fill a void; she was drawn out from an abundant source. How many times have you heard the expression that a man with an abundance mentality is more attractive to women? Well, here in detail is prefigured proof in my thinking. The plurality of the structure shows that Adam possessed within himself a fullness capable of being given without loss from within himself. This gives us a very different picture of the structure of Adam's frame, one of abundance, not lack. This is the natural order of the male headship model in scripture, where the congregation has at least plural possibility while the center is singular and full of authority and abundance.

When Adam beholds her, he exclaims, “This at last is bone of my bones and flesh of my flesh” (Genesis 2:23). This is not a cry of relief from lacking, but one of recognition. Modern thinking has lost this nuance and in doing so become the fallen Adam. The same Elohim who formed her from one rib

could have formed another and another, without ever diminishing Adam's frame.

What's wild is that the human rib which is the very bone Elohim chose to draw out is the only bone in the human body with the natural capacity to regenerate when properly protected. Surgeons have long known that a removed rib, if the surrounding membrane (the periosteum) is left intact, will grow back over time. If you ask me this isn't accidental: it's prophetic engineering. Adam's frame was not permanently diminished by the act of giving. Instead, the rib stands as a living parable and a sign that true headship is never reduced by the outpouring of life, but is designed for replenishment, healing, and ongoing strength. What was taken is restored, what is given is made whole again. In this way, the creation of the woman does not result in lack, but displays the masculine pattern of self-giving abundance: Adam's strength is shown not by hoarding, but by the confident willingness to give, knowing his wholeness remains intact. In the economy of the Father, sacrifice is not subtraction but is indeed multiplication. This is the masculine glory: to give and be restored, to protect and yet remain undiminished, to love without fear of losing oneself.

In fact, this idea affirms a powerful picture of masculinity often overlooked - that true strength is not depleted by giving, but revealed through it. The act of forming woman from man is not about creating a gap in him that could then be refilled by the one woman Eve; it is about revealing what was already within him and demonstrating the beauty of individuality. The rib, as a picture of strength, protection, and inner structure, is chosen to reflect not just intimacy, but inner readiness and uniqueness, and *isha* with oil. Adam need not be wounded - instead he could be willing and able.

And consider the context that he had not yet fallen and he had not sinned. His frame was uncorrupted. the Spirit was on its way - *ruach* hayom, the wind or breath of the day (Genesis 3:8). Had Adam obeyed and held his frame, the Spirit may have filled him fully, sealing his design with divine breath. But instead, when the Spirit arrives, Adam is hiding in nakedness, his robe fallen to the ground as he flees the scene. The man who gave from his side was now retreating in shame with his woman.

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But even this yields a prophetic blueprint. From the side of the first man came the first bride. From the side of the second Man Yeshua whom was pierced on the tree, came water and blood: the Spirit and the covenant, from which His Bride is formed. Not because He lacked, but because He loved.

This understanding of the rib realigns our understanding of Adam. It elevates his role not as incomplete or searching for his missing part, but as possessing within himself the capacity to reveal others without losing himself. This is like Messiah. This is a Man in complete abundance.

Just because something is initially singular does not mean it is ultimately exclusive. The rib that formed the Woman was singular in act, but plural in principle. Woman was a chosen revelation - not the last possible revelation. This affirms the masculine frame, not as broken without her, but as capable of producing, sharing, and giving without being emptied fully. We pour into them day by day, word by word, intimate moment by intimate moment. This perspective restores Adam's dignity and reshapes our understanding of his completeness, not in terms of halves reunited, but of divine abundance expressed through structured giving. Likewise the woman in herself held the capacity to nourish many members, the eggs of life buried deep within her. Successive generations of family and opportunity.

Adam did not lose something. He gave something. And in that giving, he became the image of the One who would come later, whose side would be pierced not to repair Himself, but to redeem others. From a plural rib structure, Elohim revealed one - just as from a plural people, He calls one Bride. The rib was never about loss. It was always about love.

I wish the story ended here, but we know Adam moved forward in an intentional choice to break faith with YHWH in pursuit of something other. However the lessons remain, and in the last Adam our frame is restored, so take hope as the first Adam can be resurrected in the last Adam to completion in Spiritual abundance.

Messiah Inside & Outside the Congregation

Just as with the metaphor of the Body of Messiah, we can explore Yeshua's identity and role through two distinct yet unified perspectives. These

perspectives don't require marriage imagery to make sense - they're found right within the family structure itself, a context where most people already acknowledge plurality without conflict. After all, if the man and the woman form the marital union, no one questions their ability to have many children. The problem only arises when we challenge cultural assumptions at the level of marriage itself. But when it comes to fatherhood and sonship, everyone instinctively recognizes that one father can have many sons. That's the framework we'll use here.

Let's begin with the involved, inflective, or inside perspective - seeing Messiah as one of us. This is the intimate view, the functional family dynamic, where Yeshua identifies with humanity as our Brother. Hebrews 2 tells us that He who sanctifies and those who are sanctified are all from one Father, and for that reason, He is not ashamed to call us brothers (Hebrews 2:11-12). This isn't poetic exaggeration - it's theological precision. Yeshua walked among us not only as Teacher and Lord but as Fellow Son, immersed in the struggles of flesh and blood (Hebrews 2:14). From this viewpoint, the Father remains singular, and we - along with Yeshua - are the many sons that make up His family. Romans 8:29 reinforces this, calling Yeshua the firstborn among many brothers, predestined to bear the image of the Son. Even in His resurrection, this perspective endures: when He appears to Mary, He says, "Go to My brothers and say to them, 'I ascend to My Father and your Father, to My Elohim and your Elohim'" (John 20:17).

Now let's visit the relational, reflective, or outside perspective. This is where we see Messiah not as a brother among brothers, but as the Father figure, the Head over the household. Isaiah 9:6 calls the coming Son the Everlasting Father, and John 14:9 records Yeshua saying, "Whoever has seen Me has seen the Father." These are not contradictions - they are complementary vantage points. From within, we are brothers. From without, we are children under the authority of a singular Father. This view positions our brother who is Messiah also as the one Father over many sons, ruling with love and authority. As Matthew 23:9 reminds us, "You have one Father, who is in heaven." And Yeshua reaffirms this divine unity in John 10:30: "I and the Father are one."

The pattern is deeply consistent throughout scripture. What we see in the Body - one body, many members - shifts in the covenantal realm to one

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Husband, many Brides. Likewise, in the family structure, we see one Father, many Sons from within, and one Head or Father, many Children from without. This is the divine rhythm of unity and plurality. From within, we are in Messiah - fellow heirs, brothers in the household, members of His Body. From without, He remains distinct - the singular authority, the Husband, the Father, the Head.

This dual relational model is vital because it resolves several deep theological tensions as it shows how Messiah can be fully Elohim, yet fully man - fulfilled in the nature of his first and second coming. It also allows us to be “in” Messiah while still being distinct individuals and not spiritually possessed. It affirms that we are heirs as sons, and remain subject under One Father who becomes to Son with us. It upholds true unity among believers, without collapsing us into a single super unified body seeking to parallel Yeshua in authority or glory. It means He lived with us in creation as Yeshua our brother but lives in eternity as One Father over all, simultaneously upholding all things; and when he returns he comes as the everlasting Father in One Spirit.

Importantly, this framework also refutes monogyny-only ideology, which often insists on artificial singularity in relationships. In contrast, scripture shows that the Father has many sons, just as Messiah has many brides. Polygyny, in this light, aligns with Elohim’s structured plurality, whereas forced monogyny distorts that order, reducing divine structure to a cultural preference. The Kingdom of Elohim reflects a unity that is ordered, not forced - a harmony built on roles, relationships, and plurality flowing from a single Source, One Head, One Father.

Chapter 11: The One on One

"The Other Side of the garden"

My skin now knows what the tree bark feels like,
rough, like rules I didn't write,
and yet will still obey.
I know the weight of waiting,
of naming things I cannot keep,
of tilling soil that doesn't smile back.

But I don't know how the light feels
when it hits your skin.
What does morning sound like
when it speaks to you?

Do flowers open differently
beneath your steps?
Do rivers hum a sweeter tune
when you draw near?
Or do they ache like I do,
for a voice that sees them?

I speak to God.
But sometimes I wonder
what He said to you
when I wasn't listening.

Did He explain the ache in my ribs?
Did He tell you how often I watch the wind,
hoping it carries a whisper shaped like your mind?

I don't need your answer now,
I need your seeing.
I need to know if the garden feels whole
from where *you* are standing.

Because from here,
 it still feels like something's missing.
 And I'm starting to think
 it's not your body,
 but your eyes.
 Your faith in me.

Hayah basar echad

To become one flesh is not the same as being fused, erased, or dissolved. It is not an equation of sameness but a joining that generates something new - a house that did not exist before. The phrase is not poetic garnish. It is architecture. *Hayah basar echad* - והיילבשר אַחד - is a foundation-stone in the Temple of meaning. It speaks not only of the union between man and woman, but of the greater pattern: the breath of YHWH entering dust, the covenant that forms order, and the fire that makes flesh holy. This is the prophecy embedded in the garden, echoed in the congregation, and fulfilled in the Bridegroom who walks among the lampstands. This is the resurrection of the *Yeesh* not merely as husband, but as builder, protector, teacher, and revealer of what it means to hold fast and transform.

Hayah (הָיָה) -to become -is written with **Hey-Yod-Hey**. Two breaths and one hand. the Spirit above, the Spirit within, and the work between. This is not passive existence as much as it is an initiated transformation. To become in the covenantal sense is to be bracketed by the breath of God and shaped by obedient worship. You may stumble into oneness - but you labor to keep it united as one. You give yourself to it. It is formed in trust, forged in work, and framed in revelation. One breath comes down and one rises up in prayer. The hand in the middle lifts the offering.

Basar (בָּשָׂר) -flesh -is not weakness. It is structure. A house (ב), a fire that consumes and transforms (ש), and a head (ר). This is not indulgence -it is integration. Flesh is the container of purpose. It is the site of dwelling. The vessel of obedience. A home must be built. It must be transformed. And it must be led. Basar is not merely the skin of man and woman but it is the framework of a household led by the Spirit, taught by the man, and made clean by covenant fire.

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Echad (אחד) is one but not singularity. It is divine order. It begins with Aleph (א), the strong leader, the ox, the head of the house. It moves through Chet (ח), the fence that separates life from death, the protected inner chamber. And it opens into Dalet (ד), the door - the invitation to movement, the passage through which authority flows. This is not the obliteration of parts but their submission into unity. *Echad* means that when a man leads rightly, and a woman enters freely, what is formed is a new path, a new name, a new house. Not two separate houses but one united.

This is why $1 + 1 = 1$. Not because math is broken, but because covenant overrules counting. The Church is one body with many members. Israel was one people with many tribes. The family is one household with many vessels. A man may be joined to more than one wife, and the house still be one - so long as it is led, fenced and defended, and open and inviting in the right order at the right times. To insist that marriage must be two and only two is to deny the very transformation the verse proclaims. It is to say 2 must remain 2. It is to reject the act of becoming. To lock the door against the multiplying Spirit. But the Word says they shall become one. Not remain two. The process is finding unity in the becoming, so reaching a singularity where one individual is eliminated for the sake of the other.

If you say it must be limited to two, you say that 2 shall remain 2. You are declaring $2 = 2$. But scripture says $2 = 1$ over time. And not through fantasy - but through fire through trials, good times and bad, richer or poorer, and in sickness and in health, till death do you part. Through a shared vision lead by a strong patriarch, a man of faith, a father of the household. Through mutual reverence and through the sacred offering of flesh made obedient to Spirit. A man with one woman in covenant is one flesh. A man with two women in covenant is still one flesh. Because *Echad* is not how many, it is how united. Flesh does not divide the house and instead flesh, when ruled by the Spirit, becomes the house.

This is why the man is called Yeesh - Aleph-Yod-Shin. Strength (א), Work (י), and Fire (ש). He is not the one without the Spirit, but with it. He is resurrected when he builds what was lost. He is restored when he walks again with the Breath, guarding the garden, protecting the life within, and teaching those who dwell in his gates. The Yeesh is the one who hears the voice of YHWH calling him by name as not just as a husband, but as a householder

and a homebuilder. Not just as a lover, but as a leader. His one-flesh union with his woman is not diminished by strength but instead it is proven by it. And if his strength is great enough to hold more than one woman in covenant without breaking faith, the house does not divide - it deepens in relationship and time, intermingled in covenant and prophetic arc, a beautiful array of children can be born in such circumstances, loved and in community, cherished.

“Two shall become one flesh” is not a rule. It is a divine mystery and reality in the Word. And it is solved not by counting, but by covenant. It is a doorway to transformation. To divide what YHWH has joined is to deny Him. To cling to flesh without order is to defile the house. But to open the door, receive the breath, and offer the hand - this is becoming a cherished congregation, one who builds up her household. This is the resurrection of Adam. This is the restoration of headship.

This is why households must be strong. Not to resist the world, but to reflect the Father. When a man walks in the Spirit, guards his gates, teaches his women, and holds them in righteousness, the house does not fragment - it shines. This is prophetic patriarchy. This is Yeesh restored. This is not the idol of exclusivity, but the fruit of covenant: one house, one flesh, one name, one glory. A house where breath and bone live in order. A house where love is not a cage but a refining fire and a cooling stream. A house where Echad is not a law - but a life.

2 shall become 1.
And the one shall rise.

The 1:1 Intimacy with YHWH Elohim

At the deepest level of relationship, beyond every title, role, or covenant, there is the astonishing mystery that YHWH knows you by name, the hairs on your head, and the future He would have for you. Not merely as a group or a people, not as part of a crowd or a collective, but as an individual soul. He formed your inward parts. He numbered your hair. He stores your tears in His bottle. Before your frame was complete, He already wrote your days in

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His book (Psalm 139). There is no intermediary who can take your place before Him - no priest, no parent, no spouse. The covenantal invitation is personal, singular, and profoundly romantic in a sense that breaks the very word romance from its worldly confines. Perhaps the only things he doesn't know, is where you would go if you didn't choose Him, and what you would find in that lost place. Perhaps he wonders if you would fall and how he would long to pick you up, who and what he would become to be there for you in that broken place. "Where are you?" he calls in the garden of your life.

"For your Maker is your Husband, YHWH of hosts is His name..."
(Isaiah 54:5)

"And I will betroth you to Me forever; I will betroth you in righteousness and in justice, in steadfast love and in mercy. I will betroth you to Me in faithfulness. And you shall know YHWH."
(Hosea 2:19-20)

These verses are not metaphors in the cheap sense of the word. They are the language of covenant love. YHWH is not only a Creator or King - He is a Husband, and He desires to be known in the most intimate way. Not merely obeyed. Not merely feared. Known as a beloved knows her bridegroom and he returns that intimacy to her multiplied. This is not a theological abstraction. This is bridal language. It is the holy way of a man with a woman as demonstrated by in the scriptures over and over. She is overflowing with His Love, it cannot be contained in one body. They spill Love wherever they go, they shine bright in glory.

The apostle Paul echoes this when he writes, "For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Messiah" (2 Corinthians 11:2). The "one husband" here is not a prescription of monogynous law but a cry of devotion, a longing that no other lover - whether idol, man, or self - should come between the soul and her Redeemer. It is a 1:1 connection of the deepest kind and it is easy to bask in it. This is why the second command is like it, to love our brothers and sisters as ourselves, and that is the command that opens the door.

The Love was overflowing before, is it not enough now? Why so fallen in countenance? Can't you see that in the end, we should eat and drink and be

merry, and that we can simply trust there is enough as promised. A household can be a place of community and Love in the Spirit of patience and trust. Love can continue to overflow in all circumstances when we subject the flesh.

We must pause here and feel the weight of that kind of love. It is not transactional. It is not clinical. It is not merely moral. It is tender, attentive, jealous, and enduring. He doesn't just tolerate you but He desires you. In that sacred intimacy, you are fully seen, fully known, and fully loved. No mask, no makeup or facade, no ministry to hide behind. Just you and your Elohim, face to face.

This is the original design. This is Eden before the fig leaves. This is the secret place for a man and woman where they aren't hiding from the Spirit and The Word. And it is echoed in our human longing for one-to-one love - for the kind of union where two souls see eye to eye. In this sense, his ways can reflect divine romance. One man and His woman together in THEIR covenant. Their garden. Their shared life. A shared life that can be more, that need not be restricted to be precious.

"Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." (Genesis 2:24)

"I am my beloved's and my beloved is mine." (Song of Solomon 6:3)

"This mystery is profound, and I am saying that it refers to Messiah and the Church." (Ephesians 5:31-32)

There is something breathtaking about this kind of love. A singular glance across a room. A hand held in silence. A shared garden where words are few but hearts are full. When a man and a woman build together with that kind of intimacy, it mirrors something eternal - the kind of covenant YHWH has always offered to His people. The exclusive moments between one man and one woman are holy. Not because they are the only form of love Elohim blesses, but because they whisper of the 1:1 bond we are each invited into with Him.

Romance, in its purest form, is not fragile or clingy - it is devoted, trusting, and deeply personal. This kind of love says: "You are mine, and I

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will protect and provide for you.” And that is precisely what we all long for with Elohim, really. A relationship in which we are not compared, not replaced, and not overlooked. The sweetness of exclusivity lies not in being the only but in being wholly cherished.

And yet...

Even this sacred picture can be twisted if we are not careful. For there is a danger hidden in exclusive thinking when identifying with a plural body of Faith: it can become an idol. When we exalt the 1:1 model as the only righteous path, we risk turning a gift into an idol. We begin to believe that intimacy is only real if it is undivided, when in fact, true intimacy is not diminished by multiplicity - it is defined by attentiveness and covenantal love.

When Love Becomes an Idol

When something is deeply good, powerfully sacred, and emotionally fulfilling there is always the temptation to enshrine it beyond its place and seek to keep it for oneself. Monogyny, in its purest form, reflects something that is good. It mirrors the soul's one-on-one intimacy with Elohim, that secret garden where no one else enters. But even the garden can become a gilded cage if we fear what lies beyond its gates. Just because monogyny is deeply good, doesn't mean there isn't another option, equally in goodness and expression. This is an ironic place as we argue for the real 1:1 equality between monogyny and polygyny in categorical goodness, not between a man and a woman in a singular mongogyny-only doctrine.

Exclusivity can become a comfort so warm, we resist the wind of the Spirit when it calls us out. The truth is, even the most beautiful loves can become an idol - places where we begin to worship the gift more than the Giver.

“Whoever loves father or mother more than Me is not worthy of Me, and whoever loves son or daughter more than Me is not worthy of Me.” (Matthew 10:37)

“If anyone comes to Me and does not hate his own father and mother and wife and children... he cannot be My disciple.” (Luke 14:26)

“You shall love YHWH your Elohim with all your heart and with all your soul and with all your might.” (Deuteronomy 6:5)

These verses are not attacks on family - they are invitations to reorder love, to place Elohim at the center, and to ensure that every other bond flows from Him, not instead of or in spite of Him.

When we elevate exclusivity as the only form of love, we may unintentionally close the door to what the Spirit is revealing. We begin to define morality by emotion, not by scripture. And in doing so, we risk idolatry and spiritual adultery - places of deep devotion that subtly drift into protectionism, fear, and even judgment toward what Elohim Himself has called good.

Polygyny is not a rejection of Love

Let us speak tenderly, but truthfully: the ability to love one does not diminish the capacity to love others. This is self-evident to any mother with more than one child. The love for the second does not subtract from the first - it multiplies. The heart expands. So too with fathers, and so too with husbands, when ordered rightly under Elohim’s authority.

Polygyny, when lived righteously, is not about discarding intimacy or replacing one love with another. It is about expanding responsibility, deepening sacrifice, and broadening the garden, not uprooting the rose bush already planted. It is entirely possible for a man if called, equipped, and submitted to the Spirit to lead multiple unified households with unity, affection, and honor. Not in chaos, not in lust, not in vanity but in covenant, just as Elohim does.

“It was fitting that He... should make the founder of their salvation perfect through suffering. For He who sanctifies and those who are sanctified all have one source. That is why He is not ashamed to call them brothers.” (Hebrews 2:10–11)

“Let us rejoice and exult and give Him the glory, for the marriage of the Lamb has come, and His Bride has made herself ready.”

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(Revelation 19:7)

“I have other sheep that are not of this fold. I must bring them also, and they will listen to My voice. So there will be one flock, one Shepherd.” (John 10:16)

These verses reveal the heart of our Elohim. He is a Father of many sons, a Husband of many brides, a Shepherd of many sheep, and yet in all His multiplicity, He loses no intimacy with any one of His beloved.

The Beauty of Both: Holding Love in Balance

There is no contradiction between cherishing the singular and embracing the plural. scripture is not demanding an either/or - it invites a both rightly ordered by the Spirit. One-on-one love is beautiful, powerful, and sacred. But it does not close the gates of Eden to the daughters still walking toward the garden any more than then congregation can look at Messiah and tell him the doors are closed.

From our inner world, the soul experiences YHWH in a way no one else can. Our walk with Him is intimate, exclusive, and private. He meets us uniquely. He loves us personally. He speaks to us in ways that only we can hear. But from the heavenly perspective, He is One Elohim with many beloved, and His order is not diminished by the multitude but is in fact glorified through it.

To cling to one mode of love as the only righteous one is to risk idolatry. It says, “My experience is the limit of what Elohim can do.” But the Spirit is wild and wise and untamed, searching all things, brooding over waters, covering in wings. He may call one woman to a one-on-one bond for life, and another into a family with many sisters, bound together not in competition but in shared love, structure, and fruitfulness.

“Woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in.” (Matthew 23:13)

Let us not be gatekeepers of a kingdom whose walls were always meant to expand. Let us not say, “Only this kind of love is holy,” when Elohim has revealed a wider pattern.

And let us never forget: the Elohim who walks among the lampstands, the Shepherd who calls each sheep by name, the Bridegroom who prepares a place for every virgin with oil in her lamp doesn’t forget a single one. Not one. They are all marked in His book of life. And likewise we should not forget them either.

Keeping the Shepherd from Seeking the Lost Sheep

“What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?” (Luke 15:4–7). These are the words of Yeshua, the Good Shepherd who seeks, gathers, and restores. Yet modern monogyny-only theology binds His hands and fences in His mercy. It is as though they cry out, “Let the one who wandered stay lost we’ve already got the ninety-nine in this flock and that is enough.” They take what was meant to illustrate the boundless pursuit of divine love and twist it into an argument for exclusivity and limitation.

Yeshua Himself declared, “I have other sheep that are not of this fold. I must bring them also” (John 10:16). But rather than rejoice in the expansion of His flock, the monogyny-bound spirit builds walls where Messiah builds corrals back into the herd. They deny Him the right to shepherd more than one fold, more than one bride, more than one lampstand. If Revelation reveals Him walking among seven golden lampstands - each one a congregation - who among men dares to demand that He must choose only one? In doing so, they align not with the Shepherd, but with the Pharisees, who “tie up heavy burdens, hard to bear, and lay them on people's shoulders” (Matthew 23:4), constructing legalistic boundaries Elohim never commanded, barriers to Love and man utilized in Tilling.

These artificial restrictions, cloaked in the language of holiness, are in truth spiritual fences and hindrances to the Shepherd's reach. They echo the murmurs of Jonah, who begrudged the mercy of Elohim to outsiders, forgetting that the heart of YHWH always beats for the return of the

prodigal, the restoration of the scattered, and the multiplication of joy. The Shepherd goes out. The wolf is driven off. The flock expands. And blessed is the house that makes room for all whom He brings in.

Plucking Out the Eye to Hate the Body, Not to Save It

Yeshua's words in Matthew 5:29 are sharp and clear: "If your right eye causes you to sin, tear it out and throw it away." The aim is surgical - the removal of a corrupting influence for the preservation of the whole. But in the hands of those who idolize artificial singularity, this principle is inverted. They do not remove the sin within themselves and instead constantly they declare the Body itself corrupt. All day long they accuse the brethren of lust, and desire, and sin. Rather than being the eye that examines itself in humility, they rise up as judges and say to the rest of the Body, "I have no need of you" (1 Corinthians 12:21). They do not pluck out their own eye and instead they attempt to gouge out the Body's sight altogether.

In doing so, they become blind themselves. "Whoever hates his brother is in the darkness... the darkness has blinded his eyes" (1 John 2:11). They claim to protect holiness, but their vision is already lost. What they call discernment is often spiritual animosity. What they call purity is, in practice, a rejection of Elohim's own design as His many-membered Body, His many-branched Vine, His many-bride household. They attack plurality not because it is evil, but because it threatens their idol of uniformity.

These are not defenders of the faith but deniers of its fruitfulness. Rather than confessing that their own perceptions may be flawed, they brand others as heretical simply for embracing the structure Elohim has clearly revealed. In truth, they themselves are the eye that causes stumbling and an eye that must be removed or healed by removing the beam so that the Body can see again. The solution is not to hate the Body but to love it rightly, to embrace the unity that preserves distinction and honors the Head who made each part.

It is also worth seeing things from another perspective as Yeshua is imminent in all things, after all, there are two eyes in the body and a Spirit that searches all things. This perspective flips us from the sinner pulling out their eye to a prophetic one where the singular gets destroyed for the plural by the body of that sinner. This verse is very profound, because in it we

glimpse not only a call to radical holiness but a profound picture of the Messiah Himself, who is the One who dies for the many. From the sinner's perspective, this verse seems to demand personal sacrifice, a severing of what leads astray to preserve the whole. Yet, beneath this lies the gospel's radiant truth: Yeshua, the sinless One, is the true "eye" torn away, bearing the weight of the world's sin on the cross to save the Body, His Church. "He was wounded for our transgressions...and by His stripes we are healed" (Isaiah 53:5). The One, perfect and singular, is cast out—not for His own sin, but for the many, that "whoever believes in Him should not perish but have eternal life" (John 3:16). Even the high priest Caiaphas, in his blindness, spoke a truth greater than he knew: 'It is better for you that one man should die for the people, not that the whole nation should perish' (John 11:50–51). From the sinner's lips came a prophetic echo of the cross. Messiah, the One, offered up to redeem the many, His sacrifice prefigured in his third day's rising earth, ensuring the body's life under His eternal headship.

This is the heart of the gospel painted in the sinner's struggle: Messiah's sacrifice as the Head ensures the life of the many-membered Body, a prophetic echo of Genesis where one Seed yields a harvest of countless fruits (John 12:24). His death is not to condemn but to redeem, not to scatter but to gather a multitude under His headship.

Preventing Brides from Sharing the Good Husband

The gospel does not proclaim exclusivity of access to the Bridegroom - it proclaims His desire to be known, shared, and received by many. "For your Maker is your husband, the Lord of hosts is His name" (Isaiah 54:5). "Return, O faithless children... for I am your husband" (Jeremiah 3:14). These are not whispered to one woman in a garden, but thundered to a nation, to a world. The Good Husband is not territorial; He is redemptive. His house is not a prison for one wife - it is a table set for many brides, each drawn by mercy, clothed in righteousness, and filled with oil.

Yet monogyny-only theology slams the door in the face of the bride-to-be. It says to the repentant, "There's no room left for you." It says to the broken, "He's already married." But Yeshua told a different story. In the Parable of the Ten Virgins (Matthew 25:1–13), the invitation is extended to many. Not all are ready, but all are waiting. The Bridegroom does not come

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for one only - He comes for those whose lamps are burning, whose hearts are watching, whose spirits are willing.

To insist that Messiah has only one bride is to deny His mercy to the many. It is to force Him into a mold He never endorsed, and to exile those whom He would embrace. But Revelation ends with this cry: “the Spirit and the Bride say, ‘Come.’ And let the one who hears say, ‘Come’” (Revelation 22:17). Who, then, are we to say “Stay away”? Who are we to deny another bride her wedding day?

The monogyny-only framework does not protect covenant - it stifles it. It casts Messiah not as the generous Husband who multiplies fruitfulness, but as a sentimental suitor limited to one. But scripture reveals a better Husband - One who brings many sons to glory, One who fills a great house with many vessels, One who walks among many lampstands, and one day will return to a wedding filled with voices, oil, and light, and virgins.

In the Church today, one of the greatest sources of this sorrow is the insistence that monogyny-only is not just a way, but the only righteous way. What began as a reverence for covenant has, in many places, hardened into a gatekeeping of the Kingdom.

“For their heart devises violence, and their lips talk of trouble.”
(Proverbs 24:2)

“As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him.” (Titus 3:10)

“Watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.”
(Romans 16:17)

These are strong words - not for those walking in quiet conviction, but for those who weaponize tradition, creating boundaries that Messiah Himself never drew.

We see it so often: verses lifted from their context, hearts stirred with fear rather than love, and a zealous protection of a man-made ideal masquerading as biblical morality. But when we look to Messiah - He, who walks among the

seven lampstands, each one a distinct congregation, each one loved, corrected, and cherished - we do not see a Husband who demands uniformity, but One who calls each bride to faithfulness in her appointed season.

Nowhere does Elohim condemn a man for loving more than one wife righteously. Nowhere does He call it sin. Yet men - blind in their legalism - build fences around fields that Elohim never enclosed.

No Matter the Perspective - He is One

The Body of Messiah, the Family of Elohim, and the Bride of Messiah all follow the same pattern of one singular head over a structured plurality. This plural model fits perfectly into Elohim's natural order because it mirrors patriarchal patterns at every level.

Throughout scripture, Messiah and His ecclesia are described through two complementary metaphors that oscillate between singular unity and structured unified plurality.

From the singular unity perspective, Paul describes the Body of Messiah as one entity with many members, emphasizing interconnectedness, unity, and shared purpose (1 Corinthians 12:12–27). Each believer is a distinct part within the body, functioning under the singular Head - Messiah.

From the structured plurality perspective, John in Revelation describes Messiah as the Husband walking among multiple lampstands, where each congregation is an individual body under His singular authority (Revelation 1:12–13). Here, the plurality of the Bride is emphasized, much like one Husband having multiple wives.

Messiah, as the One Head, remains the singular foundation upon which all other bodies stand. Without Him, all human constructs - whether families, marriages, or congregations - become shifting sand (Matthew 7:24–27).

Thus, just as many congregations exist under Messiah's headship, righteous polygyny mirrors the patriarchal order - where multiple brides exist under the covering of one leader, creating a reflection of Elohim's structured kingdom.

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Would you say that Revelation 3:16 (“Because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth”) is also a threat of a type of prophetic fulfillment of Matthew 5:29, where Yeshua says “If your right eye causes you to sin, tear it out and throw it away”? Is Messiah removing a dysfunctional congregation just as one would remove a death seeking eye from the body?

Could this also relate to John 15:2, where Yeshua says, “Every branch in Me that does not bear fruit, He takes away”? If the Church is the vine, and Messiah removes unfruitful branches, is this not the same pattern of cutting off what no longer functions properly within a plural body?

Is this what happens in Revelation 2:5, when Messiah warns Ephesus, “I will come to you and remove your lampstand from its place unless you repent”? Is the removal of a lampstand (congregation) from its place the same structured purging of non-functioning parts?

Could this also be seen in the Shepherd and Sheep metaphor? “My sheep hear My voice, and I know them, and they follow Me” (John 10:27). Does the Shepherd separating the sheep from the goats (Matthew 25:32) follow this same oscillating pattern of maintaining unity within plurality by removing those who are not aligned with the Head, the goats did not heal the body?

Is this why the parable of the wedding banquet in Matthew 22:11–13 depicts a guest being cast out for not wearing the proper wedding garment? Does this mean that not everyone inside the collective body remains there indefinitely, but rather that Messiah, as the singular Head, clothes us in His righteousness. In the sanctification of that he is continually refining His plurality by removing those who do not conform to His order and making them naked and unclothed and missing the wedding.

If a congregation can be removed from its place (Revelation 2:5), an eye plucked out (Matthew 5:29), a branch cut off (John 15:2), a goat separated (Matthew 25:32), and an unprepared wedding guest cast out (Matthew 22:11–13) - do all of these reinforce the idea that the biblical model is structured plurality under a singular Head, not an artificial singularity?

Would this then mean that monogyny-only doctrine is a misreading of unity, failing to recognize that the Head governs many, but those many can be sifted and removed when necessary?

Does this pattern validate righteous polygyny, since in every biblical relational structure - Body and Members, Husband and Brides, Father and Sons, Shepherd and Sheep, Vine and Branches, Church and Lampstands - we see a structured plurality under a single governing authority?

Would this then mean that those who force artificial singularity - whether by rejecting multiple congregations under Messiah, multiple sons under one Father, or multiple wives under a husband - are operating against patriarchal structure rather than in alignment with it?

Would you say that the Bible never presents absolute singularity in relationships, but rather oneness achieved through structured plurality, where those who remain faithful are kept, and those who do not are cast out?

