

The Only
SAFE SEX
is
HOLY SEX

Sweet Love, Joy, and Peace

"God is Love."

*The Only Safe Sex
is
Holy Sex*

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Living Waters

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The Spirituality of Genderial Relations

INTRODUCTION

Among the many non-religious and so-called scientific concepts put forth which attempt to explain the origin of all things (such as the *Big Bang* theory, and the theory of *Evolution*, etc.), none address the most fundamental phenomenon of life — that is, the reason for, or the cause of gender and love. For those who think to embrace said Creator-less theories, here are some questions.

Why do gender and love exist?

What caused the primal elements and forces (whatever they are conceived to be) to take forms whereby they could perceive and be perceived by means of sight, hearing, taste, smell, and touch, and evaluate said information in a mind, and have said mind influenced by emotional feelings (the heart)?

Was it something wholly within each element or force (as though they created themselves – each one having an almost prophetic awareness of the others it would eventually be formed together with producing something greater than each alone)?

Why did the so-called Cosmic Ooze (or whatever) decide to take on gender, fall in love with other Cosmic Ooze (actually, a part of itself, since it is *Cosmic*), experience the sensations of emotional attraction, procreation, and multiply itself thereby and thus become a family of Cosmic Ooze?

Though vast multitudes have experienced love and have enjoyed the pleasures of gender, the reason why things are the way they are has remained a mystery for most. Even Darwin was at a loss to explain how and why eyes came into being. The *Big Bang* theory offers no hypothesis as to why things became beautiful to behold and why this has such an important influence in procreation and the continuance of life in the many species.

In this study we will, by God's grace, see the higher meanings and significance of our dealings in regard to our sexual natures, and see that our creation as gendered beings was the result of the outworking of God's eternal principle of loving self-sacrifice. We will also see that the way in which we regard this divine principle (which is the foundation of true love) is revealed in the way in which we deal with our own sexuality and that of others, and that our regard towards such is the direct product of the knowledge, beliefs, and/or presumptions we hold.

How we understand the origin and purpose of love and sex is directly related to our sex/love lives and interactions with others. If we believe that love and genderial relations are the product of chance alone, and not the specific design of a creative Intelligence, then our relationships will reflect the random uncertainty and instability of our theories. If we believe that our gender and natural desires are curses from God, then our relationships will be clouded by an unstable, conflicting mystery.

It is written in the Bible, "My people are destroyed for lack of knowledge." (Hosea 4:6) This tell us that even believers, God's people, are being destroyed because they too have a lack of knowledge concerning life giving principles. According to the rest of the above quoted text this mournful lack of knowledge is not due to the unavailability of that life-preserving knowledge, but rather because of the willful action on the part of the some, for we read, "because thou hast rejected knowledge, I will also reject thee ..."

Though there is certainly a mystery surrounding gender, such is not the end of the matter. "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." (Proverbs 25:2) Therefore, with honorable and noble intentions, may we now proceed with humble hearts as we explore this age old mystery.

Safe Sex? Holy Sex?

Miriam Webster's Dictionary defines *safe* as: "freed from harm, injury, or risk: no longer threatened by danger or injury: unharmed, unhurt." Our English word comes through French from a Latin word which means *whole, healthy*; and a Greek word which means *complete, entire*; and from a Sanskrit word which means *unharmed, entire*. Therefore, *safe sex* would be that which is *whole, healthy, complete, unharmed, entire*.

The word *safe* implies a judgement, a determination, a distinguishing between one condition and another. The so-called primal elements and forces, in the common conceptions of their natures, display none of the intelligence necessary to know or care about anything being *safe*. Gravity doesn't contemplate whether or not its effect results in something *safe*. But as we have intelligence and the powers of discernment above the base elements and forces we contain which influence us, we have to look elsewhere for the explanation of why something is considered *safe*, and what it is *safe* from.

The word *safe* has an interesting relationship to the word *holy*. And that is, in their root definitions they both convey the idea of *whole, entire, complete*. The "w" in the word *whole* has only been in use for about five hundred years. It was added to the word which meant *holy*, and which is also the root of the word *health*. So *wholeness, healthiness, and holiness* are qualities of that which is *safe*. And, as *holiness* is a quality of the divine – the creative influence of life – to such we must look to understand the why and wherefore of things being *safe*.

It is written, "God is love." (1 John 4:8, 16) In the realm of human experience, love is God. That is, the outworking of the intellectual principles of love, with its emotional attachments, is *the* motivating force in human actions. Many of those who have experienced pure love identify it as *divine*. As the singer Bob Dylan puts it, "Love is all there is, it makes the world go round. Love, and only love, can't be denied. No matter what you think about it, you just won't be able to live without it. Take a tip from one who has tried."

Bottom line: something is considered *safe* and *holy* if it promotes and preserves life and love. For sex to be safe and holy (wholly safe) it needs to be free of anything which diminishes love, or fails to nurture it and make or keep it *whole, healthy, complete, unharmed, entire*.

If, therefore, love is the standard, the all-in-all, and love is God, and "God is love," what then is God's (Love's) reason for creating genders and sexual interactions? Though there are elements of the revelation of God's (Love's) character and purposes in the various religions and philosophies of the many nations, the fullest and purest revelation is found in the Bible. It is therein written:

"And GODS said, Let US make man in OUR image, after OUR likeness... So GODS created man in HIS OWN IMAGE, in the IMAGE OF GODS created He him; MALE AND FEMALE, created He them." Genesis 1:26,27.

The Hebrew word *Elohim*, which is translated "God" (singular) in most Bibles, is, in fact, plural in Hebrew, not singular. This hidden truth is somewhat revealed by the fact that the pronouns used in direct relation with it are all, themselves, plural. Actually, there isn't any one English word which fully expresses the true meaning of *Elohim*. That's because in Biblical Hebrew all words have gender assigned them, and some words, such as *Elohim*, contain an interplay of gender. English words, generally, don't reflect these features. English is not alone in this inadequacy.

The root word of *Elohim* is *Eloah*, which is *feminine*, and translates into English as *Goddess*. It is the feminine form of the masculine word *El*, which translates into English as *God*. The interplay of gender in *Elohim* comes with the adding of the *masculine plural* ending, *im*, to the *feminine* base of *Eloah*. Thus, that revelation of the Creators of mankind which is expressed in the Hebrew word *Elohim* – that is, the feminine/masculine/plural revelation – is not truly seen in the English words used to express "the Gods, the Living Ones (*ha-Elohim hayim*)"

who created gendered beings in Their image and likeness. The same is true in other languages, even those in which gender is a major factor.

