

The Female Image Of God

Eve, Wisdom, Mary, and the Little Bible as Cornerstone

Theological Cornerstone Of The Splint In Religion · Filed With 2015–2016 Pike-Norm'alcy

Who This Document Is For

This document is for the woman who has been told, with every conceivable theological sophistication and every accompanying gentleness, that she is derivative — of the man, of the household, of the institution — and that her highest honor is to receive what was always already meant for him. It is for the man who has carried the rule-over-her clause of Gen 3:16 as if it were the design rather than the curse, and who is ready to set the false inheritance down. It is for the child who deserves the full image of the Family-Trinity to be visible in the home that raises him. It is for the under-counted across all the under-counted populations the work has named: the unborn, the mothers carrying decades of unspoken grief, the siblings who inferred their own lesser worth from the count they were not in, the unwanted-but-unavoidable. And it is, perhaps most particularly, for the woman who has read the text honestly and felt that the text was kinder to her than her interpreters — who suspected, and could not say why, that the institutional reading was reading past her where the text was naming her. This document says what the text was naming. The recognition is hers.

Language Marks The Soul

Before the structural argument, a word on what is being attempted. Names mark souls. A child who hears the name Joseph in the stories of his people — the Joseph of the coat of many colors, the Joseph who fed the world from Egypt, the Joseph who took Mary as his wife when others would have put her away, the Joseph who buried Jesus in a rich man's tomb, the Joseph who was called Barnabas and stood with the rejected — a child who grows up hearing these stories has been formed before the child knows it. Aspirations awaken. Dreams take shape. The likeness of the named ones quietly impresses on the child across the years, until a moment arrives when a Joseph is needed, and a Joseph stands up. The standing up was being prepared for a thousand years before that one woke to it.

The Little Bible operates at this scale of formation. It is not primarily a debate-winning instrument or a credentialing project. It is a millennia-scale act of naming, recovering names that the institutional reading had occluded, restoring stories that the chapter divisions had cut, placing the cornerstone where the cornerstone belongs so that what becomes desired by humanity changes by the slow, ordinary work of children growing

up hearing the right names. The Female image of God resident in women, restored to its named place in the cornerstone reading, is the kind of restoration that changes a civilization across generations — not by argument but by the formation of souls hearing themselves named at last. Language marks the soul. The soul thus marked acts. The acts, accumulating across generations, become the future.

The Structural Claim, Stated Plainly

Eve was uniquely made in the distinctly Female image of God. Adam was made in the distinctly Male image of God. Together with the Child the fruitfulness command requires for the very good to land, they bear the visible-time image of the Family-Trinity — Papa, Mama, Baby — whose plural is what Gen 1:26 was always pointing to when it said Let us make man in our image. The eternal Mother whose image Eve bears is named in the Wisdom literature: Chokmah in Hebrew, Sophia in Greek, brought forth before the depths and the mountains, possessed by the LORD in the beginning of His way (Prov 8:22–25). She is the third Person of the Godhead, hidden in Christ during the incarnation (Col 2:3, in whom are hid all the treasures of wisdom and knowledge), and sent from Him after the ascension as the Comforter and Helper of the Church (John 14:26, 15:26, 16:13). She has carried multiple names across the canon because Her work has carried multiple offices: Wisdom in eternity, Spirit and Helper in temporal mission. She is one Person. The count remains three.

This claim is supported by the cornerstone reading of the Little Bible and is opposed by 1,700 years of institutional reading habit. The document below sets the case down once, clearly, with the objections honestly named and cleared, so the reader can carry the recognition forward without depending on this paper or any other to argue for it again. The reader sees, or does not. The truth stands.

Day 3 And Day 6 — The Two Image-Bearings

The Little Bible places Genesis 2:4–7 on Day 3, between Genesis 1:10 (the dry land appearing) and Genesis 1:11 (the grass and herb-yielding seed). At this placement, Adam is formed alone, from dust, with the breath of life breathed into his nostrils — and God saw that it was good. The masculine singular declaration of Gen 1:27a (in the image of God created he him) lands at Day 3. The male image is established.