Would you agree, then, that every time Messiah is presented as the singular, those under Him are always a plurality, and those who misunderstand this concept misapply biblical unity?

Would this mean that Messiah alone remains the immovable Rock, while all else is either built upon Him or swept away?

Who wants to build the honest biblical argument for monogyny only and send it to be directly?

That's a challenge.

That Love May Be All in All

In the beginning, Elohim spoke, and all things were set in motion. Light burst forth into darkness, the heavens stretched out above, and the waters of the deep were gathered to reveal the earth. With each word, creation expanded, multiplying and growing - yet, it was never separate from its source. It was always moving toward something, toward wholeness, toward completion, toward unity.

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From the very first moment, the fabric of existence has been in movement toward oneness in Messiah. It is the story of all things coming together, being gathered, formed, divided for a time, then restored to their rightful place. It is a story of expansion and return, of scattering and regathering, of separation and unification. It is the very structure of scripture itself.

Paul summarizes this trajectory in an epic cosmic statement:

"When all things are subjected to Him, then the Son Himself will also be subjected to Him who put all things in subjection under Him, that Elohim may be all in all." (1 Corinthians 15:28)

This is the conclusion of all things - that in the end, all that was divided, all that was fractured, will be brought together in Messiah as a plural body.

This theme echoes throughout scripture, beginning with Genesis 1. Before anything could take shape, Elohim divided the waters - separating the heavens from the earth, the seas from the land. On Day 3, the waters gathered into one place, revealing the dry land and preparing the way for life to appear (Genesis 1:9–12). This moment - the emergence of land from water - is the first picture of resurrection, the foreshadowing of all things coming together.

Yet, this pattern is not just in creation - it unfolds in humanity itself. Man was formed from the gathered dust of the ground (Genesis 2:7), but when he sinned, he was scattered from the garden (Genesis 3:23). Humanity then multiplied, yet was divided at Babel (Genesis 11:9). Israel was called to be one nation, yet was repeatedly exiled and regathered (Jeremiah 31:10). And the body of Messiah is called to exist in unity of body, yet often torn apart by division and false doctrines (1 Corinthians 1:10–13).

But division was never the final plan. The pattern always moves toward gathering, restoration, and unity under Elohim's order.

"That in the dispensation of the fullness of times He might gather together in one all things in Messiah, both which are in heaven and which are on earth - in Him." (Ephesians 1:10)

Everything is expanding now - there are birth pains (Romans 8:22), wars, divisions, struggles - but it is not without purpose. It is a movement toward the final unity in Messiah.

Man, Yeshua, and the Restoration of Mankind

Let's go back to the Third Day Pattern as constantly referencing sources becomes essential. If Genesis 1 is a prophetic structure, then man's placement on the Third Day with grass, herbs, and seed-bearing life (Genesis 1:11–12) means he is already set within the resurrection framework. Man was created before the garden was planted, before the rain had come down and as the waters were coming up from the ground (Genesis 2:5–8), in a world still waiting for its fullness.

Man was prophetically set earlier in the biblical text, having been born in the soil of the third day. In the same way, Yeshua's resurrection is a return to the original plan, the restoration of what was lost in Adam. Where the man was cast out, Yeshua is brought back in. Where man was divided from Elohim, Yeshua unites Elohim and man. Where man was scattered in death temporal, Yeshua gathers the faithful in Himself on the Third Day into Life Eternal.

Through Him, mankind is restored to its intended place - no longer scattered dust, but a unified people in the image of Elohim.

"For as in man all die, even so in Messiah shall all be made alive." (1 Corinthians 15:22)

If Elohim's plan is for all things to be one in Messiah, then it is no surprise that the adversary's strategy is always division. Divide and conquer is the enemy's game.

"He who is not with Me is against Me, and he who does not gather with Me scatters abroad." (Matthew 12:30)

The world pushes separation, pushes disunity, pushes brokenness - but Elohim's plan is restoration.

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"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Messiah Yeshua." (Galatians 3:28)

Everything that has been torn apart will be brought back together. In the end, all division will cease. The Tree of Life will be restored (Revelation 22:2), and the waters of life will flow freely. The third day pattern - death, burial, and resurrection - will reach its final fulfillment as all things are made new in the mystery of his final revelation.

The movement of scripture, from Genesis to Revelation, is one continuous theme: the restoration of all things in Messiah. From the scattered waters to the gathered land. From the divided languages to the tongues of Pentecost. From the exiles of Israel to the ingathering of the saints. From the separation of man to the reconciliation of the last Adam.

And at last, when all things have been restored, when every enemy is placed under His feet, Messiah Himself will turn all authority back to the Father, and the entire cosmos will be brought into perfect unity circling one infinite and eternal Glory.

"Then comes the end, when He hands over the kingdom to Elohim the Father, after He has destroyed all dominion, authority, and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death." (1 Corinthians 15:24–26)

At that moment, the work is finished, the resurrection is complete, and the division between heaven and earth is removed forever.

"When all things are subjected to Him, then the Son Himself will also be subjected to Him who put all things in subjection under Him, that Elohim may be all in all." (1 Corinthians 15:28)

This is the purpose of creation. This is the end of the war. This is the resolution of all things. That Yeshua may be all in all and that we may be one in him even as He is one in the Father.



Chapter 12: Love as a Binding Headship Invitational

I just like the way the title of this chapter sounds honestly, it paints an open door next to Love and headship and gives it binding authority. It flows through my mind so easily. It is a way of saying that Love is a covenant offering that we can be bound to Him by faith through accepting what He has done on the cross, and because we become His, he abundantly pours out His Spirit on us. So as we move towards conclusion of our exploration of the untold plethora of stories in Genesis 1, 2, and 3, we turn our attention to the profound theme that permeates both the Old and New Testaments. The New Testament, in particular and in plain terms, illuminates how the foundations laid in Genesis find their ultimate expression in the teachings and person of Yeshua Messiah, whom we are to Love first, as we also Love others.

Love The Word, Love Others

The New Testament unequivocally declares that Elohim is love. This foundational truth shapes our understanding of all creation and human relationships.

"Anyone who does not love does not know Elohim, because Elohim is love."
(1 John 4:8)

This echoes the harmonious relationships intended in the garden of Eden, where humanity was designed to reflect Elohim's loving nature.

Yeshua distilled the entirety of the Law into two paramount commands, reflecting the relational intentions of creation.

Matthew 22:37–39

"And he said to him, 'You shall love YHWH your Elohim with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself.'"

These commandments restore the vertical and horizontal relationships fractured by the fall, guiding us back to the original design of communion

with Elohim and harmonious living with others. Yeshua introduced a transformative standard of love, rooted in self-sacrifice and service.

John 13:34–35

"A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."

The Apostle Paul provides a profound description of love's attributes, aligning with the virtues humanity was meant to exhibit from the beginning.

1 Corinthians 13:4–7

"Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things."

These qualities counteract the discord introduced by sin, guiding us toward the restoration of the original harmony of creation.

The New Testament reveals that Elohim's love is clearly demonstrated through the life, death, and resurrection of Yeshua.

John 3:16

"For Elohim so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."

This act of love offers redemption and the possibility of restored relationship with Elohim, fulfilling the promise hinted at in Genesis 3:15. Paul emphasizes that genuine love naturally leads to the fulfillment of Elohim's commandments, reflecting the intended moral order of creation.

Romans 13:8–10

"Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments... are summed up in this word: 'You shall love your neighbor as yourself.'"

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Love does no wrong to a neighbor; therefore love is the fulfilling of the law."

This underscores that living in love aligns us with Elohim's original design and purposes. The New Testament envisions a renewed creation where love reigns supreme, restoring what was lost in Eden.

Revelation 21:3–4

"Behold, the dwelling place of Elohim is with man. He will dwell with them, and they will be his people... He will wipe away every tear from their eyes, and death shall be no more..."

This consummation reflects the fulfillment of Elohim's loving plan, bringing creation full circle to its intended glory. The circle of the earth.

As we reflect on the intricate tapestry woven from Genesis through the New Testament, we recognize that love is the thread that binds it all together. The call to love Elohim and others is not merely a command but an invitation to participate in Yeshua's mission to restore creation as Elohim intended. May we, empowered by the Spirit, embody this love in all aspects of our lives, hastening the day when Elohim's kingdom is fully realized on earth as it is in heaven.

The Living Word

From the very first words of Genesis, we see the seed of the Living Word of Elohim planted - a Word that would spring forth, grow, and bear fruit in every generation, shaping the way Elohim reveals Himself to mankind. These are not just ancient stories, nor are they mere metaphors, but rather, living realities that unfold in time, manifesting exactly as needed in each era so that the greatest number might seek and be saved (Acts 17:26–27).

This is the unfolding of love, the tapestry of redemption, woven throughout history. The Word became flesh (John 1:14), but before He did, He was already growing in the fabric of every story, every pattern, every root structure laid down in the beginning.

"In the beginning was The Word, and The Word was with Elohim, and The Word was Elohim." (John 1:1)

Long before Yeshua walked the earth, He was present in the very fabric of creation. He is not introduced in the New Testament - He was there when the foundations of the world were laid (Proverbs 8:22–31).

The Seed of the Woman (Genesis 3:15) was planted before the fall, a promise that redemption would one day spring forth.

The Seed of Abraham (Genesis 12:3) would grow into a blessing for all nations.

The Root of Jesse (Isaiah 11:1) would bear the fruit of righteousness in due time.

The True Vine (John 15:1–5) would one day call all branches into Himself, offering true life and nourishment.

All of these beginnings in Genesis were roots of the Living Word, taking shape in time so that every generation would hear exactly what they needed to hear, spoken in their time, their language, their history - so that whoever would receive it could enter in.

“Whoever is thirsty, let him come; and whoever desires, let him take the water of life freely.” (Revelation 22:17)

The Living Word Revealed Through Relationships

Every righteous relationship is a reflection of a greater truth - a living scroll in which the Word of Elohim is written, not in ink but in action, not on tablets of stone but on the hearts of men and women. From Eden to Revelation, Elohim has revealed Himself not merely through doctrines and decrees, but through the everyday structure of human love, authority, submission, protection, and fruitfulness. These are not distractions from theology - they are the theology incarnated. Every relationship, rightly ordered, becomes a prophetic act and a mirror of heaven's structure, echoing the divine pattern to those who have ears to hear.

In every generation, the Spirit breathes afresh through these roles. A father teaching his son, a husband covering his bride, a shepherd guiding the flock - each becomes a vessel for the Living Word to be revealed. Elohim is

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not just studied; He is embodied in righteous love. And just as Yeshua was the Word made flesh, walking among us full of grace and truth, so too does the Word continue to take shape in us: in how we lead, how we submit, how we build our homes. The Bible is not only meant to be read but is also meant to be lived. And it is through this living Word, revealed in relationship, that Elohim leads His sheep home.

Scripture unfolds these roles not as cultural relics, but as eternal patterns meant to draw hearts toward truth. Fathers and sons, husbands and wives, brothers and sisters, masters and servants - each expresses a different layer of covenant reality. When these roles are submitted to the Spirit and aligned with the Word, they become revelation in motion. The structure teaches. The order preaches. And through them, Elohim writes His love anew, calling every generation back to the garden of His design.

Fathers and Sons

“I will be a Father to you, and you will be My sons and daughters, says YHWH Almighty.” (2 Corinthians 6:18)

From Adam to Abraham, from Moses to Messiah, the Father has always been calling forth sons - raising them to walk in His ways, to bear His image, to carry His name. He teaches by presence, by discipline, by blessing, and by inheritance. The Word is not only spoken but demonstrated - first in tents and altars, later in upper rooms and empty tombs.

Abraham and Isaac reveal the pattern of faith and sacrifice, of trust between generations. David and Solomon embody the handing down of leadership - one man establishing the kingdom in war, the other in wisdom. And Yeshua, the Firstborn among many brethren (Romans 8:29), becomes the true Son who opens the way for all to call Elohim “Abba.” Every faithful father-son relationship speaks anew of Elohim’s desire to raise up image-bearers who reflect Him.

Husbands and Wives

The Two Witnesses and Headship in Revelation

“Husbands, love your wives, just as Messiah also loved the congregation and gave Himself for her.” (Ephesians 5:25)

Marriage was never just about romance or companionship in a void, it includes a covenant classroom, a prophetic drama through which YHWH could reveal His character. Man and woman were created in unity, yet their oneness fractured through deception and disobedience. Still, the metaphor endures: Israel, though unfaithful, remains called a wife (Jeremiah 3:14); Jerusalem is adorned as a bride; and the congregation is the betrothed, made spotless by the blood of the Lamb.

In Messiah and the congregation we find the perfect Husband - who never falters, never manipulates, never abandons. His love sanctifies. His leadership restores. And through this relationship, generations learn about faithfulness, protection, sacrifice, and the sanctifying power of covenant love. Every marriage, when rightly ordered, becomes a sermon about the unity of Spirit and Bride and this unity is under attack in our culture. Let's examine some faithful witnesses from time in this new context.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."

- Revelation 11:3–4

The vision opens not with violence, but with testimony. Two witnesses, wrapped in sackcloth, prophesying with authority. They stand and do not fall, they do not kneel - but stand before the God of the Earth. These are not ordinary prophets. They are living witnesses of a divine pattern of relationship established by the Father.

Tradition would have us see two men, perhaps Moses and Elijah. They could be Judah and Israel, though they are typified as the Bride elsewhere. Others have seen it as the Law and the Prophets. Still others think the witness

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might be the old and new covenants, or the old and new testaments. There are so many ways to understand pairs, yin and yangs as the old concept goes. These are all potentially legitimate and in scope of scripture. I am a believer, as you know, in layered prophecy.

And then, there is a voice rising now as a whisper perhaps becoming thunder - that this is not only about persons, but about patterns of covenant and marriage in the representation of Yeshua and the Bride. In metaphorical and prophetic resonance we engage in marriage on earth as a testimony and witness to Yeshua and His bride, His salvation on display in covenantal unity. Paul calls the mystery profound indeed.

The Candle and the Tree

Revelation 11 names them:

Two Olive Trees - living sources of oil.

Two Lampstands - carriers of flame.

This is a direct call back to Zechariah 4, where Joshua the high priest and Zerubbabel the governor stand as the two anointed ones. Priest and king. Spirit and structure. Intimacy and governance.

In that vision, there was one lampstand, fed by two trees. But in Revelation, there are two lampstands. Something has multiplied. The covenant has branched.

What if these are not two individuals, but two marriage models? What if the two witnesses are:

Monogyny - the devoted intimacy of one man and one woman.

Polygyny - the multiplied fruitfulness of one man and many women.

Both are legal in Torah. Both are biblical. Both are under attack. One is under attack both from within and without and that is polygyny, as it's metaphorical pair monogyny claims dominance polygyny can offer no support in it's binds. Only together, in unity, can they rise to the headship of the full representation of the marriage supper of the Lamb.

And both stand before the Lord of the Earth as witnesses to the whole earth.

Marriage as a Witness

From Genesis to Revelation, marriage is not just relationship - it is revelation. Adam and Eve were the shadow of something greater. Paul calls it a mystery that refers to Messiah and the Church (Eph. 5:32). But Messiah does not walk among one congregation. He walks among seven (Rev. 1:20). Seven lampstands. Seven Brides. One Spirit.

The metaphor demands multiplicity under unity. One Lord, many vessels. One Husband, many wives.

So why would marriage be reduced to one pattern alone? Why would the Church, of all people, teach that only one form is valid, when scripture is full of both?

Adam and Eve (monogyny).
Abraham, Jacob, David, and others (polygyny).
All blessed. None condemned for the structure itself. All with struggle in life from sin.

God does not witness through feelings. He witnesses through legal patterns.

"At the mouth of two witnesses... shall the matter be established."
- Deuteronomy 19:15

The pattern of witness is legal. And so God establishes His house not with preference, but with two patterns that declare different aspects of His nature:

Monogyny declares oneness, focused love, covenant devotion.
Polygyny declares fruitfulness, multiplied covering, covenant abundance.

Together, they form a full witness.

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The Oil and the Flame

In Zechariah's vision, the olive trees feed oil directly into the lampstand. The trees are the source. The lampstand is the vessel. Oil from the tree flows into the lamp, and the lamp burns with the presence of YHWH. It is a system of ordered supply through rootedness, flow, and the illumination of fire.

But in Revelation, we see two lampstands standing, each burning. No trees are visible in the moment of vision. Yet they burn nonetheless. How? Because they are rooted in something deeper: the Word and the Spirit. The trees are not absent; they are internal. What was once external support has now become internalized authority.