From the fact that the word used to describe the One(s) in whose image mankind is made is *Elohim*, the one with the feminine base and a masculine plural ending, rather than the singular masculine, *El*, or the singular feminine, *Eloah*, it's clearly seen that He (She) is (They are) not singular, but rather, a united Family (Male and Female), as were Adam and Eve. That the word is not *Elim* (masculine base with the masculine plural ending) indicates that the Creators of mankind revealed in Genesis are not all masculine; that it is not *Elohot* (feminine base with the feminine plural ending) indicates that They are not all feminine.

Elohim has said, "I am that I am." Ex 3.4. The actual Hebrew words convey the meaning, "I am continuing to be that which I am continually being." If Elohim has chosen to be certain sizes and shapes so that Their creation can relate to Them, what can we do but rejoice in Their humility.

This truth of God's duality of gender is also revealed in the fact that though God, in His Fatherhood, is personified as being masculine, in Hebrew the word for Spirit, *ruah*, is feminine. The reality of the matter is that Gods (*Elohim*) created gendered beings, male and female, in Their image and likeness, as it is written. Man is in the image of God (*El*), the Father, and woman is made in the image of Goddess (*Eloah*), the Holy Spirit.

The personality of the Holy Spirit is known from the facts that She has a mind (Romans 8:27; Acts 15:28), knowledge (1 Corinthians 2:11), a will (1 Corinthians 12:11), love (Romans 15:30). communion (2 Corinthians 13:14), can be grieved (Ephesians 4:30; Isaiah 63:10), and can be insulted, tempted, and lied to (Hebrews 10:29; Acts 5:9; Acts 5:3, 4).

In Hebrew the gender of a word is determined by the source and nature of the word. For example, the Hebrew word *kodesh*, translated *holy*, is masculine. That's because *holiness* originated with God, the Father. Yet applying the word *holy* to women doesn't imply that they are masculine, but simply shows that they possess the same attribute, be it masculine in origin. And so it is with the term "Holy Spirit" – though She is feminine, She carries the masculine attribute of Holiness, by nature.

"For the invisible things of him [God], from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." (Romans 1:20)

To say HIS image, presupposes the thought, *HER* image, for there is no masculine without the feminine – gender is a two-sided coin, male and female. The whole of creation expresses the masculine/feminine principles. Therefore, if the Supreme Creator is "from the creation of the world ... clearly seen, being understood by the things that are made," then the use of masculine pronouns when referring to Him is inherently inwrought with the necessity of a feminine Counterpart to establish and justify His masculinity – His Fatherhood. Fatherhood is conditioned upon Motherhood. So says His creation wherein is expressed His image and likeness (masculinity and femininity).

In harmony with this revelation is the fact that the Hebrew word *Adam* (who is *Elohim's* image and likeness), which is also translated *man*, means *mankind* (male and female), and not only the male. This is also seen from the fact that both the man and the woman were originally both named *Adam*:

"Male and female created he them; and blessed them, and called THEIR NAME ADAM, in the day when they were created." (Genesis 5:2) The woman was not called *Eve* (*Chavvah*, *living*, in Hebrew; *Zoe*, *life*, in the Greek of the *Septuagint* [OT]; *Eua*, *life*, NT Greek) until after their fall. (Genesis 3:20)

In Hebrew the word for a man is *ish*, and the word for a woman is *ishah*. In English we see the word *woman* is built from the word *man*, as the Hebrew word *ishah* is built from the word *ish*. Yet, despite the evident source connection to the masculine words, the feminine forms, in themselves, are prime roots - independent bases.

Not only do those Hebrew words explain some of the mysteries of life, but the story of the creation of the man and the woman, itself, contains a wonderful revelation of the invisible things of Him.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." (Genesis 2:21, 22)

From the fact that Adam, the man, was at first alone is "clearly seen" that there was a time when God, the Father, was all alone. He was at this time as perfect as perfect can be. Within Himself was the fullness of Love, Joy, Peace, Light and Power. Yet amid His perfect contentment, from the innermost depths of His Being came forth a holy desire to multiply the essence of His Being, Love.

The greatest demonstration of the principles of love is seen in self denial and self-sacrifice (a resting from self), for it was the very first act of God. God could have remained in His perfect Being, alone, self-contained, self-satisfied, but that is not His Nature, His Divine Nature. Love must share. That's what the outworking of love is, the experience of sharing.

With this desire to express His nature, Love, burning in His heart, God caused within Himself a death to self – a sleep as that which came upon Adam when Eve was made. He took of His very Essence all of the holy characteristics which are seen in a image and likeness in Eve and all women (a feminine nature), and separated those from that which is seen in an image and likeness to have remained in Adam and all men – that is, His masculine Nature. He then awoke to see His new, other, Divine Self before His eyes; as it were, "bone of His bone, flesh of His flesh" – another Divine Being, the Holy Spirit – Spirit of His Spirit.

God, the Father, ceased to be the sole possessor of Divinity. He was no longer the same as He was; something was gone from Him. There was no loss, though, as He had gained much more in that now He had a Companion who was a fuller expression of that which was at one time within Himself. This companion was of His very Nature, Divine Love, a compliment for His new state of Being, as Eve was a complement to Adam – his other self.

And, as in the case with the image and likeness which God made of Himself, where the words for man and woman are independent prime roots, so then it must also be with the Master Pattern, the Gods, Themselves. After Their separation, God (*El*), the Father, and God (*Eloah*), the Holy Spirit, were two self-contained, independent Divine Beings, Male and Female; two Divine Characters, yet one in nature and purpose. One master Character, Love, in two manifestations – One masculine, and One feminine. Such is life.

It's not possible for these Two, with their distinct, Divine Natures (masculinity and femininity) to act independently of each other, for within each One is the Divine nature of self-sacrificing Love – the desire to serve and bless. Everything is done to glorify each other's distinct Nature, and Their utter devotion to the unity, the Love, which binds Them as "One."

When Moses told the Israelites that "God (Elohim) is one" (Deuteronomy 6:4), he was simply telling them that the Gods, the living Ones (ha-Elohim hayim) were united – one. This was contrary to the thinking of the nations around them, who wrongly believed that the Gods were divided amongst themselves and even warring against each other. Infidelity and chicanery were also wrongfully attributed to them. The happy, united family image of the Gods was foreign to the thinking of those nations, and that lack of understanding had influenced the Israelites while they were captives in Egypt.

