

The Female Image Of God

Plain Version — For Readers Ages 10-12

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

Who This Is For

This is for any girl or woman who has been told, in a hundred polite ways, that she matters less than the men around her. It is for any boy or man who has been handed a way of acting like a king at home or at work that doesn't feel right and never has. It is for the children whose mothers carried them, fed them, taught them — and who deserve to grow up knowing the truth about who their mothers are. The truth is in the Bible. It has been there the whole time. People reading it stopped seeing it. This paper says what they stopped seeing.

Names Shape People

If a boy grows up hearing stories about people named Joseph — the Joseph who saved his family in Egypt, the Joseph who married Mary and raised Jesus, the Joseph who buried Jesus, the Joseph who stood up for people the others were afraid of — that boy is being shaped before he knows it. Names carry stories. Stories carry lessons. Lessons shape souls. Across many generations, a people hearing the right names and stories grow up wanting to be like the best parts of those stories. The Little Bible — the special collection of the most important Bible verses, organized in the right order — is a long-term project to give every child in the world the right names and stories. Then the wanting changes. Then the doing changes. Then the world changes.

The Main Idea

God is a Family. Papa, Mama, Baby. Three Persons. One Family. When God made human beings, God said, 'Let us make man in our image' (Genesis 1:26). The 'us' is the Family. So when God made Adam, God made him in the image of Papa. When God made Eve, God made her in the image of Mama. They are made differently, on different days, on purpose. Together with a child, they show what the Family in heaven looks like, at human size, on earth.

The Mama in heaven has a name in the Bible. Her name is Wisdom. The Hebrew word is Chokmah; the Greek word is Sophia. Proverbs chapter 8 tells about her: she was there at the beginning, before God made anything else, brought forth from the Father in a way nothing else was. She is the third Person of God. People have called her by

different names — Wisdom in the Old Testament, the Holy Spirit and the Helper in the New Testament — but she is one Person, with different jobs at different times.

Day 3 And Day 6

In the Little Bible's special order, Adam is made on Day 3 of creation — from the dust of the ground, with God breathing life into him. He is made. He is good. But then God says something important: 'It is not good for the man to be alone' (Genesis 2:18). This is huge. Adam alone is not enough. Something is missing.

On Day 6, Eve is made. She is made differently. Not from dust. From Adam's side, while he is in a deep sleep. God brings her to him. The Bible says, 'Male and female created he them' (Genesis 1:27). That part of the verse lands on Day 6, when both of them are finished. Two different days. Two different ways of being made. Two different images. Adam in the image of Papa. Eve in the image of Mama. Both needed. Both honored. Both real.

When the Bible says 'it is not good for the man to be alone,' it means more than 'Adam was lonely.' It means the male picture of God alone is not the whole picture of God. The female picture of God is also needed. Eve being made in the female image of God is not a lesser thing or a backup. It is half of the picture God was making.

Five Questions People Ask (And The Answers)

Question One — Doesn't Genesis 1:27 say 'in his image' first and then 'male and female' second, like there is one image in two sexes? Answer: yes, but the first part is Day 3 and the second part is Day 6. Once you see that the Little Bible puts Adam's creation on Day 3 and Eve's on Day 6, the verse reads in two pieces, not one. 'In his image' is Adam alone on Day 3, the male image declared. 'Male and female' is both together on Day 6, both images declared together. The standard way of reading flattens the two days into one and misses what was always there.

Question Two — If Eve was made from Adam's rib, doesn't that mean she is less than Adam? Answer: no, and the Church has actually known this for 1,700 years and just never applied it to Eve. The Bible says Jesus was 'eternally begotten' from the Father — meaning Jesus came from the Father, but they are equal. The Holy Spirit 'proceeds' from the Father — also coming from, also equal. Coming from someone does not mean being less than them. The Church taught this against people who said Jesus was less than God. The same teaching applies to Eve. She came from Adam (same substance, bone of his bones) but she is not less than him. The idea that she is less is part of the curse after the fall (Genesis 3:16, 'he shall rule over thee'). That was never the design. That was the wound.