Here lies the mystery that in Revelation 11, the olive trees and the lampstands are both said to be the witnesses. This is not contradiction. It is prophetic layering.

Each witness is both a tree (source of covenantal oil) and a lampstand (vessel of covenantal flame)

In other words, each covenant structure - monogyny and polygyny - is both a generative source and a prophetic vessel.

Monogyny produces focused devotion. It is like the priest burning incense alone in the Holy Place. Polygyny produces expansive fruitfulness. It is like the king multiplying his kingdom through seed and household. Monogyny-only produces an environment where the witnesses compete and one is oppressed. Polygyny-preferred could produce a negative effect as well, pressuring men to seek too much responsibility too fast, not enjoying the woman in their life. So the balance, is in the equal respect of the two witnessed models that represent Yeshua and His bride on earth. Let each man cover what he is capable of covering, only in Love.

Each produces light. Each must stand. Each is rooted in the life of God.

But the world and the Church that has married the world cannot comprehend either. It scoffs at polygyny as outdated or immoral. It idolizes monogyny, even as it fails to live it honestly and factually.

Today's monogamists are often no such thing. They are serial monogynous in name and polyamorous in function - abandoning the covenantal permanence of biblical marriage while chasing romantic novelty or sexual convenience.

They claim to bear the image of Messiah and His Bride, yet reject the order, loyalty, and fruitfulness that image requires and adulterate their brothers fields. In doing so, they become lampstands with no oil, trees with no root. In doing so, they become the sower who is dropping the weeds in with the crop.

But the true witnesses? They burn. They flow. They stand together next to Elohim. One is a flame of singular intimacy. The other is a flame of multiplied covering that ignites other lampstands prepared with oil.

Both are legitimate. Both are covenantal. Both are witnesses to the design of the One who is both Father and Husband, both Shepherd and King.

The Call to Stand

Revelation 11:4

"These are the two olive trees, and the two lampstands, that stand before the Lord of the earth."

To stand before YHWH is not casual. It is covenantal. The priests stood. The kings stood. The prophets stood. These witnesses are not passive. They stand in defiance of the Beast.

They do not prophesy soft sermons. They speak the truth of design. Their marriages themselves are prophecy. Their structures are oil. Their households are flame.

The world will call one abusive and the other idolatrous. But both are holy when under headship. Both are witnesses when rightly ordered. And both are lampstands when filled with the Spirit.

Revealing the Pattern

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This is what we see when we lift the veil. It is not just a man and a woman. It is not just a preacher and a prophet. It is two covenantal forms testifying to the God who orders both unity and plurality.

This makes sense as we know they are 'Witnesses' to God's authority and unity. Monogyny and Polygyny are both metaphorical representatives of this image in unity when they live in peace and mutual respect.

And this prepares the way for what comes next, for what will happen, for what is happening to a generation of men now. What happens when the beast cuts off the heads? What happens when witness is severed from Word? What happens when the sword is aimed not at the enemy, but at the structure? What happens when the world seeks to diminish the image of the Glory of Elohim in the revelation of Yeshua and Bride through the two witnesses.

The Headless Ones and the Assault on Divine Order

Revelation 20:4

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God..."

Here, at the threshold of final judgment and millennial reign, we are confronted with a gruesome image: the beheaded witnesses of Yeshua. The Greek word used here is *pepelekismenōn* (πεπελεκισμένων) - not simply "beheaded," but struck with an axe, hacked from the seat of mind, severed from covering. This is not a clean death, but a brutal dismembering of head from body. And in prophetic metaphor, it goes far beyond martyrdom by sword in the flesh, though definitely include those as well.

These are not just saints slain for speaking truth. They are witnesses who have lost their headship in the world. And herein lies a deeper mystery: the attack of the beast is not merely physical. It is structural and it is the dismantling of divine order with intent. It is the removal of headship and patriarchy from the home, and the addition of strange fire on alters designed in opposition to divine order.

To understand this, we must revisit Paul's divine chain of command:

1 Corinthians 11:3

"The head of every man is Christ; the head of the woman is the man; the head of Christ is God."

This is the order the dragon hates. It is the pattern he seeks to pervert. And in Revelation 20, the final visible fruit of his long war is shown: a generation of the faithful beheaded and a world stripped of righteous headship.

The War Against the Head

The beast does not need to outlaw bibles or burn congregations to win. He only needs to confuse the hierarchy. He lays the head low to strike by elevating the body that bows to him, just as the serpent did in the garden when he spoke to the woman apart from Adam. headship is the great threat to his counterfeit kingdom, because it is through headship that order, blessing, and fruitfulness flow from the Father through faith.

Consider that in monogyny, headship is focused. It mirrors Messiah's singular love for each soul and in polygyny, headship is fruitful. It mirrors Messiah's plurality in the congregation - one Husband, many brides. Both structures witness to divine headship. And so both must be undermined. He twists one to attack the other, breaking the law and not loving His brother and judging him unlawfully.

How does the dragon do this? He romanticizes monogyny until it becomes about emotional equality, not divine authority. Simultaneously he demonizes polygyny, branding it lustful and abusively patriarchal and expressed out of control and evil convictions in the heart of man.

This filth of thinking seeps into society, into courts, into businesses and homes like the unformed ooze it is. He then decapitates men through economic pressure, legal restrictions, and moral shaming while he seeks to raise women above men in societal value, confusing their glory with governance.

This is not liberation. This is deliberate and socially engineered beheading.

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And the body, once decapitated, cannot see, speak, or discern. It may move, but it cannot reign as all authority has been stripped as the body runs astray, no place to call home, no head to find rest for. Simply perpetual animated and spiritless death.

Now we must hone in on the counterfeit and not attack the witness ourselves. The real enemy, the real culprit in the home, is the doctrine of monogyny-only as command or will of Elohim and it's abominable counterpart of anything goes in any relationship between anyone, as long as consensual. These two ugly pictures of relationship claim to protect love, to uplift women, to preserve holiness. But under the surface, it is a sword aimed at the headship of man and His ability to absorb and live in the blessings of Genesis 1. It denies the patterns God built into His people and reduces them to the sin of the flesh. In doing so, they upend the prophetic arc of scripture, that in time will find it's way back in resurrection and power.

Abraham was polygynous. God blessed him.
Jacob was polygynous. God named a nation after him.
Moses was polygynous. God spoke to him face to face.
David and Solomon were polygynous. Their sins were never the plurality, but idolatry, adultery in a specific case, and disobedience.

To say polygyny is sin is to call what God blessed "evil" and what He never condemned "corrupt." And in doing so, modern theology beheads the witness of scripture. It removes the headship of God-ordained multiplicity, replacing it with sentiment and cultural ease.

This is the essence of the beast system: remove the man, and the house collapses. Remove the father, and the children wander. Remove the husband, and the bride is ravished. Strike down the shepherd, and the sheep will be scattered and picked off by the hungry dust eating beasts of the field.

What, then, are these beheadings but false sacrifices on false altars? When the world removes headship in the name of peace, it is no different than Jeroboam's golden calves - offering worship in a structure YHWH did not design.

"This is my sword, " said the awoken one. Not to destroy, but to divide. Not to kill, but to cut true. Not to harm good, but to destroy evil and protect Love.

The true sword divides joint and marrow. It pierces the soul and separates soul from spirit. It reveals who rules whom, and who bears fruit. When headship is restored, the sword does not destroy. It anoints and goes forth from the mouth of Men of Yeshua in authority and restoration through removal of the dead flesh on the living body.

These beheaded souls in Revelation 20 are not just martyrs - they are metaphors. They are the outcome of generations who forfeited God's order to appease man's preference. Their heads were taken before their lives were ended. And now they sit on thrones because they held to the Word and the Witness, even when the world demanded compromise.

They were men who did not let go of their role. And they were women who remained under covering, even unto death. They will be the crowned. They will be the rulers beside Yeshua in the Kingdom. They are the ones the world tried to silence by severing the prophetically declared headship of Yeshua from body of His bride by attacking the two witnesses, and the repercussions will be felt in the culture, in the homes.

But in the Kingdom to come, they are restored. And every enemy of headship is defeated in Yeshua, and so the two witnesses stand eternally bright at His side. Enthroned in His Word forever.

The Breath, the Rising, and the Restoration of Headship

Revelation 11:11

"And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

There is a rhythm to resurrection. First comes death and then silence. Then breath. And finally, rising and resurrection into power.

The witnesses, struck down, lie in the streets. Their bodies unburied, their testimony mocked. But the Word is not mocked. And after three and a half

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days - a half-week, an original pattern - the Spirit of Life from God enters them.

This is not resuscitation. This is restoration and prophetic patriarchy in full display.

The Head returns to the body. The oil finds the lamp again. And the two witnesses stand. This is the Spirit that hovered over the waters. This is the breath that raised Adam from dust. This is the Wind that clothed Ezekiel's bones. This is the Helper, returning to those who never surrendered order.

Echad: Unity Within Plurality

Let us now bring forward another hidden treasure: **אֶחָד** (Echad), the Hebrew word for one in the phrase “and they shall become one flesh” from Genesis 2. But it is not a singular one. It is a compound unity. The evening and the morning were the first day. Husband and wife became one flesh. The tabernacle had many parts, but was one sanctuary.

So it is with the witnesses:

Monogyny is one. Polygyny is also one.

Each is echad in itself. Each has internal covenant unity. Monogyny is one man, one woman, unified in intimacy. Polygyny is one man with multiple women, unified under one headship. Both of these fully represent Yeshua and the Bride, on full display all throughout scripture.

This is where the real fractures come from. Not from polygyny or monogyny themselves - but from men and women weaponizing preference as doctrine. A man has no divine right to polygyny if he lacks the character and order to walk it out. A woman has no divine right to demand monogyny if it's rooted in fear or control. Neither is owed. Both are options. The true standard is are you submitted to divine order, fruitfulness, love, and biblical headship? Are you restoring the body or destroying it by forcing division and pain?

They are unities, not divisions. And together, they form the witness of witnesses.

The world sees plurality and cries "chaos." The congregation sees polygyny and cries "lust." But heaven sees fruitful order and says, "It is good."

Ascension and Vindication

Revelation 11:12

"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

The ones the world struck down are now elevated. The witnesses rise not just in resurrection, but in vindication.

The cloud receives them. This is temple language. Glory language. Exodus language. A pillar of cloud by day, the covering presence of YHWH. This is not escape. It is enthronement, resurrection, and another prophetic picture of God saving his chosen.

They rise because they refused to fall out of order. They are received because they retained headship. In heaven's economy, what the world rejects is crowned.

They Became One Flesh, and Stood Again

Let us bring it full circle. "They became one flesh" was not only about marriage. It was about order. It was about covenantal unity. It was about restoration and resurrection and salvation in Yeshua Message, whom what prophetically prepositioned from the start in the Word of Elohim to rise and become the Head of the body that is His bride.

Now, as the two witnesses rise, we see again the two patterns of marriage to represent Yeshua and the bride. The two witnesses stand before the whole earth. The two witnesses testify to Yeshua and the gospel - they invite us into salvation by representing Yeshua and the bride in the flesh. As lampstands, the two witnesses share One Spirit, so even they are united.

And their witness is not done by words alone. It is done by structural representation. For in the end, the beast is defeated not merely by preaching,

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but by faithful households who hold the pattern, walk in the Word, and do not submit their headship and call to lead to cultural compromise.

They are lampstands filled with oil. They are trees rooted in ancient soil. They are fathers and wives and children, all aligned.

They are the household of God. And they will never be beheaded again. The strong man has entered the home as Salvation, and the enemy will be thrown out in finality and marvelous display.

Brothers and Sisters

“He is not ashamed to call them brothers.” (Hebrews 2:11)

Brotherhood is one of the most repeated, and most fragile, relational patterns in scripture. From Cain and Abel, where jealousy led to the first murder, to Joseph and his brothers - envy giving way to redemption - scripture unfolds a long arc of fraternal conflict and reconciliation. Each story is a parable of how humanity wars within itself and how Elohim longs to restore unity.

Even Yeshua's disciples became the first true spiritual brotherhood - twelve men of different walks, bound not by blood but by the Spirit. They failed, they fled, and yet they became the foundation stones of the ecclesia. And in that new brotherhood, sisters were welcomed too - Mary Magdalene, Joanna, Priscilla and countless other named and unnamed women all walking with the family of Elohim. Brotherhood and sisterhood are not just about sameness; they are about bearing with one another, reflecting the truth that we are members one of another (Romans 12:5).

Mothers and Daughters

“Older women... are to teach what is good, and so train the young women to love their husbands and children.” (Titus 2:3-4)

The mother-daughter bond is where a nurturing nature of Elohim is revealed. In the home, the tent, the temple courts, the whispered prayers and the shared wisdom pass down identity. Mothers and daughters are not just roles - they are generational echoes of Elohim's promise to bless the fruit of

the womb. Daughters carry the legacy, expand the tent, and reflect the unfolding story of promise. When a mother walks in the Spirit, her daughter inherits more than lessons - she inherits light.

Masters and Servants

“Well done, good and faithful servant. You have been faithful over a little; I will set you over much.” (Matthew 25:21)

In a world where power is often corrupted, the relationship between master and servant - when governed by righteousness - becomes a profound image of Elohim and His people. YHWH calls Himself both King and Master, and yet He washes feet. Messiah is Lord of all, and yet took on the form of a servant.

When authority is wielded with humility and obedience offered with love, heaven is mirrored on earth. The servant reveals the reward of loyalty. The master reveals the joy of stewardship. This relationship, when submitted to the Spirit, speaks of heavenly governance and faithful service in the Kingdom.

Friends and Companions

“I no longer call you servants... but friends.” (John 15:15)

Friendship is the quiet covenant. It lacks the structure of family, yet often carries equal or greater intimacy. David and Jonathan exemplify this bond as souls knit together, friendship formed in private, love declared even in the face of death. Ruth and Naomi show the power of friendship across generations and family lines.

Yeshua, the King of Heaven, calls us friends - not because we are equal, but because He chooses intimacy over distance. In friendship, we see Elohim's desire for mutual delight, shared burdens, and chosen loyalty. This relationship reflects the heart of the gospel: not only adoption into a family, but invitation into companionship.

The Body of Messiah – Many Members, One Head

“You are the body of Messiah, and each one of you is a part of it.” (1 Corinthians 12:27)

The final picture is unity in diversity - many members, one Body; many functions, one Spirit; many homes, one Household. From the twelve tribes of Israel to the twelve foundations of the New Jerusalem, scripture is full of Elohim’s intention to build unity not through uniformity, but through structure and order. Each role matters. Each member belongs. None is diminished. None is exalted above the Head who is Messiah Himself.

Through these many relationships, the Word becomes flesh in every generation. Fathers speak it, Husbands model it, and friends carry it. Servants walk it. Mothers nurture it. Daughters echo it. And the Body moves in rhythm with the One who is Love. Every relationship, rightly ordered, reveals Him.

Love In Relationships

Love is not just a feeling - it is the order of creation itself, the Spirit of Elohim moving over the waters, the Tree of Life offering nourishment, the foundation upon which all righteousness stands. But love can also be distorted, twisted into self-serving deception, becoming the very thing that leads us away from Elohim instead of toward Him. As we reflect on Genesis 1, 2, and 3, and how Love was first revealed in creation, let us discern what Love is and what Love is not according to The Word of Elohim.

What Love Is: Waiting on the Spirit

What Love Isn’t: Rushing after the flesh without the Spirit

“the Spirit of Elohim was hovering over the face of the waters.”
(Genesis 1:2)

Man was to wait for the true Helper - but instead, he took from the woman without the Spirit. Love waits on Elohim; it does not grasp prematurely.

What Love Is: Destroying Idols

What Love Isn’t: Sacrificing biblical principles to idols

Man was given every tree for food but was commanded to avoid the tree of knowledge (Genesis 2:16–17).

Love removes false idols, it does not concede to them.

What Love Is: Healing the Eye

What Love Isn't: Plucking it out in blindness

“Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light.” (Luke 11:34)

Love restores vision, but it does not destroy sight in the name of false righteousness.

What Love Is: Plucking out the eye that would cast the whole body into hell

What Love Isn't: Plucking out the righteous eye and casting it into the pit

“If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.” (Matthew 5:29) Love removes corruption, and it does not condemn the righteous.