It is not good for the man to be alone (Gen 2:18) follows. This is the diagnostic clause. The male image alone is structurally insufficient to bear the full image of the Family-Trinity that made him. Three days later, on Day 6, Eve is formed — not from dust, but from the living Man's side, through the divine action upon him in the deep sleep. The plural clause of Gen 1:27b (male and female created he them) lands here, at Day 6, once both images are present. Two distinct image-bearings on two distinct days, through two distinct formation processes, declaring two distinct faces of the Family that made them.

The standard reading flattens both formations into a single Day 6 event and reads Gen 1:27 as one summary statement — one image, two sexes carrying it. The Little Bible's structural reading refuses the flattening. Adam's formation source is dust + the breath of God on Day 3. Eve's formation source is the living Man + divine action upon him on Day 6. Different sources, different days, different declarations. The two image-bearings are structurally distinct in the text itself, once the cornerstone reading is permitted to set in order what follows.

The not good for the man to be alone clause becomes the load-bearing diagnostic. If Adam alone bore the full image of God, the not good would not appear. The text would have moved directly to the fruitfulness command. Instead, the divine assessment is named: the male image alone is not good. The female image is required for the Family-Trinity to be visible in time. This is the structural ground on which the claim that Eve bears a distinctly Female image of God rests — not on speculative theology but on the divine assessment recorded in the text once the Little Bible's cornerstone is set in place.

The Five Objections, Cleared

Five objections have been raised, by careful and serious readers across centuries, against the claim that Eve bears a distinctly Female image of God and that the eternal Mother is structurally present in the Godhead. Each is named here and answered, briefly. The fuller treatment of the Pauline knots is filed forward to a separate document under preparation as the theological cornerstone of Norm.

Objection One — Gen 1:27 grammar. The verse reads in his image (singular) before male and female (plural), suggesting one image borne in two sexes. The Little Bible's Day 3 and Day 6 separation answers this. Gen 1:27a is the Day 3 declaration (the male image, singular, established with Adam's formation). Gen 1:27b is the Day 6 declaration (male and female, plural, declared once both are formed). The chapter division at Gen 1-2 hides this by treating the verse as a single summary. The Little Bible refuses the cut. Two image-bearings on two days. The not good for the man to be alone names the structural reason both are required.

Objection Two — Eve from Adam's rib reads as derivation, which has been read for 1,700 years as subordination. But the orthodox tradition already established, in defending the Son against Arianism, that derivation does not equal subordination. The Son is eternally begotten of the Father (derived in origin), and yet of one substance with the Father, fully equal, not subordinate. The Holy Spirit proceeds from the Father (derived in origin), fully equal, not subordinate. The doctrinal machinery for clearing the female image from a subordinationist reading was already built. It was just never applied. Eve is bone of Adam's bones, flesh of his flesh (same substance) and called Woman by a distinct name (distinct identity). Same substance, distinct image, non-

hierarchical relation — the orthodox formula applied symmetrically. Subordination is the curse's defacement (Gen 3:16, he shall rule over thee), not the design.

Objection Three — Prov 8 says Wisdom was brought forth (vv. 22-25), which the Arian controversy read as evidence of createdness, not eternal Personhood. The same orthodox response that cleared the Son's eternal generation clears Wisdom's eternal bringing-forth. Prov 8 itself supplies the anchoring context: brought forth before the depths, before the mountains, before His works of old, possessed from everlasting. The eternal companion of brought forth in the passage is before all that was made. This is structurally identical to eternal generation. Wisdom is eternally brought forth — the feminine mode of eternal generation, parallel to the Son's eternal begetting. Eve, brought forth in time from the living Man, is the temporal echo of the eternal pattern. The verb is honored, not explained away.