Moses was attempting to impress upon them that the Creators (Elohim – plural) of heaven and earth were for them in every way: that They desired for them a unity among themselves as that which They, Themselves, enjoy being "One," and that They were working in perfect harmony among Themselves in all things for their good.

This unity and equality, oneness, among the Elohim is further revealed in the language used by Them when speaking to Jacob. In Genesis 28:13, God, the Father, begins the communication by stating, "I AM the LORD God of Abraham thy father...", and proceeds to make promises to Jacob concerning the land where he was, and the blessing that he and his descendants would be in the earth. The Hebrew word translated "I am," *ani*, is what a male would use as a personal pronoun. Yet in verse 15, when revealing how He would perform His promise, we read, "... I AM with thee, and will keep thee..." In this place "I am" is not translated from *ani*, the masculine personal pronoun, but rather from the word *anochi*, the feminine personal pronoun. That this feminine Voice of the One who is with us and will keep us is that of the Holy Spirit (the Goddess– Eloah) is also revealed in Isaiah 63:7-10, and elsewhere.

God might have caused to be (cloned) many more Gods exactly like unto Himself, and could have shared with these, but that would have been a form of self-worship and not at all an expression of the divine principle of self-sacrificing love. The unity which exists amid the diversity in our families, where all are related, and yet at the same time all are individuals in appearance and character, testifies to the self-sacrificing character of love; for each must accept the other's distinctiveness while at the same time accepting their own individuality so that the common bond (the love of family) may be preserved and exalted.

The universe exists because God applies the fundamental principle of holy sex – self-sacrificing love. It is written, "God is light, and in him is no darkness at all." (1 John 1:5). Nothing could be perceived by anything else (if it could even exist at all) if God didn't somehow limit the effects of His light. He had to allow darkness and interact with it. He had to use His humility, His built-in dimmer switch (so to speak) – his ability to rest from self. He did this to have more than what He had and to be more than what He was. He did it for Himself and for those who would have life and the things thereof because of His actions.

The command to our first earthly parents was to "be fruitful and multiply." This ability to multiply themselves was given Adam and Eve as an image and likeness of the Gods' ability to multiply Themselves. Though it is not specifically recorded in Genesis, Adam actually made the same decision to have a reproductive counterpart for himself as had God, the Father, before him.

Having lone dominion over the earth was not appealing to Adam's pure heart and mind. Before he went to sleep and Eve was made from something taken from within him, Adam had seen all of the animals and birds, in pairs, pass before him and he had given each one, male and female, a name. He saw the natural affection which each of the pairs shared with the other, and he naturally loved the principle of gender he was seeing expressed in their creation. He wanted that for himself, for he saw himself as part of that same expression.

He didn't want to be alone without an equal, a mate. He wanted to be more than he was because his natural affections needed fuller expression. He wanted to have holy sex (to "know" another) and all that came with it, in the image and likeness of his Makers.

So it is written, "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him." (Genesis 2:18) This was said before the pairs of creatures passed before him. "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not FOUND an help meet for him." (verse 20)

His experience had stimulated his mind into desiring a mate, an equal for himself, as God knew it would. Adam had even been specifically looking for one, for that was it (she) which "was not *found*" after God said "I will make him an help meet for him," and had caused the creatures to pass before him.

And these things reveal that it also was "not good" for God, the Father, to be alone, without an equal – a Helper for Him. As Adam could find no true kinship with the lower order of creatures whereby he could say "This is now bone of my bones, and flesh of my flesh," as he did with Eve, so God, the Father, needed a spiritual Being "meet" for Him – Spirit of His Spirit – the Holy Spirit. This further shows that neither a man nor a woman is complete without a mate, one who is a *helper meet* for them.

The sad fact, though, and that which spoiled the image and likeness of Themselves which Elohim were creating in Adam and Eve, was that Adam and Eve had fallen into sin before their first child was conceived, before they had any procreative relationships. They fell before they were mature enough to engage in holy sex. Before they fell, they were in their perfect youth, growing in pure love one for the other – in a period of courting, as it were.

Their pure love relationship as gendered beings was marred by their sin. There was now a danger of it no longer being *safe – whole, healthy, complete, unharmed, entire – holy*. Adam blamed Eve and God for what happened. Eve blamed the serpent that God had made. Adam was blaming his other self, and the One in whose image he was made; Eve was blaming another object of the creation (the object which she allowed to deceive her) – which, in effect, was blaming the very principle of creation. And that is, the male/female principle which is the very expression of the Elohim (God/Goddess/plural). Neither blamed their own choice of thoughts which made their own transgression possible.

Eve didn't admit that it was her own thoughts which made the forbidden fruit appealing to her. The words that originally tempted her were not her own thoughts. At first those beguiling thoughts were objectionable to her because she already was quite content with the arrangement God had commanded concerning that one tree. But then, by the misuse of her imagination, she created a new image in her mind of what she had formerly in pure faith accepted, and thereby *knew*, as being true – that she should not eat of that tree.

She then attached her emotions to the erroneous image, acted upon it, and felt a false thrill of being new and original, having seemingly made herself into a creator above God who had given the command concerning that one tree, rather than remaining the created thing she was. She injured her emotions and her relations thereto by mistakenly attaching them to something destructive to holy sex.

The nature of the temptation was pure self exaltation. The one speaking the lie about her being more than what she was and not dying was already lying to himself by means of his own imagination, and succeeded in having Eve do the same. They were both thrilled with the false notion of being more than what they were created to be, and that thrill was passed on to Adam who likewise willingly embraced it for the same reason. Thus their intellects and emotions were corrupted by their misuse of their imaginations – indulging in a foolish fantasy.

Neither was Adam willing to admit that it was his own thoughts that led him into choosing to give in to the temptation of self-exaltation (which included his love for his other self) over his love for his Creator when he accepted the fruit from her and ate it. Eve imagined that the fruit was something "to make one wise." Her own *wisdom* was telling her a lie, and she chose to believe it. Her true reason under the pure influence of the Holy Spirit would not have led her to that conclusion, for God (whose love had created her) had told her differently. It was the same thing with Adam. He had to justify in his mind the action he took before he took it. He had to create a false wisdom to satisfy (fool) his conscience.

The nature of their sins was the same – selfishness, self-centeredness, failing to rest from self. It was the opposite of what their Creators had displayed in their creation. They disregarded the fact that they each were only half an Adam. They were created in the image and likeness of Ones who are perfectly united and whose counsels are between Themselves in all things.