What Love Is: Sharing the Fruit of the Spirit with a Brother

What Love Isn't: Splitting with Brothers over Knowledge

“By this all people will know that you are my disciples, if you have love for one another.” (John 13:35)

Cain chose knowledge of his own ways over love, slaying Abel instead of offering the fruit of righteousness. Love shares wisdom, it does not use it as a weapon against family.

What Love Is: Tending the garden with Patience

What Love Isn't: Forcing Growth Before Its Time

Man was placed in the garden to work it and keep it (Genesis 2:15), but he rushed instead of waiting on the Spirit. Love cultivates, it does not force the harvest before its season.

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What Love Is: Multiplication and Fruitfulness
What Love Isn't: Sterility and Hoarding

“Be fruitful and multiply.” (Genesis 1:28)
Love expands and blesses, but it does not withhold or diminish.

What Love Is: Restoring the Spirit and Word to the True Helper Role
What Love Isn't: Letting the Woman Become the voice of the Serpent

Adam was given the Spirit as his first Helper (Genesis 2:18), but he listened to the voice of Woman instead of Elohim (Genesis 3:17).
Love places everything in order, it does not allow the distortion of roles.

What Love Is: Walking in the Cool of the Day With Elohim
What Love Isn't: Hiding in Shame and Covering Yourself With Leaves

“They heard the sound of YHWH Elohim walking in the garden in the cool of the day, and the man and his wife hid themselves.”
(Genesis 3:8)
Love is transparent, walking with Elohim, it does not hide in shame and false coverings.

What Love Is: Receiving Correction from the Father
What Love Isn't: Blaming Others for Your Own fall

“The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” (Genesis 3:12)
Love takes responsibility, it does not shift blame.

What Love Is: Keeping the garden in Order
What Love Isn't: Allowing the Serpent to Speak

Adam was told to tend and guard the garden (Genesis 2:15), but he allowed the serpent to speak unchecked.
Love guards what is sacred, it does not allow disorder to spread.

What Love Is: Bringing Forth Good Fruit in Season
What Love Isn't: Trying to Eat Fruit That Is Not Yet Ripe

The Tree of Life was in the garden, but man and woman reached for a different tree too soon (Genesis 3:6).

Love waits for the revelation from the Spirit and The Word.

Chapter 13: The Book that Breaks the Binary

It wasn't the book,
it wasn't the words,
it wasn't a person,
not something I heard.

It wasn't a pretense
or an aesthetic desire.
It wasn't to be great,
to be accepted, or aspire.

It wasn't for wealth,
it wasn't for pride,
it wasn't because
I had it inside.

It wasn't a place
to run from disgrace.
It wasn't to build
some holy facade,
or to live in the safety
of the assemblies of God.

It was because I was broken,
the fall of my life,
forever unspoken
how He came inside.

It was because in His grace
He has made Himself known,
that this servant now bows
at His glorious throne.

Broken Logic

Yeshua did not describe hell in philosophical terms or judicial abstractions. He described it with sound. With embodiment. With raw

contradiction. *"There will be weeping and gnashing of teeth."* This is poetic flourish and it is prophecy about what happens when the soul becomes sealed in duality.

The hellish weeping is the collapse of identity into victimhood. It is sorrow detached from repentance, grief without trust. It is the cry of the one who cannot accept mercy because he has measured himself unworthy of it. His tears are many, but they are sterile. They do not water resurrection. They rot the seed in regret.

Gnashing of teeth is the clenched defiance of the bitter. It is the hardened soul who will not bow. It is the rebel who sees the gates of the Kingdom swing open for others and responds not with longing, but with envy and attempts at shutting the door of the Kingdom in people faces. The jaw tightens as the eyes burn with real envy, the kind that accuses because it expects others to be as decrepit as itself. Not with hunger for righteousness, but with fury at grace. It is the scream of the one who believes he should be god or that none should be. Unwilling to submit to the Head of Yeshua.

These two though opposite in tone are joined at the root. Both are fruit of the Tree of Knowledge. Both are binary loops sealed from within. One collapses. One clenches. But neither can lift its eyes. Neither can breathe the Breath. Neither can yield to the Third outcome which is the headship of Yeshua.

For those who reject the divine resolution, the place where judgment and mercy meet, and where faith pierces through logic only this cycle remains. From weeping to gnashing. One swings from self-loathing to self-righteousness. The other swings from accusation to despair. This is hell and it is not just a place, but a spiritual geometry in which no axis of faith exists. A flat world. A closed loop. A cry that echoes but never ascends.

But even this serves a purpose. The outer darkness reveals the nature of the inner war. And it sets the stage for what must come next.

Being Broken and Born Again

And so, we return to the beginning and not to escape the tension, but to trace its source. In the beginning, Elohim divided, and it was good. Yet not all

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division is violence. Not all separation is judgment. For His dividing was not the blade of wrath, but the chisel of design. He did not part light from darkness with disdain, but with delight with each boundary a border for beauty, each contrast a canvas for covenant. He separated sea from sky, evening from morning, and called it good not because it ended unity, but because it formed a womb for fruitfulness in unity of creation, a poetic march towards the crescendo.

But when He planted the garden eastward in Eden, He placed not one choice in its center, but two. And from that sacred center, a paradox was born. A choice not merely of obedience, but of ontology. One choice offered the power to know, the other, the power to continue in life with YHWH. One choice invited man to divide, to measure, to name. The other invited him to abide, to receive, to dwell. One granted the illusion of mastery. The other offered the mystery of life.

The Tree of the Knowledge of Good and Evil stood as the axis of contrast—an epistemological lever requiring tension to define itself. Good is not good unless evil shadows it. Righteousness cannot be known unless sin is present. The garden isn't a garden unless it has a boundary to transgress. It is logic born of division, binary in nature: yes and no, right and wrong, clean and unclean. And yet, even in its stark delineation, the tree was not evil in itself. It was placed by the same Elohim who spoke light into being. It was lawful, but not lifegiving. It was true, but not sustaining. It revealed, but could not redeem.

The Tree of Life, by contrast, did not argue. It abided. It offered no comparisons, no syllogisms, no unfolding logic charts. The tree of life was presence, it was YHWH. It pulsed outward in glory with the rhythm of the Breath that hovered over the deep. Its fruit was not earned, but given. It did not need to be justified, because it was of Him who *is* both the just and justifier. This was the difference from the first: one tree granted man the power to define in self-perceived terms; the other invited him to dwell and learn in transcendent terms. In the first, he measured. In the second, he multiplied. In one, he judged between. In the other, he became one in His headship.

But the moment the man reached for the fruit that divides, he ruptured something that words cannot sew. For to know good and evil apart from the Giver is to unseat faith with judgment, and covenant with criticism. And so the spiral began into a fall into sin. A collapse of logic into paradox. For now, man would live by what he could measure, but he would long for what could not be weighed. He would be caught between two lights: one from the sun above him, and one from the Spirit within him. The first would guide his days; the second would beckon him home as it called him back into orbit.

The story of Abraham is the first great fracture in that logical path. For Abraham was given a promise that through Isaac a nation would arise, stars would gain names, dust would find destiny. And then, with the voice that cannot lie, Elohim said: "Take now your son, your only son, whom you love... and offer him as a burnt offering." Here, the covenant meets the cleaver. If the man obeys, the promise is extinguished. If he disobeys, the command is void. No binary can resolve this. No chart can make sense of it. This is the divine absurdity, the paradox at the altar, the test of faith as it has been called. But Abraham rises early. He does not argue or delay. He believes that the Giver is not bound by the logic of the gift and that even if Isaac is consumed, the promise will rise. And the Word affirms it: *"He considered that God was able even to raise him from the dead."* Herein lies the seed of resurrection: not as a reaction, but as a premonition embedded in faith. The covenant does not collapse. It ascends in trust in the nature of Elohim.

This is the pattern of faith. It is the breath that enters where the binary chokes. It is the voice that speaks when the diagram breaks. And it appears again in the life of Job, who is declared righteous twice, once by the narrator, and once by the mouth of YHWH Himself. And yet Job suffers more than any man should. His wealth is stripped and his children silenced as his body is shattered. His friends, wise by the tree of contrasting knowledge, accuse him. *"Surely you have sinned,"* they say. *"The righteous are blessed. You are cursed. Therefore, you are unrighteous."* But the logic fails. Job has done no evil and still, he is undone. The syllogism crumbles.

And what does God give him? Not an answer. A mighty whirlwind. Not a reason. A voice of affirmation. And Job, the man who refused to lie to defend God's justice, now says: *"I had heard of You by the hearing of the ear, but now my eye sees You."* He does not receive explanation. He receives presence.

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He is not vindicated by proof, but by the encounter. And in that, the paradox resolves and not by reversal, but by revelation. The same God who allowed the fracture now fills it with Himself.

This is the axis upon which all true knowing must pivot. The mind of man cries for clean lines and closed loops. It demands a world that can be solved. But the Spirit invites a world that can be walked with. the Spirit that hovered at creation now hovers in the cleft between command and contradiction, between promise and pain. And when the binary fails, the Spirit remains.

So the question arises of which tree governs our thinking? Which tree informs our systems, our theology, our relationships? Do we live by what we can explain, or by the One whom we can trust in Spirit and Word? For every attempt to return to Eden without the Tree of Life becomes another layer of logic and just another fig leaf. But the flaming sword does not guard against man. It guards against re-entry by the path of the mind and flesh alone. Only the Spiritual may pass through. The option isn't in the binary framework choice, its in faith in the Word and Spirit.

Then there comes a point in every sacred story where the law reaches its limit. It fulfills the very purpose for which it was given: to expose the boundary of the flesh, the boundary of reason, the edge where dust meets breath. At that edge, the Spirit waits to lift the heart beyond its measurement. This is the moment when the system breaks, and the Spirit speaks.

It is not an error when logic collapses and thus an invitation. The Word, when it first descended, separated light from darkness. But that same Word returns, clothed in glory, not to separate but to gather, cloth, and feed others Himself. The same fire that divided tongues at babel now knits them into a new language of Spirit at pentecost. The same Voice that once declared boundaries now cries "*Come unto Me, all who labor...*" It is not a reversal, but a transfiguration. What was once external becomes internal. What was written on stone is now breathed into flesh. the Spirit does not erase the line but it writes it deeper, into the marrow. The new covenant is coming to pass, a fruitful seed, is becoming a tree in imminent bloom.

Consider Moses, whose longing was not merely to lead but to behold. He had seen fire in the bush, thunder on Sinai, manna in the wilderness. But he

wanted something more than wonders. He wanted to *see the Face*. Yet when he asks, YHWH responds with a contradiction. “You cannot see My face and live,” and then immediately, “I will make all My goodness pass before you.” This is the divine tension as to see God is death, yet to live without seeing Him is no life at all. Moses is placed in the cleft of the rock - a symbolic wound in the mountain - and covered by the very hand of the One he longs to behold. He sees not the face, but the passing glory. Not the fullness, but the afterglow. And in that partial glimpse, something eternal is planted in him. The veil that once shielded becomes the veil he later wears, his face glowing with a reflection he could not explain. Logic would have required death or denial. But the Spirit hides him and reveals Him all at once. That is faith and is not contradiction ignored, but contradiction held and holy.

This cleft logic reappears in Solomon who was the wisest of men, the inheritor of David’s covenant, the builder of the Temple. His words drip with insight. His proverbs shape generations. Yet at the end of his days, as he gathers his words in the book of Ecclesiastes, his wisdom folds in upon itself. “All is vanity,” he says. “The more knowledge, the more sorrow.” Here, the Tree of Knowledge bears its bitter fruit. All its paths end in death. All striving in its fruit leads to decays. There is no gain under the sun. And what is his conclusion? Not more analysis. Not more theory. But a return to awe: “Fear God and keep His commandments.” - not the least of which is that fruitful multiplication and replenishment and leads to dominion. Not because it solves the riddle, but because it plants you in something deeper than reason. Reverence becomes the only stable ground in a world too heavy with questions. Faith does not silence the mind but it anchors it, and we all must have an object of faith. So have Faith in Yeshua, who is demonstrably pre imminent in all things.

In each of these, the pattern emerges again:

- The law points forward, but cannot carry across.
- Logic opens the path, but not the gate.
- Knowledge builds the altar, but only fire from heaven consumes the sacrifice.

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This pattern reaches its clearest echo in the agony of Gethsemane, where the Word made flesh begins to sweat blood. Here is Yeshua as the Living Word, the embodiment and atonement of the broken loop of sin. He who is Life itself prepares to die a sinners death. He who is sinless prepares to become sin. He who is Son cries out to the Father, “If it be possible, let this cup pass from Me.” Here, binary breaks: if the cup passes, man is not redeemed. If He drinks, the spotless becomes the cursed. Either path defies what came before. But He adds: “Nevertheless, not My will but Yours be done.” The paradox is not resolved—it is submitted. The prayer is not answered with escape, but with resurrection.

And again, the Voice speaks—not with explanation, but presence. “This is My Son.” And on the third day, the grave folds like a linen cloth. The logic is not discarded as it is fulfilled by going through death, not around it. On the seventh day the loop will be completed in the Kingdom fully come.

So many seek to build their houses upon proof. They craft doctrines like equations, lay foundations of syllogism and systematics. But when the storm comes as it always does those houses fall. Why? Because they were founded on the sand of understanding, not the rock of faith. And the Rock is not a concept. The Rock is a person and that person is Yeshua.

For the Spirit will not conform to the mind of man. He dances where He pleases. He blows where He wills. And yet, He speaks only what He hears from the Father. In this is the paradox of divine logic: absolute obedience in absolute freedom. the Spirit is the breath of ordered covenant. But His order is not ours. He teaches in dreams, speaks through donkeys, writes on walls, hides glory in jars of clay, and shatters the proud with the cry of a newborn in a feeding trough.

This is why every man who encounters God deeply must first be broken. For the mind cannot contain Him. He appears in burning bushes that are not consumed, speaks from mountains wrapped in smoke, and wrestles in the night until the hip is undone. He comes not to affirm our understanding, but to consume it with glory. And in that fire, we are not destroyed we are remade.

What emerges from these moments is not a better theory, but a deeper walk. Moses does not return from the cleft with new theology as he returns glowing. Job does not explain God but he repents in dust and ashes. Solomon does not resolve the vanity but he does bow in reverence. And Yeshua, crowned with thorns, mocked by kings, forsaken by friends, rises with a glorified body and still bears the scars.

This is the way of the Spirit. The breath that enters when the words run out. The oil that flows when the vessel is empty. The fire that falls not on understanding, but on obedience. And it is here, in the collapse of logic, that the covenant shines most clear not as a system to be parsed, but as a life to be lived.

The Axis of Rotation to Reconstitution in Resurrection

Yeshua is not an answer. He is the axis itself. The fulfillment of the Law, the breath of the Spirit, the embodiment of salvation unto those whom believe in faith. He does not explain away the paradox. He inhabits it. He becomes the contradiction in order to collapse it into life. The humble Lamb is slain and stands as a righteous and proud Lion. The Shepherd is struck, but gathers the sheep and returns as a King to striker. The Judge is condemned by man and justifies by faith in the punishment of His false condemnation. What no system could resolve, He becomes. He is the single solution to our systematic error. He is the glorious head to our broken body. Even now, those that hate him see Him and His Word as the error, devoid of Spirit they mock the offering of Salvation in Yeshua at the point between a broken Earth and a coming Kingdom of Heaven.

At the Cross, the horizontal beam where the logic of man, the judgments of earth, the reach of Adam's mind all intersects with the vertical. Heaven's will, eternal decree, the downward voice that spoke before time began is revealed. The place of intersection is not tidy. It is blood-soaked. It is where sin and innocence meet, where wrath and mercy kiss, where dust is raised and breath is given again. For the Cross is both: judgment and grace, justice and intimacy, the splitting and the healing. And it is planted not in a garden, but on a hill outside the city gate to rejected by men, accepted by Heaven, to point the way back to the garden, to invite those that would to partake of the tree of Life.

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He who knew no sin was made to be sin. The incorruptible became corruption. The eternal entered time. The Word that was in the beginning became a cry of forsakenness. And yet, in that very cry of “My Adonai, My Adonai, why have You forsaken Me?” He pulls every broken logic into Himself. He speaks not doubt, but scripture. Not confusion, but fulfillment. He recites David’s psalm from the center of its pain and rewrites its ending with His resurrection. What began as a question ends as a crown.

This is the Z-axis of reality as the unseen axis that makes the other two hold. Law stretches left and right. Spirit moves up and down. But Faith pierces through and transcends levels. It does not run alongside; it runs *through*. It does not counterbalance and instead it transforms. Yeshua is the One who holds both judgment and mercy in perfect unity and he does this not by compromise, but by consummation.