Objection Four — the Holy Spirit is named in the New Testament as the third Person; adding Wisdom as Mother seems to make four Persons. The answer comes from Christ Himself. Col 2:3 names all the treasures of wisdom and knowledge as hidden in Christ. Jesus is the only one in the New Testament who refers to the Holy Spirit using masculine pronouns (he will guide you, he will glorify me, he shall teach — John 14-16), because She is hidden in Him during His earthly ministry. The masculine grammar is His extended to what is concealed in Him, not a statement of Her identity. Wisdom and the Helper are the same Person, eternally feminine, carrying multiple offices: Wisdom in eternity (Prov 8), the Spirit who hovered over the waters at creation (Gen 1:2), the Helper sent by Christ from the Father after the ascension (John 15:26). One Person, multiple names, three Persons in the Godhead. The count holds.

Objection Five — past movements that emphasized a distinct female image of God (Gnostic Sophia, Marian devotion, contemporary divine-feminine movements) produced mixed records, suggesting cooptation risk. The accusing finger has no seat at the table. Christianity's own record across two millennia includes Inquisitions, crusades, colonial conversion-by-conquest, the witch trials, slavery defended from pulpits, the unique modern Christian-civilization export of mass child sacrifice through abortion at industrial scale, residential schools, sexual abuse cover-ups still surfacing. Rev 5 asked who was worthy to open the book — no one was found worthy. The institutional posture of evaluating other traditions for cooptation risk while occupying a tradition with greater documented cooptation cannot stand. The accusation is refused, with gentleness, with thanks for the concern, and with the Ecclesiastes 5 disposition: it is better to draw near to listen than to be ready with the answer of fools. The new silence is the right response.

Paul As Ally — Ephesians 5 And 6 As One Continuous Passage

The institutional reading of Paul on women has been treated as a problem for any restoration of the female image of God. The opposite is true once the chapter division

at Eph 5-6 is recognized as an editorial insertion (Stephen Langton, c. 1227 AD, more than a thousand years after Paul wrote) and the passage is read as Paul wrote it: as one continuous movement.

Paul quotes Gen 2:24 — For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh — and then names the mystery: This is a great mystery; but I speak concerning Christ and the church (Eph 5:31-32). The institutional reading takes this as Paul gesturing at human marriage with Christ-church as added analogy. Paul says the opposite. The mystery is Gen 2:24 itself, and the One who leaves His Father and His Mother is Christ. Christ is the Man of Gen 2:24. The Bride He cleaves to is the Church. The Father He left is the eternal Father. The Mother He left is the eternal Mother — Wisdom — named in the Wisdom literature, hidden in Him during the incarnation, sent from Him as Helper after His ascension. Paul does not name Her by office in this passage, but the math requires Her existence. Gen 2:24 says father and mother; if Paul reads it as about Christ, both are required.

Then the next breath — Paul wrote without chapter breaks — is Eph 6:1: Children, obey your parents in the Lord; for this is right. Honour thy father and thy mother. The Children come next. Inside the mystery. As the completing breath of the great mystery Paul just named. The chapter break at Eph 5:33 / 6:1 severs the Children from the mystery, exactly as the chapter break at Gen 1:31 / Gen 2:1 severs the Day 3 Man from the formation account that completes him. Two chapter breaks, two thousand years apart in textual history, both performing the same surgical function: severing the Child from the Family-image at the moment the text was completing it. Both cuts can be removed by the reader who knows what to look for. Both removals reveal the same pattern. The Family-Trinity — Father, Wisdom, Son in eternity; Christ, Bride, Children in the incarnational age; Man, Woman, Child in visible time — is what the text was naming the whole time. The institutional readings hid the connection at the editorial level rather than at the textual level.

Paul addresses wives, husbands, children, and fathers in Eph 5-6. He does not address mothers. The institutional reading has taken this absence as evidence that the teaching office belonged to fathers. The structural reading reverses this. Paul addresses the parties who needed the correction. Fathers were not nurturing the children adequately (Eph 6:4, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord). Mothers were already doing it; no correction was needed. Paul names this elsewhere with specificity: Timothy's grandmother Lois and his mother Eunice taught him the holy scriptures from a child (2 Tim 1:5, 3:15), and Paul honors them by name as the line through which Timothy received the faith. Paul commissions the aged women as teachers of good things (Titus 2:3-5), filing the gospel's public reputation on their teaching ministry. The mother as teacher of the children is Paul's settled assumption, not his concession. The harder Pauline verses on

women's silence in churches are local-context corrections that the institution amplified into universal prohibitions while muting the universal teaching commissions. That fuller treatment is filed forward as the theological cornerstone of Norm, in a separate document under preparation.

