



Adam and Ezer

Adam was created perfect.

Adam was an immortal. He had a human body that wouldn't deteriorate, as mortality hadn't impacted him in the beginning.

He had a perfectly functional body of organs with no disease or malfunction. Sin hadn't entered the garden where he was so the consequences of it were not present to affect him – sickness, disease, infirmity, malady, etc. He had no genetic defects due to being perfectly made and also because he hadn't come under the degenerating effects of solar radiation¹.

It is conjectured that he would have been able to use 100% of his brain's capacity. The low capacity of the brain we use today – wrongly estimated² to be 10% – is 'piddling' in comparison. Adam was able to name the animals³ because of his complete brain capacity and his spiritual prowess. He didn't name them randomly or according to their external characteristics, but according to the function they were created to fulfil. He was able to discern this from being with them. Because of his status as the pre-eminent creature in the garden, the naming process – i.e. declaring their name – released the animals into their ordained capability.⁴

Contrary to Christian mythology, Adam would have most likely been olive skinned with dark hair as this JW artwork⁵ implies. (The diagram shows The Son meeting in the garden with Adam and Eve. It presents them in human caricature rather than displaying their real features.) Many errors here, but you get the idea of their colouration.



Olive skin and dark hair would provide the genetic variability to allow the divergent human races to be able to form with their differing features, post-Fall. The standard blue-eyed blonde would not have the mixture of genes required for coping with the harsh climate outside of the garden, nor for what would be needed for all the races' characteristics.

1 – “Health threat from cosmic rays” (en.wikipedia.org/wiki/Health_threat_from_cosmic_rays)

2 – “Ten percent of the brain myth” (en.wikipedia.org/wiki/Ten_percent_of_the_brain_myth)

3 – Genesis 2:19-20a

4 – Information Ian Clayton received from being taught while inhabiting heaven. This is similar to how Josiah Cullen was taught there.

5 – www.reasoningwithjehovahswitnesses.com/wp-content/uploads/2012/01/jesus_adam_eve_touch1-300x210.jpg



Adam was fully functional and capable in his role in the paradise garden. Despite that, God decided to make him a companion. We don't know how long after Adam's creation that his co-worker was formed, but we mustn't think it was immediate. Genesis is a sketch of what occurred at the beginning, not a scientific or geographic encyclopaedic treatise of all that transpired – huge amounts have not been included as they were not relevant for the purpose of the documentation.

God decided that Adam needed an Ezer (*ʿezer* Hb, pronounced ay-zer), which is translated 'help-meet' in most English Bibles. Why was this decision made?

English translations have it that Adam was “alone”,⁶ inferring that God took pity on him. However, God was Adam's companion in the garden where he walked and talked with him,⁷ so he wasn't really solitary at all. It may be conjectured that the Trinity had communal support among the 3 beings, so Adam's Ezer was given to him for this common-kind support as well. However, we cannot be sure of the reasoning for Ezer's creation from biblical sources.

Most read into the record of Adam in Genesis that he was lonely and that this was the reason for his need for a companion. “Lonely” is not what the English text states – “It is not good that man should be alone”. It does not say “lonely”.

This word 'alone' doesn't actually appear in the Hebrew text. It's not even derived from or inferred by the other words in the sentence. 'Alone' has been put there by the translators so that it makes sense to their way of thinking – e.g. All 40-odd English translations on biblegateway.com insert the word 'alone'.

God created Ezer from a part of Adam – she came from Adam. This is spiritually significant: 'What comes first has precedence over what follows, unless the former is nullified'. (More on this another time)

According to most Christians, God took a rib out of Adam from which he created Ezer. Some disagree with the use of the term 'rib' and say it was flesh or part of his side. This makes more sense because Adam stated that Ezer was “bone of my bones and flesh of my flesh”⁸. The Hebrew word translated 'rib' is *tsēlā`* which means 'rib', 'plank', 'timber', 'board', etc., so it could have been a rib that he took from Adam. However, if God took a **strip** from Adam's side, this would constitute as a *tsēlā`*. Make sense?

Adam was a complete human being with all the characteristics of God that were needed to be the appropriate representative of him here on Earth. 'Representative' means the one who 'represents'. That is, when one meets with Adam he is meeting with God because Adam faithfully presents God to the observer – in character and function only, not external appearance.

What was the result of producing Ezer from Adam? This is an important question.

Some characteristics of God were removed from Adam and placed into Ezer, to go with her different body anatomy and physiology. Today, we call the characteristics passed on to Ezer as 'feminine' because they are indicative of females in general. Those left behind in Adam we call 'masculine' as they are indicative of males in general. Therefore, the separation of Ezer from Adam produced the masculine and the feminine human being.

One very important point needs to be made here. Adam originally had the full characteristics of God, which was then split between 2 separate entities. So, when God is referred to in masculine terms – he,

6 – Genesis 2:18

7 – This is inferred by Genesis 3:8 as it is assumed that it was as common occurrence

8 – Genesis 2:23



him, his, etc. – this must be taken as the fullness that Adam originally had, but now he's 'male'. Confusing? Let me explain.

God has all the characteristics of Adam and Ezer together in himself. This is what he originally gave to Adam. That means, as far as our human propensity to categorise goes, **God is both male and female characteristically**. This is not a problem, because gender is a human categorisation. It has no bearing on spirit beings at all, which God is. What is displayed in men are some of the characteristics of God, and some of them are displayed in women. This why we can confidently talk about the mother-heart⁹ and father-heart of God without moving into paganism where there are hermaphroditic deities.

When created, the new party in Adam's life was still Adam ('man'), but Adam reclassified her as “woman”¹⁰ – actually *ishshâh* or *nâshîym* (Hb). Later Adam gave her a personal name, “Eve”¹¹ (English) – actually *chavvâh* in Hebrew (pronounced *khav-vaw*’).

So the first humans were *’âdâm & chavvâh*... Well, not really. That's just what the Hebrews called them. We don't know what language Adam spoke, so we don't know their original names. That's why it's safe for us to say Adam & Eve without using the Hebrew versions.

BTW: Don't write off other culture's accounts of creation where their primogenitors have names peculiar to their own language.

IMPORTANT: The first humans were never Adam & Steve or Eve & Yvette. Humans couldn't reproduce as they were intended to unless the two members of the breeding pair had the right anatomy and physiology.

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RESOURCES

- "The Motherheart of God" (Denise Jordan) – MP3
www.fatherheart.net/shop/MP3/The+Motherheart+of+God+MP3+-+2015+EDITION.html
- "The Motherheart of God - preview" (Denise Jordan) – Video
https://www.youtube.com/watch?v=_ZowEzbDLJQ

9 – “The Mother Heart of God the Father” - (Denise Jordan) DVD.....**I have a copy to loan out**

10 – Genesis 2:23

11 – Genesis 3:20