When Eve first heard the serpent speak, she should have immediately talked with Adam about what was happening, and then both of them should have consulted their Makers. Instead, Eve, in self-confidence and self-sufficiency, was wrapped up in her own erroneous thoughts of how much greater she would be after she ate the fruit. She evidently didn't feel (or didn't want to acknowledge) her need to consult Adam or her Creators about what was going on. She also had a false image of how much greater Adam would be in their new state of being, and those thoughts appealed to her pride. She was led to undervalue what she and Adam already were.

In the Book of Proverbs *wisdom* is personified as being feminine. The Hebrew word for *wisdom*, *hookmah*, is feminine, as is the Hebrew word for *Spirit*. In many of the proverbs a contrast is made between the pure

feminine principles (wisdom), and those of the wanton woman; the first being the higher, life-giving *Woman*, and the latter being the destroyer of life and liberty; the first being divine inspiration, the latter being foolish imaginings; the first having a faithful male counterpart, the latter unable to commit to, or be committed to.

As stated, when speaking of heavenly *wisdom* the Hebrew word is feminine. When speaking of the twisted imaginings which come from an evil heart full of stubbornness, the Hebrew word used, *sheryruwth*, is also feminine. This shows that everyone is inspired by one of two feminine influences. One which is safe – *whole, healthy, complete, unharmed, entire* (holy) – and one which is not. This principle also finds expression in the saying, "Behind every good man is a good woman."

Though the counsel given in the Book of Proverbs is for *men* to choose the *good* woman and flee from the evil one, this inspired instruction applies equally to women, for they also must choose the heavenly wisdom over the lower influence. The difference is that, in the spiritual realm, men choose the good woman (heavenly wisdom) as being a complement and enhancement to, and the completion of their masculinity, whereas women choose that higher Spirit as being their Master Pattern. So while there are two basic ways to relate to Her (heavenly wisdom – the Holy Spirit), a masculine and a feminine response, the effect is the same – safe and holy living.

There is a traditional teaching among the Jewish rabbis that when a married man is separated from his loving wife, the Shekinah (the Holy Ghost) goes with him as a Comforter (a Companion, a Helper). Many men who are joined to a good woman are still incomplete because they are not joined to the Holy Ghost in a companion (non-motherly) relationship. It's like the difference between those who relate to God as Father distantly (theoretically), and those who know the Holy Spirit (*Eloah* – the One who is with us) as a Friend and Companion. Also, "... neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." (Isaiah 56:3-5) They could only obtain such a name through a spiritual relationship with the Holy Ghost.

The picture of Adam giving in to the temptation presented to him by Eve while she was in a state of deception illustrates the nature of every sin which detracts from holy sex and thus life. That is, she was a visible representation of the feminine influence within him – his own wisdom, inspiration. When he heard the temptation to break the commandment of God come from her, he chose to accept her counsel without regard to the fact that something was wrong. So, when one (male or female) chooses to follow the leading of their imagination (their creative wisdom) when it has been corrupted by deceptions arising from self-exaltation, loss is sure to follow.

The Hebrew words which denote the use of the *will*, the exercise of *choice*, are masculine. This is done by both men and women. Boys and girls alike find safety in choosing to follow the voice of a good and wise mother – letting her counsels dwell in their hearts, and walking in her pathways.

Also, the Hebrew word *yetser*, which means purpose, imagination, device (intellectual framework), is masculine. It is used in both a positive and negative sense. All, male and female, frame thoughts. The thoughts framed (a masculine act) have life if they are done under the influence of true wisdom (the feminine life-giver – the Holy Spirit).

Eve framed thoughts of things which were not wise. She, though, was deceived into sin, her mind being put off balance by seeing and hearing the unnatural act of a serpent speaking. But Adam's mind was not under that influence. His eyes were open. He wasn't being deceived by seeing an overtly unnatural act. He was hearing a false wisdom come from the lips of his other self whom he dearly loved. He chose to believe the false wisdom (lying inspiration – fantasy) that he would not die if he ate the fruit, rather than seek true wisdom from the Gods as to what might be done for Eve now that she had eaten the forbidden fruit. He loved his love for her and the thought of their oneness more than he actually loved her or his Creators. Rather than immediately looking to his Creators for a solution to the loneliness he could be facing, he instead looked only to himself. Had he sought his

Makers on his and her behalf, he would have learned of Their willingness to sacrifice of Themselves to reconcile Eve and to comfort him. But this Adam didn't do.

Adam's sin was of the same nature as Lucifer's original sin. Lucifer's temptation came solely from something he created within himself through the influence of his own feminine (wisdom), without any unnatural exterior influence. His corrupted wisdom framed a lying temptation upon which he willfully and stubbornly acted, contrary to the influence of the heavenly wisdom, the Holy Spirit. It was the exercise of the will (a masculine act) without true wisdom (the holy feminine counterpart) that made the thing unsafe and unholy. And it was his unwillingness to swallow his pride, acknowledge his error, and allow his Creators to restore him that sealed his fate. That pride came from his inordinate love of his "beauty" and "brightness." (Ezekiel 28:17)

Pride and self-exaltation are the inevitable results when one chooses a thought of their own invention, their own wisdom, over that which the Holy Spirit (heavenly wisdom) inspires and confirms as truth. It is the framing of, and the stubbornly giving weight and preference to a false use of the feminine influence in one's thoughts – one's wisdom (inspiration, creativity, that which genders life – produces life-giving thoughts) – which detracts from holy sex. A false image of the whole male/ female principles in mind and body and life in general, and the misuse of those principles in actions, does not produce that which is *safe – whole, healthy, complete, unharmed, entire – holy*.

Thus the old adage proves true, "Not everything that can be done, should be done." So it is with holy sex. Not everything which can be imagined or done should be. This is at the heart of the matter of unhealthiness – unholiness – in mind and body, and in family, and society, and among nations.

One of the first consequences of Adam and Eve's sin was that woman's physical nature was changed, and this brought other changes. After their sin, God said to the Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." (Genesis 3:16) Suddenly the prospect of being fruitful and filling the earth with children had a negativity cast across it. A fear would now be with women in their thinking about holy sex – the fear of it being *whole*, gendering new life, and of the related pain and sorrow of childbearing. And men would now have their own fears about their interactions with women as they go through their changes and their childbearing woes. Nonetheless, the command to be fruitful and multiply, which was pronounced very good in the beginning, remains a part of our natures, and the power of love is present to overcome all fears. Thank God!