Question Three — Proverbs 8 says Wisdom was 'brought forth' — doesn't that mean she was created, like a creature? Answer: no, for the same reason Jesus being

‘eternally begotten’ doesn’t mean Jesus was created. Read the whole passage in Proverbs 8: Wisdom was brought forth ‘before the depths,’ ‘before the mountains,’ ‘before his works of old,’ ‘possessed by the LORD from everlasting.’ She was brought forth before anything else existed. That is not being created in time. That is being eternally brought forth — the female way of being eternally generated, just like Jesus being eternally begotten is the male way.

Question Four — If Wisdom is a Person and the Holy Spirit is a Person, doesn’t that make four Persons in God? Answer: no. They are the same Person. The Bible says in Colossians 2:3 that ‘all the treasures of wisdom and knowledge are hidden in Christ.’ Wisdom — the eternal Mother — is hidden inside Jesus while He is on earth. That is why Jesus is the only one in the New Testament who calls the Holy Spirit ‘he’ — because she is hidden in Him, so He uses His own pronouns for her while she is in Him. After Jesus goes back to heaven, He sends her out as the Helper, the Comforter. Same Person. One Mother in heaven. The count of three Persons in God stays three.

Question Five — Other groups in history have talked about a feminine side of God and it didn’t always go well, so shouldn’t we be careful? Answer: this is the question that sounds polite but isn’t fair. Christianity’s own history is full of terrible things — wars, witch trials, slavery defended in churches, residential schools, and the modern Western practice of abortion at huge scale, which is the biggest child sacrifice in human history. The institution doing the warning has a worse record than the groups it wants to warn against. The accusing finger doesn’t get to point. The right answer is to listen quietly, with thanks for the concern, and not pretend the warner has cleaner hands than anyone else.

Paul Is On Our Side — Ephesians 5 And 6 Are One Story

Many people think the Apostle Paul is the reason Christianity has been so hard on women. But Paul actually wrote one of the clearest passages about the Family-Trinity, and the Church has been reading it wrong because of how the Bible got divided into chapters.

In Ephesians 5, Paul quotes Genesis 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.’ Then he says, ‘This is a great mystery: but I speak concerning Christ and the church’ (Ephesians 5:32). Most people read this as Paul talking about regular human marriage with a side comment about Jesus. Paul says the opposite. The mystery IS Genesis 2:24. The Man who leaves his Father and Mother is Jesus. Jesus left his Father (in heaven) and his Mother (Wisdom, in heaven) to come to earth and find his Bride (the Church). Genesis 2:24 was always about Jesus first. Human marriage is the echo of the heavenly pattern, not the other way around.

Now here is the trick. The Bible we read has chapter breaks. They were added by a man named Stephen Langton in the year 1227, more than a thousand years after Paul

wrote the letter. Paul did not write chapter breaks. He wrote one long flowing letter. The chapter break between Ephesians 5 and Ephesians 6 cuts the passage in half. Right after Paul says ‘this is a great mystery,’ the very next thing he writes is: ‘Children, obey your parents in the Lord: for this is right. Honour thy father and thy mother’ (Ephesians 6:1-2). The Children come next — inside the mystery. Christ leaves his Father and Mother, cleaves to his Bride, and they have Children. Papa, Mama, Baby — at every scale: heaven, the incarnation, and human family. The chapter break hid the Children at the very moment Paul was naming them as part of the mystery.

This is the same thing the chapter break at Genesis 1 and 2 does. The break between Genesis 1:31 and Genesis 2:1 cuts off the Day 3 Man from where his creation story belongs. Two chapter breaks, two thousand years apart, both made by editors centuries after the texts were written, both performing the exact same job: hiding the Child at the moment the Family-image is completing. Remove both cuts, and you see the same pattern in both places. The Family-Trinity has been in the Bible the whole time. Editors hid the connection.