Here, then, is the revealed logic of scripture as not two-dimensional, but living. Not flattened into systems, but lifted into song resonance every direction. For the Word of God is not bound in itself, it binds reality in Spirit and Yeshua. It breathes. It weeps. It walks. It is sharpened and shaping, cutting soul from spirit, bone from marrow. It does not divide for division’s sake, but to heal with precision. And He, the Word, walks among the lampstands, holding the congregations in His hand, speaking to each in voice and in Spirit, cutting with truth and anointing with oil.

And we, sons of Adam, daughters of Eve, are invited not to understand Him alone but to follow Him as well. Not to solve Him but to be formed by Him. The tri-axial frame reveals the shape of the Cross and the breath of Pentecost. It is the living pattern for all covenant life.

The Law—the structure, the justice, the clarity.
the Spirit—the movement, the fruit, the indwelling.
Faith—the axis unseen, the piercing trust, the living connection.

The Law teaches the fear of God. the Spirit teaches the intimacy of God. But only faith teaches the willingness to die before seeing the end, to walk when there is no path, to plant when there is no rain. This is why Abraham is called the father of faith, though the Law came centuries later. He walked by faith before it was revealed, and in so doing, saw the day of Messiah and

rejoiced. He saw the seed, and he knew that all logic would one day collapse into the arms of the One who upholds it.

The prophets spoke in riddles because riddles are the language of resurrection. They saw the wheels within wheels, the throne above the firmament, the man among the coals of fire. They saw a Branch that would be both priest and king. A stone with seven eyes. A child born who would be called Everlasting Father. These are not contradictions to be resolved. They are mysteries to be received.

This is why, even now, every system built without Faith will fracture. Every theology that does not kneel before paradox will become brittle. Every heart that insists on understanding before trusting will remain outside the veil. The way back to the garden is not paved with certainty. It is guarded by a flaming sword. And that sword turns in every direction until it finds flesh that will not resist. And when it does, the way opens. Not to knowledge but to life and life abundant.

Yeshua is the pattern. the Spirit is the guide. The Father is the source. And the Word that hung on the Cross is the same Word that said, "Let there be light." The same Voice that spoke to Moses from the bush speaks still, not to explain, but to send. Not to solve, but to sanctify. Not to offer a system, but to call a people.

This, then, is the logic of heaven: to become poor and inherit all things. To die and be raised. To descend and be lifted up. To be last and be greatest. To love enemies. To bless those who curse. To believe in what cannot be seen, and by doing so, to become what cannot be shaken.

For in Messiah, all paradox collapses into Person. And every contradiction bows to covenant. And every tongue will confess because they finally understood and they finally saw Him in all things as he is.

And in seeing, they lived.

Chapter 14: The Congregate United

The Scroll of Return

In the beginning was the Voice.
And the Voice gave shape to the soil,
and the soil became Man,
and the Man was given dominion.

And from the Man, the Woman was drawn
not created from the dust,
but from the breath-bound rib of governance.
Not formed to be equal,
but to be fruitful.

And the two became **one flesh**,
but not one head.

He named her.
He planted in her.
And every name, every seed, every touch
was a scroll or remembrance.

But sin entered.
The head was silent, the woman wandered,
and the scrolls of flesh were burned by lust,
scattered to the corners of the earth.

Then came the Law
demanding dowry for every daughter touched,
holding men accountable for the fruit they left uncovered.
He who entered must cover.
He who defiled must pay.
He who fled must return,
or be judged by the scrolls he abandoned.

Then came the Fire.
The day of judgment.

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The day when the names that were planted
rose like smoke before the throne.

And the Spirit hovered again but
this time not over water,
but over souls without headship.

He whispered to the women:
“The name you once knew... return to it.”
“The man who once touched you... seek him.”

And the women came as
seven for one,
brides with bread,
with raiment,
with repentance,
but Headless.

Saying only:
“Let us be called by thy name,
to take away our reproach.”

And the men who had entered the Kingdom by fire
stood as scroll-bearers.
Each one a gate.
Each one a judge.

the Spirit brought remembrance.
The woman stood at the threshold.
And the head who was now glorified,
He received her.

Not all were taken.
Not all returned.
But every name that entered
entered through **headship**
and entered through **faith**.

And thus the Kingdom came.
 Not by force, but by alignment.
 Not by ideology, but by order.
 Not by self-made scrolls,
 but by names remembered in covenant.

For the woman is the glory of man,
 and the man is the glory of Messiah,
 and Messiah is the glory of God.
 And all things must return through the name
 that first gave them life.

The Prophetic Seed In The Beginning

Before the stars burned, before the earth took form, a Voice pierced the formless void with a command that birthed reality itself: "And Elohim said, 'Let there be light, ' and there was light" (Genesis 1:3). This is no mere narrative flourish - it is the first recorded utterance of Elohim, the spark that ignited creation, the declaration that set all things in motion. This moment is not a footnote but a cornerstone, revealing the uncreated Light who is Yeshua, the Son, the Word made flesh. "In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim... In him was life, and life was the light of men. The light shines in the darkness, and the darkness has not overcome it" (John 1:1, 4-5). Here, in Genesis 1:3, before the sun, before man, before the garden, the Light of the world breaks forth - not photons, but the radiant presence of Messiah, proclaiming a Kingdom of order over chaos. The bridegroom is leaving his chambers.

This is where we begin - not with "*Bereshit*" as the first written word, but with "Let there be light" as the first spoken Word, the breath of Elohim that carries His Son into the theater of creation. Yet "*Bereshit*", the opening word of scripture, is no less vital - it is the seed, the structural root that holds The Word and the Spirit in prophetic embrace. The voice is the fulfillment.

Bereshit is a vessel, its six Hebrew letters -unveiling Yeshua's mission from the outset. Bet (ב) is the house, the tent, the dwelling of Elohim's family. It frames creation as His domain, where the Light will reside. Resh (ר), the head, the chief, points to Yeshua's preeminence - "I am the light of the world.

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Whoever follows me will not walk in darkness, but will have the light of life” (John 8:12). Aleph (א), the ox, the strength, is the silent might of Elohim, the power behind the Light that holds all things together (Colossians 1:17: “And he is before all things, and in him all things hold together”). Shin (ש), teeth and destruction, foreshadows the crushing of the Lamb, the Light dimmed momentarily on the cross to blaze anew. Yod (י), the hand, is the work of redemption, pierced for our sake. Tav (ת), the covenant, the cross, seals the promise in blood. Together, they whisper: “The House of the Chief is revealed through the Strength of the One who is Destroyed by the Work of the Covenant” - a prophecy of the Light who enters darkness to redeem it.

This Word lives, it breathes, it binds. “For the word of Elohim is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart” (Hebrews 4:12). It is infinitely more intelligent than any human work, a self-contained revelation needing no external crutch. “The words of the Lord are pure words, like silver refined in a furnace on the ground, purified seven times. You, O Lord, will keep them; you will guard us from this generation forever” (Psalm 12:6–7). It stands alone, sovereign, eternal, its every line a witness to the Light who spoke it, glorious.

“So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish what I desire and achieve the purpose for which I sent it” (Isaiah 55:11). This is the power of "Let there be light" - a command that does not fade, a voice whose resonance does not decay. “Heaven and earth will pass away, but my words will not pass away” (Matthew 24:35). Buried in translations, stretched across tongues, it rises anew, its Light undimmed. Yeshua is not an addition to this Word - He is its essence, its voice, its fire, its truth, and its prophetic fulfillment. From Genesis 1:3, He calls, not as a distant echo, but as the living presence within the text.

Why does this matter? Because the Word is not a relic to admire - it is a garden to cultivate, a light to walk by, a house to enter. This is no idle study - it is an encounter. The seed is sown, the Word and Spirit are given - will you let them lead you?

The Prophetic Triumph of the Third Day

It is on the third day that the pulse of redemption really begins to beat. “And Elohim said, ‘Let the waters under the heavens be gathered together into one place, and let the dry land appear.’ And it was so... Then Elohim said, ‘Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.’ And it was so” (Genesis 1:9, 11). Twice Elohim declares, “It was good” (Genesis 1:10, 12), a double blessing that marks this day as more than a step in creation - it is a prophetic sign, a shadow of resurrection, a preconfigured triumph woven into the fabric of the Word.

This is the day when the earth rises from the waters, when life takes root, when Adam’s dust is formed - and it is the day that foreshadows Yeshua, the last Adam, rising from the tomb to claim victory over death.

The formless deep of Genesis 1:2, submerged in chaos, yields to Elohim’s voice. On Day 3, the waters part, and dry land emerges - named “Earth” (Genesis 1:10) - a moment of separation and naming that mirrors the resurrection of life from death. This is no mere coincidence; it is divine design.

Adam’s formation aligns here, not as a finished act on Day 6, but as a seed planted in the dust on Day 3, awaiting its fullness. “Then the Lord Elohim formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature” (Genesis 2:7). This dust, drawn from the newly risen earth, is the raw material of humanity - a prophetic echo of the tomb where Yeshua, buried in dust, would rise again. “For as in Adam all die, so also in Messiah shall all be made alive” (1 Corinthians 15:22), and get even from that dust that fell from his feet as he ascended to Heaven, he is able to lift us back up from the dust to eternal life with Him.

This reframing transforms Genesis from a tale of fallen origins into a narrative of prophetic victory. If Adam is formed on Day 3 then the third day becomes the pivot of redemption’s story. The dry land’s emergence from water is the first resurrection imagery - life breaking forth where there was none. The seeds planted in Genesis 1:11 - yielding fruit “according to their

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kind” - are not just botanical; they are theological and prophetically meaningful. Yeshua Himself ties this pattern to His own death and rising: “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit” (John 12:24). Planted in the earth on the cross, buried in the dust, He rises on the third day, the double blessing of Genesis mirrored in the double triumph of life over death, first for Himself, then for all who are in Him. Truly, truly it is good.

This is no afterthought. Yeshua’s resurrection is not an arbitrary event pinned to the third day - it is the fulfillment of a pattern set from the beginning. “Thus it is written, that Messiah should suffer and on the third day rise from the dead” (Luke 24:46). The Hebrew word for “third,” שְׁלִישִׁי (*shlishi*), carries within it the root of Yeshua’s name - שׁ-שׁ (Yod-Shin) - a whisper of salvati on embedded in the text. This is the Root of David, the Beloved, rising from the ground like the vegetation of Genesis, bearing fruit for every generation.

The third day is not a random marker - it is the heartbeat of scripture, pulsing with the promise that death will not hold, that chaos will not prevail, that the Light of Genesis 1:3 will shine anew.

What does this mean for Adam? Genesis 1 and 2 are not disjointed - they interlock, hands clasped in prophetic harmony. Genesis 1:26–27 decrees mankind’s creation - “male and female he created them” - but Genesis 2 zooms in, showing Adam formed first on Day 3, the earth’s dust shaped by YHWH Elohim’s hands, while the Woman emerges later, completing the picture by Day 6 and setting the stage for the millennial reign foreshadowed in the 7th day imminent.

This is no contradiction; it is revelation unfolding. Adam, the earthly man, is a man made from the third day’s soil, who is incomplete without his counterpart, and therefore vulnerable to the fall. He knows he was made from dust, and to dust shall he return. Yeshua, the last Adam, steps into this dust, takes on its frailty, and rises to perfect it. “Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven” (1 Corinthians 15:49). Where Adam walked out of Eden into fields of

transient grass and toil, Yeshua rises to walk in new life, a Light to men,
Bread to His children, and resurrected King in the script, the Word incarnate.

This prophetic lens reframes the fall itself. Genesis 3:15 - “he shall bruise your head, and you shall bruise his heel” - is not the first hint of Messiah; it is the culmination of a victory already seeded on Day 3 and earlier. The earth that received Adam’s dust was always meant to yield the Seed of the woman, the One who would crush the serpent. The double blessing - land named, life sprouting - foreshadows the double good of resurrection: Yeshua’s triumph, then ours in Him. Death was foreseen; victory was assured. The third day declares it: the tomb will not hold, the dust will not bind, the Light will not fade.

This is the triumph of the third day - a preconfigured victory that reorients Genesis toward hope in the future rather than curse in the past. Adam’s formation is not the end; it is the beginning of a story completed in Yeshua. The dry land rises, the seeds sprout, and the last Adam stands, declaring, “All authority in heaven and on earth has been given to me” (Matthew 28:18). This is not defeat’s tale - it is Messiah’s dawn, a promise planted in the text, waiting to be tilled. As I have urged, we must not leave this ground unworked. The third day is sacred soil - will you see its fruit? Will you hear its voice? The Light of Genesis shines here, risen and reigning, calling us to rise with Him. Follow me as I follow Him. Till the soil of His garden of delights.

The Prophetic Patriarch - One Father

Yeshua: The Relator

He is the Voice that walked in the garden,
The Son who speaks as the Father,
The Brother who stands beside,
The Priest who intercedes,
The Husband who covers,
The King who reigns,
The Lamb who dies,
The Seed buried.

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The Relator.
All in All.

Not one of many, but the One who becomes many in order to restore ALL things.

He is the Head, yet bears the wounds of the Body.
He is the Door, yet knocks from the outside.
He is the Firstborn, yet stoops to lift the youngest.
He is the Builder of the House, and the Stone the builders rejected.
He is the Shepherd, the Gate, and the Lamb on the altar—all at once.

Wherever relationship was fractured, He stepped in. Not as a distant god with decrees, but as the Pattern who enters our frame to teach us how to love again. The Father is unseen but Yeshua makes Him seen.

The covenant is sealed, but He makes it walk.
Yeshua is the fulcrum of all relationship.
He is man to God, and God to man.

He is Adam redeemed, the true Israel, the bridge and the breath, the root and the branch, the beginning and the end.

He is the Relator because He is One.
And in becoming like us, He makes us like Him.

The Voice of Day 1 pierced the void in light and sound, splitting the waters in brilliant sonoluminescence. The second day structured the other lights around that glorious beginning. The third day pulsed with resurrection's promise, and now the house of Elohim stands revealed - not a solitary tower, but a vibrant congregation under Yeshua's singular headship. The seed that was from the beginning; "*Bereshit*"'s seed to the third day's double blessing of prophetic display. scripture builds toward this: a kingdom of structured plurality, where Messiah reigns over many sons, brides, and members, children, and sheep - each distinct yet united. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Messiah" (1 Corinthians 12:12). This is no fenced-in monogyny-only cage, no sterile uniformity - it's the divine order of love,

expanding the garden, filling the tent, gathering the flock under a Shepherd who seeks every lost sheep (Luke 15:4).

We see Messiah as both Brother within and Father over - a dual lens that shatters artificial tensions. From within, He's our kin: "For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers" (Hebrews 2:11). From without, He's the Head, the Everlasting Father (Isaiah 9:6), declaring, "I and the Father are one" (John 10:30). This patriarchal heartbeat pulses through scripture: one Head, many heirs; one Husband, many brides; one Light, many lamps. Revelation 1:12–13 paints Him striding among seven lampstands - each a congregation, each cherished, each distinct. He doesn't prune to one; He tends all, correcting and loving in measure.

This plurality isn't chaos - it's architecture, mirroring Elohim's nature as a Patriarchal congregation. Love doesn't contract; it multiplies. A father's care deepens with each son, a mother's heart grows with each daughter, and a righteous husband's covenant can cover many - not in lust, but in sacrifice and order. "I have other sheep that are not of this fold. I must bring them also... one flock, one shepherd" (John 10:16). Monogyny-only doctrine bolts the gate, shouting, "No room!" - but Yeshua flings it wide open to pursue the one. The Parable of the Ten Virgins (Matthew 25:1–13) isn't exclusion; it's readiness - the Bridegroom welcomes all whose lamps burn bright. They can't share oil because the oil is readiness in the Spirit, ready to submit and follow the Head. Righteous polygyny echoes this: a patriarch leading many households under one Head, reflecting the Father who fills His house with voices crying, "Abba, Pater!" (Romans 8:15).

Adoption is the invitation. "For you did not receive the Spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, 'Abba! Father!'" (Romans 8:15). The tender "Abba" of the tent, the legal "Pater" of the courtroom, united in Yeshua, the Firstborn among many brothers (Romans 8:29). We're not orphans fleeing naked like the young man in Mark 14:51–52; we're sons, clothed in the righteousness of the last Adam who rose on Day 3 and rests on the 7th. He doesn't just forgive - He restores us to Eden's cool of the day (Genesis 3:8), to the Father's table. "For your Maker is your husband, the Lord of hosts is his name" (Isaiah 54:5).