Today, though, that part of our nature has been so diminished in many that we see some who appear to have no natural desire to have a mate or reproduce. They may want the thrill of that which gender may provide, but not the results and burdens it brings, nor the blessings. This experience has its counterpart in the creative thoughts. That is, many don't want to use their intellectual bodies to produce anything life-bearing with another, but are rather wanting an interaction which gives the thrill of life without bearing the purpose of life – love, family, friendship, and community.

Because of their fall, something else changed in the woman, in her heart, her thinking. It was also said to her, "and thy *desire* shall be to thy husband, and he shall rule over [*in*] thee." It was not this way from the "very good" beginning. Her "desire" was not to her husband prior to that time. Though she had the purest and fullest love for Adam and was emotionally and physically bonded to him, her primal desire was to life itself.

Her desire was first to her Creators, and they ruled *in* her by the Spirit, by wisdom, by the power of love. She naturally loved the fact that she was for Adam, that he was equally for her, and that all of the creation was for them. Her desire was to the principle of holy sex (self-sacrificing love) and Creators thereof, and it was that which ruled in her. Adam didn't rule over Eve before they sinned. They both were given equal dominion over the earth and the things therein, and none over each other. Pure love was their ruler and government.

Adam also was in an odd position after their fall. From then on Eve would be looking to him as her ultimate yearning, desiring him to rule in her. He had just seen that he had a hard time ruling in himself, making right

choices for himself, and now he had this added matter. This was not in his original "very good" relationship with Eve.

The concept of now having her desire directed towards him instead of towards their Creators, and him being, in her mind, a ruler for her (as a king and counselor) was foreign to his nature. Please carefully note that there was no command directly to the man to rule over the woman, as many men and woman have presumed and declared over the ages. Said misconception is also contrary to holy sex. The change in their relationship was in her thinking and not in an expansion of his dominion.

Adam and Eve had to learn to deal with their new relationship and beings. Eve's inward changes, physically and psychologically, reminded her of their wrong choices, one affecting her very being, and the other affecting their relationship. Adam's thinking was changing also because of these things. These matters carried over in the thinking of their following generations in individual and societal relationships.

It is of note that Adam was alone when the commandment was given concerning that one tree. (Genesis 2:16, 17) Eve was not yet made. After she was there he may have told her of that commandment before God did. If not before, he surely later also related to her what he had experienced and had been told before she was there. Therefore, Eve must have felt guilty for not giving heed to Adam's counsel (as well as God's), and would naturally have felt a need to overcompensate for her former mistake by desiring to have him make all of her decisions for her.

Though this might have been flattering to Adam, such was not part of his nature. He was made for having dominion over the earth and the creatures thereof, not for being the mind of another. He was not made to "subdue" Eve and have dominion over her, as he was the earth. He was made to *woo* her through acts of love and self sacrifice, and she him.

Adam would now be tempted to look at her with suspicion because she had not heeded his counsel and God's. This distrust of her on his part, in turn, could lead him to be tempted to try to dominate her thinking. The tender, pure love relationship which they were created to experience was confused by these things.

Of course, having given in to the temptation of self-exaltation that first time made it easy for it to be done again. That weakness passed from Adam and Eve to their offspring. Thus, many of Adam's sons who could not properly respond in humility to women's redirected desires have allowed high-mindedness and vain imaginings to turn them in to dictators over women, contrary to the original pure nature. Also many women, with their desires redirected, have subjected themselves to (and have even encouraged) a rulership over themselves which has never been pronounced "very good."

Because of those errors, many women have been so ashamed for having looked to men to be more than what they were created to be and for having placed an unwarranted confidence in them, that they turn away from all men in disgust. And many men have fled from women because they can't live up to their unreal expectations. This situation has also been used by men and women to wrongfully excuse their own laziness and unwillingness to deal with their own responsibilities in life.

Over time, this giving in to the temptation of self-exaltation caused the principle of self-sacrificing love (and thus, holy sex) to appear in a false light. It led to the erroneous thought that it is a self-sacrificing thing to allow one's self to be used in an unnatural way, presuming that attempting to share love in such a manner is a real way to make someone else, or one's self, happy – to fill each one with sweet love, joy, and peace. This thought is not an expression of a real sacrificing of self for the good of another, but, rather, an exalting of self to satisfy a prideful heart. It is the giving of a *self* which one really doesn't have, but only fantasizes about having. The expectation is never achieved.

This thinking leads one to presume that he or she will be loved more (and will even love themselves more) for doing such. It is the pride of thinking that they are able to do and be more than what they are created to be. The true principles of self-sacrificing love (and thus, holy sex) are displaced by self-exaltation which comes from

the fear of not being loved – not having or appreciating a real sense of having within one's self sweet love, joy, and peace.

Simply put, people are falsely excited by the exalted thought of what is imagined to be happening more than the actual act itself. They are excited through a lying pride which deceives them into believing that they can do something which will produce something good, when in reality it does just the opposite. The natural feelings and desires are so clouded with vain imaginings that they are never really satisfied. Thus the lust for the unnatural (which can never be satisfied) grows and is strengthened until it ends in the ruin of the soul. Why then do so many seek such deadly things? Wisdom has the answer. She says,

"He that sinneth against Me wrongeth his own soul: all they that hate Me love death." (Proverbs 8:36)

Though a hatred of the influence of Divine feminine (the Holy Spirit) has certainly been cultivated in the hearts and minds of Adam and Eve's descendants, such did not originate with those first parents of mankind. It originated with the "father of lies," "that old serpent, called the Devil, and Satan, which deceiveth the whole world." It was he who first sinned against the Holy Spirit, Divine Wisdom, the feminine Creator. He had to push aside that heavenly influence which was within him from his creation, in order to indulge his own stupid thoughts of self-exaltation. Of him it is written,

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." (Ezekiel 28:17)

God, the Father, chose humility (self-sacrifice) over self-exaltation when He covered and diffused His brightness in order to allow other things to be. In doing this, His Wisdom retained Her dignity and glory. Lucifer (*Hallel*, in Hebrew) evidently didn't learn from that example. God, the Father, let the feminine attributes of love which produce righteous offspring have being, while Lucifer has sought to suppress, deface, and destroy (corrupt) all that is represented by women. He corrupted his own wisdom (feminine), and then sought to corrupt the feminine image on earth, thus expressing his hatred for the life-giving Holy Spirit. He would love it if no men and women ever have happy, healthy relationships, and produce righteous children, for these things remind him of a higher, purer way, and he loves death instead.