Paul addresses wives, husbands, children, and fathers. He doesn’t address mothers. Some people have said this means Paul thought fathers were the teachers. The opposite is true. Paul addresses the people who needed correction. Fathers weren’t raising their kids well, so Paul says ‘bring them up in the nurture and admonition of the Lord.’ Mothers were already doing it, so he didn’t need to correct them. We know Paul honored mothers as teachers because he names Timothy’s grandmother Lois and his mother Eunice as the ones who taught Timothy the Scriptures from when he was little (2 Timothy 1:5 and 3:15). Paul also commands the older women in Titus 2 to be ‘teachers of good things’ — his actual phrase for the teaching office. The Church has used a few of Paul’s harder verses about women keeping silence in specific situations to silence women generally. That was the institution amplifying small verses and muting big ones. A separate paper deals with that more fully.

Three Women, One Image

The female image of God shows up across the whole Bible through three women, each at her own scale.

Wisdom — the eternal Mother in heaven. She has been there from the beginning. She was hidden inside Jesus when He came to earth. She is the Holy Spirit sent as the Helper after Jesus went back to heaven. She is the One whose image Eve was made to bear.

Mary — the human woman who said yes. When the angel told Mary she would have a baby, she asked, ‘How can this happen?’ because she was a virgin. The angel’s answer was Papa, Mama, Baby in plain words: ‘The Holy Ghost shall come upon thee’ (that is Mama — Wisdom — coming upon her), ‘and the power of the Highest shall overshadow thee’ (that is Papa — the Father — overshadowing her), ‘therefore also that holy thing

which shall be born of thee shall be called the Son of God' (that is Baby — the Son — taking flesh through her). Mary said, 'Be it unto me according to thy word.' She isn't Wisdom. She is the human woman who said yes to having the whole Family of heaven enter the world through her. Some Christian traditions honor Mary a lot; others worry that honoring her too much makes her seem like a god. Both groups are partly right. She is much more important than some Christians say. She is also not divine. She is the human Bride who said yes — and that is enough.

Eve — the first woman, made before the fall, in the female image of God. Before the curse, she was not under any rule by Adam. After the fall, Genesis 3:16 says her desire would be for her husband and that he would rule over her. The Bible names this as part of the curse. It was not God's design. It was the wound that came from the fall. The Wright Family work refuses to act as if the curse were the design. The female image of God in every woman is who she is by creation, not because of what she does or what she is allowed to do.

The Four Josephs

If God's family pattern is Papa, Mama, Baby, then the human pattern needs a visible Papa too. The Bible gives us four men named Joseph, one at each big moment of Jesus's story. Each one of them stands in for the Father in heaven when the Father is being quiet on earth.

Joseph the son of Jacob — the first one. He saved his family from famine by going to Egypt and feeding the world. He is the pattern: a son who goes down and comes up, and saves the family.

Joseph the carpenter — Mary's husband. He was not Jesus's biological father. He was Jesus's adoptive father. When the angel told him about Mary, he said yes. He took her as his wife when other men would have left her. He raised Jesus. He fled to Egypt to keep Jesus safe. He taught Jesus carpentry. He stood in the Father's place — by covenant, not by biology — which is actually the closest thing to how God in heaven is the Father, because God in heaven is the Father by love, not by biology.

Joseph of Arimathea — the man who buried Jesus. When the disciples ran away and were hiding, Joseph of Arimathea did not run. He went to Pilate and asked for Jesus's body. He had a new tomb that had never been used. He gave Jesus the burial of a rich man. And then — here is what is amazing — the Day 3 resurrection happens inside Joseph of Arimathea's tomb. The cornerstone of the Little Bible will only find a home in the hearts of those with the courage to not run.

Joseph also called Barnabas — the Joseph in the time after Jesus went back to heaven. The apostles renamed him 'Barnabas,' which means 'Son of Comfort' or 'Son of Encouragement.' He gave his land to the church. He stood up for Saul (later called Paul) when no one trusted Saul yet. He went and got Paul out of obscurity when no one

else thought of him. He stuck with John Mark when Paul gave up on him — and years later Paul admitted Barnabas was right. Four jobs: comforting, vouching for the rejected, calling people forward, staying with the failed.