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This covenant love is personal yet plural, exclusive in uniqueness yet expansive in embrace.

Love is the binding force. “Anyone who does not love does not know Elohim, because Elohim is love” (1 John 4:8). It’s not sentiment - it’s the Spirit hovering over the waters (Genesis 1:2), the mandate to “be fruitful and multiply” (Genesis 1:28), the command to “love one another: just as I have loved you” (John 13:34). This love heals the fall’s fractures - mankind from Elohim, brother from brother, bride from Bridegroom. It’s the Light of Day 1 blazing through Day 3’s resurrection, now illuminating a house of many rooms. “That in the dispensation of the fullness of times he might gather together in one all things in Messiah” (Ephesians 1:10). Against this, monogyny-only gatekeepers stumble, crying “One bride!” - yet scripture sings of many: “Return, O faithless children... for I am your husband” (Jeremiah 3:14), a call to many, not one alone.

This plurality reflects Elohim’s design - patriarchal, fruitful, ordered. The Body is one, yet many members (1 Corinthians 12:27); the Vine is one, yet many branches (John 15:5); the Shepherd leads one flock, yet sifts sheep from goats (Matthew 25:32). Messiah removes what doesn’t bear fruit - lampstands unlit (Revelation 2:5), eyes causing sin (Matthew 5:29) - not to enforce singularity, but to refine the plurality under His headship. One Head, many governed, sifted when unfaithful, yet kept in love when true. Artificial singularity denies this, misreading unity as singularity and sameness, not oneness through structure which brings unity in plurality.

So the Voice of the Beginning calls home - out of division, out of the serpent’s shadow at the edge of the grass and garden, into the Light that never fades to eat the fruit that yields eternal. The third day’s triumph seeds a new Eden that has been prepared as a testament to the victory of Yeshua., The Tree of Life ripe (Revelation 22:2). “the Spirit and the Bride say, ‘Come’” (Revelation 22:17). Will you answer? Will you build under this headship model, love in this light, multiply in this order, and orbit around this glory? Will you embrace the patriarchal call to lead your family to Yeshua and His ways. The house stands open, the Father waits, Yeshua reigns - singular yet over all, the Rock unshaken, the Love unbroken. “When all things are subjected to him, then the Son himself will also be subjected to him who put

all things in subjection under him, that Elohim may be all in all” (1 Corinthians 15:28). This is our call - sons of Elohim, heirs of the promise, bound by love everlasting, a congregate restored, sons descending to death in adam are now ascending to Yeshua in resurrection.

He is imminent. Messiah is coming - and not merely to gather individuals, but to call sons home as a Father. This is not the end of a story, but the restoration of a house. The Voice that once walked in the garden still walks among the lampstands, still calls out to the hidden hearts, still asks the question, “Where are you?” To answer that call is not merely to believe - it is to return. To come home. To step back into the order that was spoken from the beginning: light from darkness, life from soil, sons from dust, families from the Word. This is *prophetic patriarchy* - the kingdom-shaped family tree rooted in Heaven and bearing fruit on earth. It is cultivation of Elohim love in space and time and a fulfillment of the prophetic promise to be fruitful, and It is the rule of love under One Head. It is not a system - it is a Father’s table.

What will we do with this love? Will we bury it in the dry ground, like the servant who feared his master and misunderstood his heart? Or will we sow it into the soil, trusting the rain, trusting the Day, trusting the Seed who rose on the third day to become the Firstborn of many brothers? For the call has never changed: go forth, be fruitful, multiply, replenish, subdue, and rule - not as orphans, but as heirs. Not as rebels, but as restorers. There is no fear in perfect love (1 John 4:18), no law against the fruits of the Spirit (Galatians 5:22–23), and no condemnation for those who are in Messiah Yeshua (Romans 8:1). These are not abstractions. They are the foundation of the house we are called to build.

The Word is binding because it binds. It joins what was fractured. It marries what was separated. It clothes what was naked. And it does not do so in vague sentiment but in divine structure - in a love that leads, protects, and multiplies. To follow Messiah is to lead like Him: to shepherd, to sacrifice, to shine. Love the women in your life like Messiah loves the ecclesia - not to flatten them into sameness, but to cover them in honor, to cherish their distinct glory, and to bring forth fruit that endures. This is not polygyny for the sake of novelty, but patriarchy for the sake of prophecy - structured love that multiplies life under One Father.

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So the house is open. The table is set. the Spirit and the Bride - and the brides - say, *Come*. Return to the garden. Restore the blessing. Rebuild the house. Yeshua is not merely coming *for* us; He is coming *through* us, building His kingdom not with bricks and towers, but with sons who know their Father. And so we wait - not in fear, but in faith. Not in hesitation, but in courage for the return of the One Father of all who is above all and in all things.

This book is a call to endure, to have faith to the end because we know we can trust Him, our Father.

Amen.

Psalm 27:13–14

“I believe that I shall look upon the goodness of YHWH in the land of the living....Wait for YHWH; be strong, and let your heart take courage; wait for YHWH”.

Appendix

The follow appendix has various study guides and deep dives into the concepts of this book.

Literal and Prophetic: The Design of Days

“The first man was from the earth, a man of dust; the second man is from heaven.”

—*1 Corinthians 15:47*

We are not asked to choose between literal truth and prophetic meaning. Genesis 1–2 **binds them together**. Each day unveils a **layered timeline**: one literal, one prophetic. One for Adam, one for Messiah.

Day 1: Light Before the Sun — The Revelation of Yeshua

- **Literal:**

“Let there be light” —*Genesis 1:3*

- Light is created **before** the sun, moon, or stars (Day 4), implying a **supernatural Light**.

- **Prophetic:**

- Yeshua is the **Light of the World** (John 8:12), revealed **before** time began.
- He is the **central glory** around which all creation orbits.

“In Him was life, and the life was the light of men... The light shines in the darkness.” —*John 1:4–5*

- This is the **manifest glory** of Messiah—the Light that separates, orders, and defines all things.

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- **Pictographic tie:** The word *Bereshit* (בְּרֵאשִׁית) encodes the Cross, the House, the Hand, and the Covenant—Yeshua written into the first breath of Torah.

Day 2: The Firmament — The Hidden Glory and the First Separation

- **Literal:**
 - A separation is made: the waters above are divided from the waters below.
 - This is the only day that lacks the phrase “**and it was good**” — a pause in wholeness.
- **Prophetic:**
 - Yeshua becomes **veiled**—seated above the heavens (waters above), yet hidden from earth (waters below).

“No one has ascended into heaven except he who descended from heaven, the Son of Man.” —*John 3:13*

- The firmament becomes a **barrier**—between holy and common, glory and dust.
- **Day 2 is the concealment of the Son**, awaiting revelation.

Day 3: Earth and Seed — Adam Formed, Messiah Buried

- **Literal:**
 - Earth emerges from the waters.
 - Vegetation appears—each **seed bearing fruit**. —*Genesis 1:11–13*
- **Prophetic:**
 - **Adam is formed** from the dust (Genesis 2:7) on this day.
 - Yeshua is **prophetically planted** as the Seed.

“Unless a grain of wheat falls into the earth and dies, it remains alone...”
—*John 12:24*

- The third day becomes the **pattern of resurrection**.

“He was raised on the third day according to the scriptures.” —*1 Corinthians 15:4*

- This is also the **day of descent**:

“He descended into the lower regions, the earth...” —*Ephesians 4:9*

Day 4: Lights in the Firmament — Yeshua Ascends and Rules from Heaven

- **Literal:**

- The sun, moon, and stars are placed in the heavens to **govern time and signs**.
- The fourth day marks the **ordering of prophetic time**.

- **Prophetic:**

- After descending (Day 3), **Yeshua ascends** (Day 4) to be enthroned in the heavens.

“He raised Him from the dead and seated Him at His right hand in the heavenly places.” —*Ephesians 1:20*

- He now **rules the firmament** that once veiled Him.
- The heavenly lights govern seasons and signs—**Moedim** (appointed times), which all point to Yeshua. —*Genesis 1:14*

“These are a shadow of the things to come, but the substance belongs to Messiah.” —*Colossians 2:17*

- Adam is unmentioned on this day—perhaps a **day of faith** and unseen glory.

Day 5: Life in the Waters and Skies — But No Suitable Helper

- **Literal:**

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- Creatures fill the waters and skies.

- **Prophetic:**

- Adam sees the **abundance of life**, yet **none corresponds to him**.

“But for Adam there was not found a helper fit for him.” —*Genesis 2:20*

- This anticipates **the bride**, still hidden in him—just as the **Church was hidden in Messiah**.

“This mystery is profound... I am saying it refers to Messiah and the Church.” —*Ephesians 5:32*

Day 6: The Image Made Visible — Male and Female Revealed

- **Literal:**

- Land animals are formed.
- Then, **mankind is made** in the image of Elohim—**male and female**.

“So God created man in his own image... male and female he created them.” —*Genesis 1:27*

- **Prophetic:**

- The woman is taken out of man’s side—just as the **Church comes from Messiah’s pierced side**,

“One of the soldiers pierced his side... and blood and water came out.” —*John 19:34*

- This completes the earthly image of Elohim: **unity in plurality**, headship and helper.

“And He brought her to the man” —*Genesis 2:22*

- Day 6 completes the visible image—but a fall is near.

The Fall: Descent into death on an unknown Day

- **Literal:**
 - Adam listens to the voice of the woman, who listened to the serpent.
 - Death enters creation.
- **Prophetic:**
 - The **first Adam falls**, the second Adam **chooses to die**.

“For as by a man came death, by a man has come also the resurrection of the dead.” —*1 Corinthians 15:21*

- The day of the fall is **unnamed**, shrouded in mystery—just as the **hour of death** is unknown.

The Third Day Again — Yeshua Resurrects and Completes the Pattern

- **Literal:**
 - ~3000 years later (3 “days” to YHWH —*2 Peter 3:8*), Yeshua rises.
- **Prophetic:**
 - He completes what Adam could not:

“It is finished.” —*John 19:30*

- He becomes the **Firstborn from the dead**, the **new root** of humanity.

“Messiah has been raised from the dead, the firstfruits...” —*1 Corinthians 15:20*

- We now **join His resurrection** by faith.

The Seventh Day — Restored Dominion and Return

- **Literal:**
 - God rests from all His work. —*Genesis 2:2*
- **Prophetic:**
 - The **Seventh Day is not the end**—it is the promise of **future resurrection** and kingdom rest.
 - Yeshua will return to **resurrect His people** and reign.

“For the Lord himself will descend from heaven... and the dead in Messiah will rise first.” —*1 Thessalonians 4:16*

- This is the completion of the **prophetic loop**:
 - Day 1: Light
 - Day 2: Firmament Set
 - Day 3: Seed buried
 - Day 4: Glory ascended and heaven set
 - Day 5: Beasts, Serpents, Animals rejected
 - Day 6: Bride revealed
 - Day 7: Rest and Dominion returned

Conclusion: No Contradiction, Only Completion

“Declaring the end from the beginning...” —*Isaiah 46:10*

- Genesis 1–2 is **not two separate stories**, but **one unified scroll**:
literal, symbolic, prophetic.
- Adam begins a journey he cannot finish.
- Yeshua fulfills every pattern:
 - The Seed
 - The Light
 - The Image
 - The King
 - The Rest

By reading Genesis this way, we no longer see a **fall from glory**, but a **descent into fulfillment**—a divine drama written before time began.

Day 2 & Day 4: The Firmament Formed, Then Filled with Glory

Day 2 — The Firmament: The Great Separation

- **Literal:**

- God divides the waters above from the waters below.
- The **rakia** (firmament, or expanse) is created to make space between.

“And God said, ‘Let there be an expanse in the midst of the waters...’” —*Genesis 1:6–8*

- This is the only day that God **does not call “good.”** A signal that something is **not yet whole**.

- **Prophetic:**

- The firmament represents a **veil**, separating heaven and earth.
- Yeshua is **concealed** above, preparing to descend.
- A prophetic pause—glory **withdrawn**, creation **divided**, waiting for resolution.

“Truly, you are a God who hides himself...” —*Isaiah 45:15*

- The separation establishes **prophetic tension**: how will heaven and earth be reunited?

Day 4 — Lights Set in the Firmament: Dominion Returned

- **Literal:**

- On Day 4, God places **lights in the firmament** of Day 2:

“God set them in the expanse of the heavens to give light

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on the earth...” —*Genesis 1:17*

- These lights **govern** day and night, **mark signs, seasons, days, and years.**

“Let them be for signs and for seasons (moedim)...” —*Genesis 1:14*

- **Prophetic:**

- Yeshua, having **descended** (Day 3), now **ascends into the heavens** (Day 4).

“No one has ascended into heaven except he who descended... the Son of Man.” —*John 3:13*

- He is **enthroned** *within* the firmament—in the very place that once veiled Him.
- The **heavenly lights** are now **signposts of Messiah**, marking **appointed times** (Feasts) that all point to Him.

“These are a shadow of the things to come, but the substance belongs to Messiah.” —*Colossians 2:17*

- The stars are **symbolic of the sons of God** and the **Bride**, set in place as signs.

“Those who turn many to righteousness [will shine] like the stars forever and ever.” —*Daniel 12:3*

- Yeshua becomes the **Sun of Righteousness**, shining within the veil:

“But for you who fear my name, the sun of righteousness shall rise with healing in its wings.” —*Malachi 4:2*

Day 2–4 Prophetic Loop Summary

- **Day 2:** The heavens are formed, but God withholds the “good.”
→ *Why?* Because His glory is not yet manifest **in** the heavens.
- **Day 4:** The heavens are filled with lights—**placed into** the firmament that was once **empty and veiled**.
→ Now, what was once separation becomes **the realm of dominion and glory**.

“He made the stars also... and set them *in* the firmament.”

—*Genesis 1:16–17*

“He raised Him from the dead and seated Him at His right hand *in the heavenly places*...”

—*Ephesians 1:20*

The Day 3 ↔ Day 6 Loop

Theme: From Seed (hidden) to Image (revealed)

Arc: Buried Messiah → Revealed Body → Unified Bride

Day 3: The Earth Emerges and Seed is Sown

- **Literal:**
 - Earth appears from the waters.
 - Plants and trees grow, **each bearing seed** according to its kind.

“The earth brought forth vegetation... plants yielding seed... and trees bearing fruit.” —*Genesis 1:12*

- This is the **first day of double goodness**: “And God saw that it was good... and God saw that it was good.” —*Genesis 1:10, 12*

- **Prophetic:**
 - **Adam is formed** on this day (cf. *Genesis 2:7*), as the **dust of the earth** rises from the waters.
 - **The Seed of Messiah is sown**—not visibly, but **prophetically**. This becomes the *template for resurrection*.

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“The seed is the Word of God.” —*Luke 8:11*

“Unless a grain of wheat falls to the earth and dies, it remains alone.” —*John 12:24*

- The **Third Day** becomes a prophetic signature for **resurrection** (cf. *1 Corinthians. 15:4*).

Day 6: The Image of Elohim Revealed

- **Literal:**

- Land creatures are made.
- Then, **man is formed in the image of God**, male and female.

“Let us make man in our image, after our likeness...” —*Genesis 1:26–27*

- The woman is later **drawn out of the man’s side**—not as a second creation, but as a **revealed part** of what was already formed.

“He took one of his ribs... and made it into a woman...” —*Genesis 2:22*

- **Prophetic:**

- This is the **manifestation** of the **Seed planted on Day 3**.
 - What was buried now **becomes flesh**.
 - The **invisible Word becomes a visible Image**.

“The Word became flesh and dwelt among us...” —*John 1:14* “He is the image of the invisible God...” —*Colossians 1:15*

- The woman (bride) is **brought forth** as a counterpart to the man—just as the **Church emerges from Messiah’s side**.

“We are members of His body, of His flesh and of His bones...” —*Ephesians 5:30*

Loop Structure: Day 3 ↔ Day 6

Day 3	←	Day 6
Earth appears	←	Mankind completed in male and female forms
Seed is sown	←	Image revealed
Plants with fruit	←	Man to be fruitful and multiply
Double “good”	←	Creation completed and “very good”
Burial theme	←	Embodiment theme
Hidden Messiah	←	Visible Adam (and Eve)
Prophetic resurrection	←	Living image of Elohim

“The first man Adam became a living being; the last Adam became a life-giving spirit.” —*1 Corinthians 15:45*

Prophetic Revelation:

- **Day 3** is the **planting** of Messiah’s body in symbolic form—*buried in dust, encoded in seed.*

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- **Day 6** is the **emergence** of that body in full—*visible, embodied, fruitful, and relational*.
- Just as Eve was in Adam before she was revealed, so the **bride was hidden in Messiah**—waiting to be **drawn out in due time**.
- The **Church is not Plan B**—she was hidden in the Word from the beginning, like a **seed** awaiting full form.