Thus we see the origin and explanation of the antagonism against women and their natural capacity as co-rulers, and creators, and thus against holy sex. Thereby also we see the source of masculine pride (machismo). This same errant spirit has not only adversely affected holy sex, but has also been the ruin of entire civilizations, and is a major cause of world tensions today. It all comes down to each individual's own sexuality – whether or not we are allowing ourselves to be holy (*safe – whole, healthy, complete, unharmed, entire*) gendered beings, with clean hands and pure hearts, free from any delusions of what truly constitutes being a man or a woman.

Aside from the fact that there are physiological variants to the images of perfect men and women due to the degeneration of mankind's original nature, there are certain fundamental facts of our gendered natures which must be given their due weight. From the original sin we see that a male (Lucifer) sought to excite and satisfy himself by indulging in vain thoughts which gave him a false thrill in his being. He indulged in spiritual self-abuse (spiritual masturbation). He brought no pleasure or life-giving seed of thought to anyone else when he was, at first, alone in gratifying himself with vain imaginings, nor when he later disseminated his corrupted ways. His ways led to corruption and death because there wasn't a holy feminine principle (influence) with which he was interacting in his mind or in his heart.

He was interacting with a false wisdom which told him that he would continue to have the Influence of the Divine *Woman*, Wisdom, the Holy Spirit, despite the fact that he was profaning his own being which was a temple for that heavenly feminine influence. He was wanting pleasure from Her presence *his way*, while totally disregarding the spiritual principle upon which his existence depends. And that is the principle of holy sex – life producing and sustaining holy interactions of a genderial (family) character.

Thus the indulgence of self-use (abuse), whether it be by male or female, propagates the spirit of death rather than the Spirit of life and love because it is based on the lie that one is wholly able of themselves (a lone gendered being) to fulfil their naturally holy (*safe – whole, healthy, complete, unharmed, entire*) desires by unnatural, incomplete uses. As self abuse began in the spiritual realm with a male (Lucifer), it is understandable why in so many societies males are so readily wanting to justify said actions among themselves in the spiritual as well as the physical realms.

They seek to rationalize this by attributing their acts to the will of their creator (whatever they may think that to be). It's not that they directly portray their creator as doing the same self-centered things that they do or as even condoning such, but it's that they feel that they have a certain license from above to defile themselves so. Yet, considering that the devil is called "the god of this world," it is truly his image which they portray with such actions. But in doing such they do indeed deface the true image of God in themselves in that they act in a self-serving manner, contrary to all that is revealed of God's self-sacrificing, self-controlling ways.

God, the Father, repudiated the notion of uncontrolled self-satisfaction being a profitable thing by being Elohim, the feminine/masculine/plural Creator of all things who made gendered beings in His image and likeness. He further expressed the divine principle of resting from self by creating the seventh day, the Sabbath, as a day of rest from self. And he has asked his people to follow his example, to wit, "If thou turn away thy foot from the sabbath, *from doing thy pleasure* on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, *not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*: Then shalt thou delight thyself in the LORD." (Isaiah 58: 13, 14)

The importance of this revelation is recognized in the traditional Jewish attitude towards the Sabbath – that is, they refer to the Sabbath as *Queen, God's Bride*. The tradition has been for the elders of the community to go to the edge of town and invite the presence of the Holy Ghost (the Shekinah) in her Sabbath benefaction. Taking into consideration that it was in applying the principle of resting from self by God, the Father, which allowed the Holy Spirit (His Queen) to be, the personifying of this principle as it relates to the Sabbath is an acknowledgement of the united (married) nature of Elohim.

Yet despite the revelation of the dual nature of love seen in the existence of gender throughout nature, most religious concepts of God, and/or the Godhead, are inclined to exalt a masculine image of the Creator, to the exclusion of, or, at best, a diminishing of the feminine image. This is even true of translations of the older Hebrew Scriptures, themselves. One example is the most common version of the Hebrew Text, the *Masoretic Text*. When compared with the more ancient texts, it admittedly contains around two hundred changes from the feminine form to the masculine form when such words are used with regard to Elohim or Eloah.

This same misrepresentative portrayal of the true Elohim lies at the root of the masculine-dominated leadership of most religions, and most notably in the Catholic churches, in general, and most other catholic-like churches. Though the Hebrew word for Spirit is feminine and was translatable into Latin maintaining its feminine character, this revelation was obscured by Jerome, the author of the *Vulgate* (the Latin translation of the Bible).

As the story goes, Jerome stated that he had asked some Jewish authorities the gender of the Spirit and that they said it was masculine. Whether he was giving in to the common temptation to exalt the masculine image above the feminine (something which was taking place in the church itself at that time), or whether he actually believed what he was supposedly told, the facts don't support his actions. Were it true that he was misled he should have been aware that certain Jews would want to downplay the femininity of the Holy Spirit in order to avoid the matter of a possible Offspring of Elohim.

Thus, in that way of thinking, if there is no feminine portrayed in the Leadership (the Godhead) in heaven, there shouldn't be any on earth. This notion was thus carried to much of the Christian world (in their churches, governments, and in their homes [and bedrooms]). An interesting twist on this is held by the Mormons. They teach that they were born of Mother and Father God before they came to this earth, but that Mother God is not part of the Trinity and is not to be worshipped nor prayed to. Therefore, we see the exclusion of woman from the

leadership of their church, and, likewise, the subordination and subjugation of the feminine to the will and pleasure of the masculine in those of their families wherein the exultation of the masculine principle results in polygamy or the acceptance of its underlying principles.

The Protestants' translations of the Bible manuscripts are no better than the Latin in being true to the sense of the original gender usages in this matter. Beside the facts already stated about the word *God (Elohim)*, this deficiency is also evident in the English translations of the New Testament Greek word for *Spirit, Pneuma*. Though *Pneuma* is neuter in Greek, the Spirit is called both *it* and *he*. This is because the word *Comforter* (which is an office of the Holy Spirit) is masculine in many New Testament Greek manuscripts (though there is a feminine form used in the Old Testament (Septuagint) Greek. When speaking of the *Spirit* with reference to the *Comforter*, the pronoun *He* is used. But when *Spirit* is used outside of that context, or another which implies personality, the word *it* is used.

But all of this only shows that the Greeks were under a different thinking in regards to the manifestations of gender in life than were the Hebrews, and that the Protestant translators also ignored the Hebrew revelation of Her femininity in both Testaments. Whether Jesus spoke Hebrew or Aramaic, he could have only referred to the Holy Spirit in the feminine gender. He was clearly attempting to confirm this thought to Nicodemus by using strictly feminine imagery when referring to the Holy Spirit in John 3:3. But none of the Bible translations (Protestant, or Catholic, or others) relate these facts in a note or otherwise.