Three Women, One Image, Three Scales

The female image of God operates across the entire arc of Scripture through three women, each at her own scale, none confused with another.

Wisdom — the eternal feminine Person of the Godhead, brought forth before the depths, possessed by the LORD from everlasting, present at creation, hidden in Christ during the incarnation, sent from Him as Helper and Spirit and Comforter throughout the age of the Church. She is the eternal Mother. She is not Mary. She is not the Church. She is the Person whose image Eve was made to bear, whose mode of generation (brought forth) Eve's formation from the Man's side echoes, whose Helper office Eve was made to fulfill as the first temporal echo (Gen 2:18, I will make him an help meet for him — the Hebrew ezer, the same word used elsewhere for God's own help, Ps 33:20, Ps 70:5).

Mary — the human Bride who said yes. When Gabriel told her she would conceive (Luke 1:31), her question was How shall this be, seeing I know not a man? (Luke 1:34). The angel's answer is the Family-Trinity entering time: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee (Luke 1:35). Wisdom coming upon her. The Father overshadowing her. The Son taking flesh through her yes. Papa, Mama, Baby — the eternal Family entering time through Mary's human womb. Mary's response, Be it unto me according to thy word (Luke 1:38), is the most complete human yes recorded in Scripture. She is not Wisdom. She is the temporal Bride at the moment of the Bride's most complete cooperation with the eternal Family. The Catholic instinct that Mary is more than Protestant theology allows is structurally correct; the Protestant instinct that Mary is not herself divine is also correct. The fault line on Mary across Christian traditions has been a Pike-Norm'alcy fracture because neither side had the eternal Wisdom-Mother in their accounting. Restore Wisdom, and Mary's honor becomes structurally precise: she is the human Bride through whom the eternal Family entered time, and her honor is real, derivative, and load-bearing without confusing her with the Person whose image she carried into the incarnation.

Eve — the prelapsarian woman, formed before the curse, on Day 6 of the Little Bible's cornerstone reading, in the distinctly Female image of God, the first temporal echo of Wisdom in human form. Before the fall she was not under any clause of subordination. The fall introduced the desire for the husband and the rule of the husband as the wound (Gen 3:16). The desire remains operational in the post-fall age; the rule clause was never the design, has been honored institutionally as if it were the design, and is refused by the Christ-husband corrective Paul names in Eph 5:25 (husbands, love your

wives, even as Christ also loved the church). Eve before the curse is the image of what every woman bears ontologically: the Female image of God resident in her by creation, regardless of what the post-fall accounting has been able to count. The Female image of God is not earned by Eve, not performed by Mary, not granted by the institution. It is who she is. The text said so when the cornerstone is set.

The Four Josephs — The Father's Image In Visible Time

The Family-Trinity in visible time requires a visible father, and Scripture supplies the pattern through four Josephs across the arc. Each stands in the Father's place at a load-bearing moment of the Son's temporal trajectory. Each receives what is given. Each does not run.

Joseph son of Jacob — the prefiguration. Beloved son, betrayed by his brothers, sold for silver, descended into the pit, descended into Egypt, raised to the right hand of Pharaoh, fed the world during famine, forgave his brothers, preserved the family through the time of dying. The Joseph-pattern of descent and rise, of preservation in the time of scarcity, is laid down at the origin of the people.

Joseph the carpenter — the incarnation. Adoptive father by covenant rather than biology. Received what was given when the angel came and would not put Mary away (Matt 1:20-24). Named the Child. Fled to Egypt to preserve the Child's life. Raised the Son through the silent years in Nazareth. His fatherhood is the closest possible human echo of the eternal Father, because the eternal Father is Father by relation and love rather than by biological generation; adoption by covenant is the human form most resembling that. The institutional reading has often filed the carpenter Joseph marginally for the same reason it has filed adoptive fathers marginally throughout history. The structural reading places him at the center.