Four Josephs across the Bible. They all share two things: they don't run, and they receive what is given. The Joseph pattern continues.

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. A day they will receive only because the men of this world decided long before they were born that a true accounting would be embraced and no longer be avoided. The Day of Small Beginnings.

She Needs This

The world's accounting has failed women. The female image of God in every woman has been hidden by bad teaching for too long. The Bible held the truth the whole time. The reading hid it. Women have been told they are extras, helpers in a smaller way, derived from men, not really part of the picture. They need to hear the truth: 'Let us make Adam in OUR IMAGE and LIKENESS.' The 'us' includes the Mother. Wisdom is no longer hidden in mankind. The woman is made in her image directly, from creation, regardless of what anyone has been telling her.

Through a woman's body the future of mankind comes into the world. Through her milk children are fed. Through her care and love they are raised. Every man alive came through a woman's body, was fed by her, was cared for by her. The right response of a man who has been blessed by a woman's love and devotion is honor, service, and reciprocity — not ruling over her. Paul says husbands are supposed to love their wives the way Christ loved the Church, which means giving themselves up for her, not bossing her around. The man who serves in the image of Christ is showing the right picture. The man who rules over her in the way the curse described is showing the wound, not the design.

Value The Child, Who Lives Within Her Land

Today people argue about abortion as a fight between 'Life' (saving the unborn child) and 'Liberty' (the woman's right to choose). The work refuses to fight this fight. Both sides care about real things. The fight itself is the problem. The truth is that valuing the child is the same thing as valuing the mother. When the mother is truly honored — when her female image of God is recognized, when her vote counts, when her teaching is welcomed, when her care is supported by the whole society — she is not in conflict with the child she carries. The child lives within her land (her body), and her land

matters because she matters, and the child matters because the very good of creation needs both of them.

There is a separate paper called 'Value the Child' that explains the real solutions. The main idea from this paper is: the woman is the place where the very good of Genesis 1:31 enters the world in time. She deserves the vote. She deserves the double honor. She is the teacher of the children. The very good is only seen when she and her family are honored together. That is what the design always was. The curse hid it. The Little Bible restores it.

The Splint Has To Hold For Everyone

This paper is not a girls-against-boys paper or a women-against-men paper. It is a fixing-the-picture paper. The picture has been broken for thousands of years. Fixing it has to be done in a way that both men and women can carry together. Men are still honored in the male image of God in Adam. Women are honored in the female image of God in Eve. Together with the Children they show the Family in heaven — Papa, Mama, Baby. Everyone has a real place. Nobody is being kicked out of the picture. The splint has to be strong enough that men and women can hold it together without anyone feeling cheated.

The curse in Genesis 3:16 said the woman would still desire her husband and that he would rule over her. The first part — her desire — is still true today in many ways. But the second part — him ruling over her — was named in the text itself as the curse, not as God's design. The work refuses to honor the curse as if it were the design. The husband's real job, the way Paul says it in Ephesians 5, is to love his wife the way Christ loves the Church. That is service, not rule. 'He will serve them in the image of Christ, or it will be not good.' God's own words from Genesis 2:18 — 'not good' — still apply when the male image refuses to serve.

The Cornerstone Makes This Possible

None of this is possible without the Little Bible's cornerstone reading. The Little Bible puts Genesis 2:4-7 on Day 3, where Adam is made alone, and Eve is then made on Day 6 in a separate event. Without the cornerstone, the two creations get mashed together into one Day 6 event and the female image of God reading disappears. With the cornerstone in place, the female image of God reading becomes visible to anyone, in any language, with no special training required. That is the splint working at the global scale.

Across generations, what is named becomes what is wanted. What is wanted becomes what is built. Restoring the female image of God to the cornerstone reading changes what people want over a long time. The actions follow. This is not a one-day fix. It is a slow restoration of the truth that was always there, given back to a world that lost it. The reading is offered. The reader decides. The text holds either way.

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