What is truly odd about the general Christian concept of the Godhead, and, particularly, that of the Holy Spirit Herself, is that they talk about being "born of the Spirit," yet deny that it takes a heavenly Mother to bear holy children. Even the Greek version of John 3 bears out this fact. Jesus says that a man must be "*born [gennethe]* again" (verse 3). In the language they were speaking (Aramaic) Nicodemus must have understood Jesus to be speaking of the process that one experiences with his *mother*, for he responded, "How can a man be born [*gennethenai*] when he is old? can he enter the second time into his *mother's* womb, and be born [*gennethenai*]?" (verse 4) Jesus' response portrays the beauty of God's thinking on this matter, for He says, "Except a man be *born [gennethe]* of water [an earthly mother] and of the Spirit [a heavenly Mother], he cannot enter into the kingdom of God. That which is *born [gegennemenon]* of the flesh is flesh; and that which is *born [gegennemenon]* of the Spirit is spirit." (verses 5,& 6). All of those Greek words are feminine forms of *geneo*, which means *procreate*. This whole passage portrays the necessity of a heavenly Mother.

In John 14:15-18, Jesus says that He will send us the Comforter (the Holy Spirit) so that He will not leave us "comfortless" (verse 18). This word *comfortless* in Greek is *orphanos* and means *orphans*. In order not to leave us *orphans*, He would have to send us a *parent*. What better *Parent* could He send us than the One of whom we are born again – the Holy Spirit, the Hebrew Goddess? So important is Her presence with us as individuals, that He gave Her coming to us as the very reason why had He to leave. To wit, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him [Her] unto you." (John 16:7)

Most words which are feminine in Hebrew are neuter in Greek. This usage of the neuter (lack of gender) is a foundational expression of the underlying principles which were also manifest in the acceptance of homosexuality among the Greek philosophers (those who expounded on the meaning of life and things, and who taught the youth). Though the use of the neuter pronoun *it* might be easier (in that there isn't the need of masculine and feminine forms of a word, and all of the other related complications with associated uses of grammar), it diminishes the beauty and place of gender in life and life's Source.

The *It* principle doesn't find much place in the natural world. That is, the *stand alone, non-interactive* principle (usually expressed by the use of the pronoun *it*) is an imaginary concept, having no basis in fact. The nature of Lucifer's (and Adam and Eve's) sin is expressed in the *It* principle – the selfish, self-centered, self-satisfying, stand alone, non-interactive principle which is foreign to the Creators of heaven and earth, and which has no place in holy sex.

The most common concept among those who consider themselves Christians is that there is a *Trinity* of either two masculine Persons (Father and Son) and one *It* (the Holy Spirit), or three masculine Persons (Father, Son, and Holy Spirit). There is an ongoing debate as to what is meant by the use of the words *Person* and *Persons*, and another one on the meaning of Their *oneness*. The diverse opinions on these matters are among the major causes of the divisions among them and the moral weaknesses within their congregations.

Though in the general Catholic concept (which is also held by many Protestants), the Godhead is taught to be Three masculine Beings (corporeal, in a spiritual sense): one a Father, one a Son, and one a Spirit they share (who is also masculine [though some prefer the neuter thought]), the Roman Catholics vary from the Orthodox Catholics on one major point. The Roman Catholics say that the Son also has His own Spirit. As a token nod to the feminine principle they have Mary exalted to an almost God-like position. Yet their Godhead proper can only be honestly viewed as portraying a mysterious, homosexual-like image – a *family* (?) of only males (Father, Son, and ?).

We see the effects of such thinking in the current problems within the Roman Catholic Church in America. The homosexuality and abuse of young boys which has been so long covered up and excused from criminal prosecution, are the direct results of their conception of the Godhead, because these things are happening to and are being hidden and excused by those who are well versed in their doctrines and practices, and who pass them on to the young ones.

The lack of a true divine feminine image in their thinking regarding the Godhead is but another example of the antagonism against the feminine principle of Elohim (wisdom, the Holy Spirit), and holy sex. Were it not for their image of *The Holy Family* (Jesus, Mary, and Joseph), there would be much less sanctity among their fellowships, for their image of the Godhead is void of a holy Mother, a holy Wife. Similarly, though the commonly understood Jewish teachings exalt the masculine attribute of Elohim while veiling the feminine, their language (Hebrew) provides for a stabilization in their genderial relationships.

Another notable example is the attitude towards women held by some Muslim men, which they assign to their religious teachings. Their religious tenets teach them that Allah (God) "Does not beget, nor is He begotten." In their thinking there is no feminine equal for Allah. So, in the more extreme portions of their societies, women are not only treated as less than equals, but are something which they don't even want to be reminded of in their everyday public societies. This is but another expression of the antagonism against the Holy Spirit (heavenly Wisdom).

The practice of veiling women's heads and/or faces has more at its roots than an attempt to prevent a woman from being a temptation to a man who is not her husband by hiding her feminine characteristics, or in distinguishing a chaste woman from an immoral one. It's an expression of the fact that the men do not want to be reminded that they don't have the power of love which comes from the presence of true wisdom (the Holy Spirit) whereby they may be able to resist the temptation to lust after women. They need to hide the fact that their own wisdom is corrupted by their beliefs (and unbeliefs), and this is reflected in an image in the veiling of their women. Often it is the women who are most emphatic in upholding those traditions which do not date to Eden. Adam and Eve were as ashamed of the other's nakedness as they were of their own, but that was only an expression of their inward condition. They both tried to cover themselves with fig leaves, and we can find no record of a protest of such from the other.

In the extreme, the societies which exalt the masculine principle in their thinking regarding their Creator, and diminish or deny the feminine, often almost demand sons from their women and have little regard for daughters. This thinking has led to all sorts of cruelties towards females, such as the practice of female circumcision which deprives the woman of her most fulfilling sexual pleasure. Many of those same cultures are involved in tribal disputes of varying degrees which lead to wars wherein the sons become heroes and deliverers. Thus the masculine principle of will absent the feminine principle of wisdom dominates those cultures.

From the change which took place in Eve's thinking, we see in a likeness that fallen wisdom desires to be ruled by the will, to be dictated to. Those who find that they lack the wisdom to act correctly in a situation often exercise their will to their harm. Such too often happens when the Spirit of holiness is absent from genderial relations.