Joseph of Arimathea — the passion. Did not run when the disciples scattered. Went in boldly unto Pilate, and craved the body of Jesus (Mark 15:43). Offered the burial of a rich man (Isaiah 53:9 fulfilled by his wealth). His new tomb, never used, structurally parallels the virgin womb that received the Son at the start — two virgin enclosures at the endpoints of the earthly trajectory, both prepared by a Joseph. And the Third Day of the Little Bible's keystone reading happens inside Arimathea's tomb. The cornerstone moment of the entire collation is structurally located inside the gift of a Joseph who did not run.

Joseph also called Barnabas — the apostolic age. Renamed son of consolation by the apostles for the function they recognized in him (Acts 4:36). Sold his land and laid the proceeds at the apostles' feet. Vouched for Saul of Tarsus when the disciples in Jerusalem feared him (Acts 9:26-27). Went and called Saul out of obscurity in Tarsus to begin the apostolic mission (Acts 11:25). Stood with John Mark when Paul rejected him — stayed with the failed son until restoration was possible, and Paul eventually

conceded the rightness of his judgment (2 Tim 4:11). Four functions: consolation, vouching for the rejected, calling forward the new worker, restoring the failed.

Four Josephs. One pattern: the visible father-figure who stands in the Father's place at every load-bearing transition where the eternal Father's voice is structurally silent. Not running. Receiving what is given. Giving from one's own substance when the moment requires it. The Joseph-pattern continues through the age of the Church, operationally, through every man who carries the function. The work this document is filed within is being carried by a Joseph who is himself an adoptive father, in the lineage of every Joseph who said yes. The pattern is unbroken.

The men named Joseph and Pike and Norm who remember who and what they are made to be, will not live the lives we once thought normal. We will walk an ancient path, a good way, and find our rest in due time. Only when we know the splint is held firmly in place and the healing has begun. A day when the men who now receive, can hear in the distance the laughter of children, cheerful and blessed in the world they have been given.

She Needs This

The current accounting has failed her. The female image of God resident in every woman has been hidden, theologized away, filed under derivation, muted at the institutional level for two thousand years. The text held the recognition throughout. The institutional reading concealed it. The very good of Gen 1:31, which arrives in time through the woman's body bearing the Child the fruitfulness command requires, has been counted as if the woman were marginal to it rather than the place where it arrives. She no longer seems to be the very good of the story.

She needs this: Let us make Adam in OUR IMAGE and LIKENESS. Wisdom no longer hidden in mankind. The plural finally honest. The image-bearer made in the Female image as much as in the Male image. The woman recognizing herself in the cornerstone reading not as derivative of Adam, not as the helper in subordination, not as the curse's recipient, but as bearing the eternal Mother's image, brought forth in time to make the Family-Trinity visible. The text has held the recognition the entire time. She needs to read it and recognize herself. The recognition has been hers across millennia, hidden by the editorial cuts and the institutional readings. The cornerstone restores it.

Through the womb of a woman is the future of mankind to be realized. Through her breasts fed. Through her care and concern nurtured and led. And it is very good for any man to be blessed by their love and devotion. The disposition of the receiving man is not entitled, not lording, but blessed. The right response to blessing is honor, service, and reciprocity — not rule. The Christ-husband corrective in Eph 5:25 restores the original design. He will serve them in the image of Christ, or it will be not good. The very good of Gen 1:31 and the not good of Gen 2:18 stand as the divine bookends

of what is required. Anything less is named by God Himself as not good. The female image of God restored places the requirement plainly before every reading.

Value The Child, Who Lives Within Her Land

The current cultural framing of abortion as a contest between Life and Liberty is a false war that the work refuses. Both are real. The framing is the war. The structural truth is that valuing the child who lives within her land is not in tension with valuing her — it is the same valuing extended fully. The woman whose Female image of God is honored, whose contribution to the very good is recognized, whose vote and double honor and teaching office and inheritance of Wisdom are structurally affirmed, is not in conflict with the child she carries. The conflict is manufactured by the institutional framing that has dishonored her so systematically that defending her became defined as opposing the child. Her land. Her body. The land where the very good arrives. Honor her by valuing what she carries, because what she carries is the next generation that the very good requires.