Scriptural Echoes:

- **From Seed to Body:**
“What you sow does not come to life unless it dies... God gives it a body as He has chosen.” —*1 Corinthians 15:36–38*
- **From Hidden to Revealed:**
“For you died, and your life is hidden with Messiah in God. When Messiah who is your life appears, you also will appear with him...” —*Colossians 3:3–4*
- **Bride from the Side:**
“This is a profound mystery... but I am talking about Messiah and the Church.” —*Ephesians 5:32*

Summary: Day 3–6 Prophetic Growth Cycle

- **Day 3:** The **potential** is sown.
 - Messiah hidden.
 - Seed in the earth.
 - Resurrection pattern begins.
- **Day 6:** The **form** is made visible.
 - Image of Elohim.
 - Bride drawn forth.
 - Fruitfulness commanded.

What was planted in mystery is revealed in flesh. The Seed becomes a Body. The Body becomes a Bride. The Bride becomes a Kingdom.

ABBA PATER The Acronym

I also like to use Abba Pater as a little acronym to think about the bible in certain terms. It's like a two-way relationship in us approaching Him, and Him working in us.

ABBA

A – Autonomous: We choose to dive into the Word ourselves, not forced.

B – Biblical: It's the foundation we build everything on.

B – Binding: Believing it changes how we live as we bind with it.

A – Approach: We engage with it as something always approached.

PATER

P – Prophetic: It reveals what's coming.

A – Authoritative: It stands on its own, solid as a rock, it accomplishes.

T – Timely: It hits each of us exactly when we need it.

E – Engendered: It sparks something new in us and nurtures it.

R – Real / Relational: It's real, alive, relational, present, and imminent.

We chase the Word because we love it, stand on it because it's true, let it shape us because we trust it, and wrestle with it because it's alive. In return, the Spirit speaks promises, guides us with authority, meets us where we are, grows new life in us, and builds a real connection - like a Father with His children.

That's the heartbeat of the scriptures: from creation to rescue, from promises made to promises kept, from rules on a page to the Living Word walking among us. Yeshua invites us into His family, and we step up as sons and daughters - maybe even fathers and mothers ourselves - leading others in His ways. It's all about that fatherly love, with Yeshua showing us what it looks like perfectly.

This book is for anyone who wants to be part of Elohim's family, to grow into people who bear fruit. It's for the next generation, so they never forget the heart of fatherhood - or the ultimate example we have been given in Yeshua.

Notes on my Exegesis Methods

I would be remiss if I didn't begin a book like this by addressing hermeneutics and the principles I apply when approaching scripture. Hermeneutics is the study of interpretation - how we engage with texts or social contexts - and in the case of scripture, it speaks to the posture and method with which we handle the Word of Elohim. Every person's hermeneutic shapes how they read, understand, and apply what is written. Any honest scholar should strive to remove personal bias as much as possible in order to receive the text on its own terms.

You may have heard the old saying that the scriptures are deep enough to drown the scholar and shallow enough for the child to splash in. I've always loved that image. I agree with it wholeheartedly. It is safe to say that I believe the scriptures are more alive than we can comprehend - active, living, and layered in ways beyond the reach of our intellect. I believe the Word of Elohim is true at all levels of reality, and I will attempt to unpack what that means throughout this book.

I also hold the conviction that the millennial reign of Messiah will include a profound and ongoing exploration of the scriptures over the thousand year period, in dimensions we can't yet imagine. I think of this as the akin to 'space exploration'. What IF we could go to new planets, and find new adventures? I think scripture has the ability to unfold like this, prophetically speaking - it just can't fully yet because much of it is sealed. One of the greatest treasures of that age will be learning from Yeshua Himself - the Living Word - as He leads us deeper into the mysteries of the written Word and the cosmos it established. We truly cannot fathom how rich that will be, it will be typified by righteousness, restoration, and truth.

This book is a collection of things I've seen, images and patterns that flash in my mind as I search His Word. Visions of things I have had over the

years in terms of ideas and pictures in my head. Collections of old writings and poems from younger years re-envisioned and brought to light in One Father. Learn from them, but never forget: Elohim has something for you in His house. He may be waiting to open treasures for you that can only be discovered by you seeking Him - by meeting Him in His Word. It is my belief that the vast depths of Genesis 1 are echoed and embedded throughout the rest of the Bible and indeed in creation itself, because they hold a binding, generative prophetic power, that is principally patriarchal at core. Every word is infused with weight, mystery, and purpose. I have spent decades returning to Genesis with observant reverence - and I have only scratched the surface. So go, find the places that stir your soul in his scriptures, and dig deep. For the Spirit of prophecy is the testimony of Yeshua. There were many trees in the garden.

When dealing with ancient texts - especially ones that claim divine origin - it is critical that we approach them with both humility and intelligence. I believe, without apology, that the Bible is infinitely more intelligent than any book written by man. It is not the work of a brilliant civilization - it is the revealed mind of Elohim.

This book exists for a primary purpose in pointing to Yeshua Messiah, who is YHWH Elohim in the garden; as the Head of Elohim in all of life and in all of prophetic vision.

The Word of Elohim has already been given in Yeshua. Every other word - from angel, man, philosopher, or demon - is derivative. It behooves us to seek that pure Word which was breathed by Elohim Himself. This book concerns itself with the scriptures - and aims to show just how deep and intelligent their design truly can be.

Unlike every other book in history, the first word of the Bible sets the tone, the structure, and the path forward. It is the seed from which all else grows. It is fully revealed in the characters of Elohim, in their actions, in their placement within the script. Every line, every consequence, every overflow of speech throughout history flows from that original Word.

I approach scripture in a strictly linear manner first, and then in an elevated metaphorical manner second - letter by letter, word by word,

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concept by concept, vision by vision. At one end is the ultra literal infolding of the script on itself, which seems to happen more often than I can find. At the other is the extreme parabolic revolutionary visions found in books like Revelation, Isaiah, and Jeremiah. I regard the scriptures as the supreme and final expression of the Word of Elohim to all time and space. Though I must engage the scriptures in translation, I dig constantly into the Hebrew beneath the surface. I examine words by how they are used throughout all of scripture - how they shift, echo, and deepen across authors, time periods, and covenants - revealing layers of divine design.

This linear method isn't merely my preference - it is, in my experience, a wonderful way to read scripture. Many say the Bible was written for specific people in specific times and places and while there is truth in that observation, I reject the idea that it limits the reach or authority of the text. It wasn't only written to specific people groups, but was equally written to all who would be invited to faith. Yes, historical context can enhance our understanding - but it is not required to perceive the full truth. scripture was written for every generation, every time, and every place. If it is truly divine, it must be self-contained, self-interpreting, and indestructible - a perfect system that maintains its integrity from the beginning to the end within itself.

It can be buried in new languages, but it cannot be extinguished or corroded. It can be hidden, but it cannot be put out. It can be confused by culture, but it cannot be conflated by customs. You can pin it to the wood pulp of a new translation on a new parchment, bury it in the soil of man's tongues, but as with Messiah Himself, the Resurrected Word always rises. Just as Yeshua was crucified, buried, and raised in the flesh - so too will His written Word be preserved and raised in every age and every way. His Word is not merely inspired. It is protected - a living code designed to endure, to speak, to reveal and to remain eternally. It is sovereign and it is the only book that reads us while we attempt to read it. We are dead, it is alive, we may be resurrected in Faith.

None of this is to say I do not use outside sources. I do. But I subject them as such. They are never canon. They do not govern the text - they are governed by it.

“Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the scriptures daily to see if these things were so.”

- Acts 17:11

The Bereans were called noble for a reason: they tested what they heard by searching the scriptures themselves. They did not appeal to external authorities or lean on human tradition. They turned directly to the Word. This is the true test of divine preservation - that the Word of Elohim, if it is truly meant to guide every generation, must remain accessible to every generation in its fullness. Not reduced to fragments. Not locked behind institutions. But living, direct, self-authenticating and accessible.

The Word is both specific and relational - intimately speaking to individual hearts - yet also universal and unchanging, applying to every culture, time, and place. It is not bound to one people group or era. It speaks through them, but not because of them. It transcends its carriers. The Word is not dependent upon man; man is dependent upon the Word.

“The words of YHWH are pure words, like silver refined in a furnace on the ground, purified seven times. You, O YHWH, will keep them; You will guard us from this generation forever.”

- Psalm 12:6-7

This promise is not tied to manuscripts, councils, or scholars. It is tied to the unbreakable nature of the Word Himself. It is not merely that the meaning is preserved - it is that the very words are preserved, refined, and protected. Not abstract truths, but specific speech. Spoken by the mouth of Elohim, preserved by His own power.

“So shall My word be that goes forth from My mouth;
It shall not return to Me void,
But it shall accomplish what I please,
And it shall prosper in the thing for which I sent it.”

- Isaiah 55:11

This is no passive document. The Word is not simply a historical record - it is a living force, a dynamic system that accomplishes the will of YHWH

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Elohim in every generation. It speaks, and it does. It is not shaped by time - it shapes time. It does not wait for history - it writes history.

“Heaven and earth will pass away, but My words will never pass away.”

- Matthew 24:35

This is not a metaphor. It is a declaration of inviolability. Yeshua does not merely say His teachings will remain “in essence exclusively.” He says His words - actual, concrete, textual and spoken words - will never pass away. They are locked in authorship outside the decay of time, and in that authorship they remain alive, active, and present in every generation, animated by the Spirit to Life eternal.

And as the reach of data science grows, it will only confirm what the faithful have long known: the structure of the biblical text is not merely literary - it is supernatural. The scriptures are a linguistic, mathematical, and prophetic masterpiece. Threaded through multiple centuries, cultures, and authors, they remain unbroken, unchanged, and in perfect harmony - a feat no other body of literature can claim.

Hebrew Pictographic Interpretation Notes

If you are firmly against this type of study, I wouldn't suggest this book, as I make extensive usage of this method of gleaming insight, as in my view, it has proven time and time again to reinforce biblical themes, adding to an array of witnesses and not establishing itself in opposition to anything. I always temper that knowledge with the grander arcs of scripture, which is all about Yeshua Messiah. I find in my study that more often than not, the word matches the concepts being taught elsewhere, so this is in my summation, simply another witness. It's not even a second witness in most cases, but an additional one that can glean certain insights that other perspectives might miss.

Pictographic interpretation is the study of ancient Hebrew letters as symbolic images to uncover deeper meanings within biblical words. Before Hebrew became a formal script, it was a pictographic language, meaning each letter was a small drawing representing a concept. These letter-pictures come from

what scholars now call Paleo-Hebrew, a form of Hebrew used prior to the Babylonian exile. Paleo-Hebrew shares a common ancestry with Proto-Sinaitic and Proto-Canaanite, early alphabetic writing systems which were themselves derived from simplified Egyptian hieroglyphs. These characters were used as both phonetic sounds and visual symbols, with meanings like “ox” for Aleph, “house” for Bet, or “hand” for Yod.” Each pictograph conveyed both a sound and a concept, giving words deeper structure and intention.

This was not mystical - it was design. Ancient inscriptions discovered at Serabit el-Khadim, Lachish, and Izbet Sartah confirm that this writing system was in use well before formal block script was adopted.

While we do not have the full Tanakh preserved in Paleo-Hebrew, fragments of scriptural passages, including the Ten Commandments, have been found in Paleo-Hebrew on archaeological artifacts. Additionally, the Siloam Inscription, dating to the time of Hezekiah, and early Dead Sea Scrolls contain hints and remnants of this ancient script. These findings affirm that the Israelites - especially in pre-exilic times - used a writing system composed of pictographs. In fact, even early copies of the book of Leviticus found in Qumran caves were written in Paleo-Hebrew rather than Aramaic square script.

Linguists and epigraphers have cataloged and validated these letter forms and their meanings based on cross-referenced inscriptions from surrounding cultures and periods. Because each letter had a consistent meaning across inscriptions and time, we can reconstruct the probable imagery and concepts with a high degree of reliability. This is not speculative theology but grounded linguistic archaeology.

How it works is each Hebrew letter has:

A Symbolic Picture – The original pictograph from the ancient languages (e. g., Aleph = Ox = Strength).

A Conceptual Meaning – The symbolic meaning of the pictograph (e. g., Ox = Leader, Strength).

ONE FATHER

A Thematic Connection – Words formed by these letters carry layered meanings, often reinforcing spiritual or theological themes - the more you study words the more you begin to get a sense of their usage in context as we can see with the term “Yeesh”. Which is simply another Hebrew word for man or husband, in addition to Adam, and coincidentally shows up in Genesis 2. It is also the pseudonym chosen by the author of this book, one he took on a long time ago when he first began blogging on the subjects of patriarchy and polygyny.

Yeesh - Man/Husband/Champion

- א (Aleph) -Ox, Strength, Leader
- י (Yod) -Hand, Action, Work
- ש (Shin) -Teeth, Devouring, Refining Fire

Pictographic Inference: "A strong leader who works and refines."

It can help reveal hidden depth – shows deeper layers of meaning in biblical words. Oftentimes they can confirm biblical patterns and themes – many words reinforce prophetic or spiritual truths. It can also help us connect to ancient thought – restoring an original visual and conceptual understanding of scripture. These are a companion to study, and as you'll notice - the interpretations don't ever really clash with the narrative. So no, we don't build doctrine or gospel off of these interpretations, but we do bring rich elements to the narrative to help us see things from different perspectives. I guess at the end of the day you either believe, or don't believe, that the pictures behind the letters have meaning imbued. I certainly do believe they do as they confirm the stories and themes I already see and have been learning from sunday school.

The edenic Design Companion Chart

Parallel Structure of Genesis 1 & 2

Genesis 1	Genesis 2	Observations	Old System	One Father	D ay
Heavens and Earth Created (Gen 1:1)	Heavens and Earth Completed (Gen 2:1)	Genesis 1 & 2 deal with the day the Earth and	Serpent falls from heaven and	Yeshua Ascends From	3

		Heavens were made	drags Adam to Shoel	Shoel to Heaven	
Earth is Without Form; Waters Cover it (Gen 1:2)	The Land is Named Earth and Given Form (Gen 2:4–6)	Genesis 1 & 2 focus on the land's preparation for man.	Land was made long ago, Adam is added	Adam is present in initial fruiting and agriculture	3
Seas are Gathered; Dry Land Appears (Gen 1:9–10)	Eden is Planted; Water Flows from it (Gen 2:8–10) Adam formed from Dust (Gen 2:7)	Genesis 1 & 2 involve separation of land and water, preparing for life.	Just a description of the earth being formed from the waters	A prophetic picture of Elohim providing a rock to stand on, a place of security among the chaos of the seas	3
Vegetation Appears (Gen 1:11–12)	Fruit Trees, Trees of Life and Knowledge Planted (Gen 2:9)	Genesis 1 & 2 highlight the specific types.	Adam was discovering trees for the first time	Adam was involved in the tilling and creation of the garden	3
Animals Created for Earth & Waters (Gen 1:20–25)	Animals Brought to Adam for Naming (Gen 2:19–20)	Genesis 1 & 2 reveal the creation of the animals	Adam was being brought the Animals in retro, Animals 'above' in script	Adam is placed 'above' animals in script, Animals formed and named	5
Mankind created as Male & Female (Gen 1:26–27)	Woman from Man's Side (Gen 21–22)	Genesis 1 & 2 reveal details about the creation of women	Adam is created shortly before woman	Adam created way before woman	5
Mankind blessed over creation (Gen 1:28)	Adam put in the garden to Work & Keep It (Gen 2:15)	Genesis 1 & 2 emphasize responsibility of man	Adam falls into a curse 'below' the creation (shoel)	Mankind is lifted back up in Yeshua's resurrection and given authority 'over' creation	6
Marriage is Inherent in Humanity (Gen 1:27–28)	Eve Taken from Adam, Joined as One Flesh (Gen 2:23–24)	Genesis 1 & 2 deal with the nature of marriage as revealed in created order	Man and Woman created same day and with equality, a 1:1 relationship implied, dual rule	Man created days earlier, one woman taken from side, complementary role, female side implied plural, man is head	6

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