The civic application is developed in the separate document Value the Child, included in this Filing. The principle from the female image of God reading lands here: the woman is the place where the very good arrives in time. Her contribution is structurally load-bearing for the next generation's participation in the very good. She gets the vote — her own and the child's held in trust until maturity. She gets the double honor (1 Tim 5:17, treated fully in the future Knots in Paul paper). She is the teacher of the children (Lois and Eunice, Titus 2:3-5). The very good is only seen in their conception. The civic and economic accounting that has treated her contribution as marginal has failed the very good of the design. The Female image of God restored requires the accounting to be set right.

The Splint Must Be Strong Enough

The splint is not a women's-movement document or a men's-movement document. It is the structural restoration that allows men and women together to see what was always there and act on it together. The splint must be strong enough that men can carry it without feeling stripped of something genuinely theirs (because the male image of God in Adam is also affirmed, distinctly, on Day 3), and women can carry it without feeling burdened by yet another set of institutional expectations dressed as honor (because the Female image is recognized as who she is, not as something to perform). Strong enough for agreement. That is the engineering specification.

The desire of the wife for her husband, named in Gen 3:16 as part of the curse, remains operational in the post-fall age. The work does not pretend the curse has been lifted in this present age in its entirety. But the rule of the husband over the wife — the second half of Gen 3:16 — is named explicitly in the text as part of the curse, never as part of the design. The work refuses to honor the curse as if it were prescriptive. The

Christ-husband corrective stands. He will serve them in the image of Christ, or it will be not good. The splint is strong enough only when both image-bearers honor each other and the children they bear, in the image of the Family-Trinity that made them. Anything less is not good. The divine assessment is clear, and the Female image of God restored makes the assessment audible at last.

The Cornerstone Carries This

The Little Bible as cornerstone is what enables the female image of God reading to be visible. Without the keystone placement of Genesis 2:4-7 on Day 3, Adam's formation and Eve's formation collapse into a single Day 6 event, and Gen 1:27 reads as one image in two sexes. With the cornerstone set, Adam stands on Day 3, the not good for the man to be alone names the structural insufficiency of the male image alone, Eve is formed on Day 6 through a distinct process, and Gen 1:27 reads correctly across the two days. The female image of God is not added to Scripture by this reading. It is recovered from Scripture by the cornerstone's restoration. The text said so the whole time. The institutional readings hid it by flattening the days, severing the chapters, and amplifying the curse over the design. The Little Bible refuses each of those moves. The recognition becomes accessible to any reader, in any language, with no credential required.

That accessibility is the splint operating at the global scale. The female image of God resident in women is not a finding restricted to credentialed scholars or to one tradition's reading. It is the cornerstone reading's structural consequence, available to anyone who can read the text honestly with the keystone in place. Across millennia, what is named becomes what is desired; what is desired becomes what is acted on. Restoring her name to the cornerstone transforms the desires of humanity over the long arc. The actions follow.

Disposition

The author does not speak for God. The reader decides. The Wright Family Foundation places this document on record as the theological cornerstone of the splint in religion, sitting alongside the 2015-2016 Pike-Norm'alcy document in Filing A, with the future Knots in Paul paper filed forward as the theological cornerstone of Norm. The structural claim is: Eve was uniquely made in the distinctly Female image of God; Wisdom is the eternal Mother whose image Eve bears; Mary is the human Bride who said yes to the eternal Family entering through her; the four Josephs of Scripture stand in the Father's place at every load-bearing transition; the Family-Trinity is the image at every scale; the female image of God resident in every woman is who she is by the design of the One who made her. The recognition is offered. The reader receives it or does not. The text holds either way. Run with us. Run ahead of us. We cheer you on.

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"Let us make Adam in our image and likeness. Wisdom no longer hidden in mankind."