In spite of all the confusion, the natural object of gender, holy sex (with all that it involves), and the principle of self-sacrificing love which established it, have their expression in the relationship referred to in 1 Corinthians 7:4:

"The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife."

One is made for the other and neither solely for himself or herself. This shows that one may only find complete fulfillment when pleasing the other (being there for him or her). And, in pleasing the other, one must also be pleased by the other, for that, also, is a need of the other, as with one's self. The whole relationship must express the pure interaction of gender – giving (male) and receiving (female) self-sacrificing love. Each one must give and receive as is appropriate for their gender. That is, a man may give and receive in a masculine way, while a woman may do both in a feminine way. But a man shouldn't attempt to receive in a feminine way, any more than a woman should attempt to give in a masculine way. Such would be out of character. Though one's body is designed also for another, it is not to have the partners do to each other what they cannot do to themselves.

In a situation where a man feels that the woman is only there to please him and his lusts, she becomes an *it* – an object not much different from anything else he may choose to attempt to bring himself satisfaction. And where a woman only considers herself as such a thing, faithfulness and commitment are disregarded. Thus the force of will and unprincipled desire which lack wisdom leads, in the extreme, to rape and prostitution.

Time has well shown that the married relationship is the only one which can be *safe – whole, healthy, complete, unharmed, entire, holy* – bringing the fullness of pleasure. When a man and a woman are totally committed to growing in their relationship (their oneness), there comes a settling in to the higher principles of love which cannot be experienced through casual, superficial encounters or a companionship built on a speculation of emotional fidelity. In a marriage based upon right principles there is fertile ground for the sowing and reaping of hopes and rewards which cannot be found in the desert of presumption.

This can be further understood by the common phrases used to describe one's attitude towards their *virginity*. Having in mind the hope of a loving commitment to another brings forth the expression of "saving" one's self for marriage. But when such hope is not earnestly embraced, the expression often is "losing" one's virginity. In the first, virginity is "*saved*" to be spent for the investment in something of lasting value. In the latter the thought is conveyed that the sowing of the personal integrity involved with one's virginity was without lasting value – that is, something that should have been cherished was *lost*, a heartbreaking action. Within the idea of having *lost* one's virginity are the notions that either through forgetfulness, deception, or outright theft that which was to be valued is gone, never again to be had. Thus one's peace of mind regarding their sexuality is less than *whole, healthy, complete, unharmed, entire* – safe and holy.

In our consideration of the pleasure aspect of holy sex, we may discern what truly is to be pleased by looking further into the very nature of our beings. We read that, "... the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man BECAME a LIVING SOUL." (Genesis 2:7)

The same Hebrew word, *nephesh*, translated "soul" with reference to man, is translated "creature" when referring to the animals which also have the breath of life. This unfounded distinction arises not from observable nature (for all animals are seen to express *human* characteristics), but rather from fantasy. It comes from the baseless notion that we are eternal spiritual beings who are only temporarily occupying our fleshly bodies.

It is written that man became a *living* soul, a living *nephesh*. This implies that there is such a thing as a *dead* soul, a dead *nephesh*. And so it is. In Numbers 19:11 we find the words "... the dead body of any man ..." Reading in the Hebrew words we have, "the dead *nephesh* of any *adam*" – "the dead *soul* of any man." Thus a soul may be living or dead, and is not an immortal entity. It's interesting that the translators substituted the word *body* for *soul*, thus implying, incorrectly, that it is only the body that actually dies, and not the whole being, the *living nephesh*. "The *soul* that sinneth, it shall die." Ezekiel 18:20. From this we see that it is the whole soul (*nephesh*), our complete being, which is to be pleased by holy sex, and not just the fleshly part.

The Greek philosophers are credited with teaching that after the death of the body the *immortal soul* first goes to the sun to be purified, and then goes to its final place eternally. The delusion that our living bodies are but mere vessels for our *immortal souls*, and not our very beings (dust with the breath of life creating intelligence within it), has led to a confusion and devaluation of our true needs, and a perversion of holy (*safe – whole, healthy, complete, unharmed, entire*) sex.

In that pseudo philosophy, and all like thoughts, the body is a secondary thing which may be used or abused to gratify any lust or intellectual contrivance. Under that illusion the body (and the person it is a part of) becomes an *it* object. The dignity which should be had by the maintenance of a clear conscience is compromised by the reality of the unnatural acts done through senseless lust. When viewed with sober mind and affections, the things which appeared to be desirable prove to be disgusting. Thus many are led to look at themselves and/or the one(s) with whom they dishonor themselves with disrespect, contempt, and scorn, to one degree or another. Thus, also, they are led to attempt to deaden the conscience to the intellectual and physical truths which are being violated. "My people are destroyed for lack of knowledge." "My people," please read Romans 1:16-2:16.

All of the organs and openings of our bodies are designed for specific functions. Those which are related to holy sex each have within them certain chemical, electrical, and thermal properties which must be respected. Failure to do so produces *short circuits* and *chemical imbalances* which not only fail to produce the free flow of the truly pleasurable sensations, but also create disease. For example, the saliva within our mouths is highly *alkaline*, while other fluids elsewhere are very *acidic*. When these two forces come into contact with each other, the tendency is for one to break down the designed effect of the other, causing a weakness in the natural protective properties of both, and thereby allowing infection and disease to enter into the system. Such a condition may even create a new form of ailment.

The same is true with the small electrical charges (positive and negative) which are present within us from our creation. Researchers in many fields are now able to prove that which has been witnessed for ages – that is, that the free flow of electricity between males and females may only be fully obtained when their bodies are aligned such that the corresponding electrically charged parts may contact each other. The proper exchange of those electrical properties is necessary for the production of the chemical and other electrical reactions which produce true satisfaction and physical and emotional joy. Failure to abide by those laws creates a sexual frustration which in turn can negatively affect all other aspects of our beings and relationships

Men who fantasize about a woman allowing herself to be used to stimulate him through acts which bring no true chemical, electrical, and thermal sexual response in her being, and those who actually engage themselves in such actions, are but repeating the same deathly error which Lucifer embraced. In their corrupted imaginings they think that they will be blessed with the pleasures of life – the Holy Spirit of life – without consideration of, or in bold defiance of, whether or not She is being pleased by the actions. They are trying to manipulate God (actually, Goddess – *Eloah*). Of course, women may violate the same principle of holy sex through similar unnatural things with men. In the extreme, said devilish corruption is manifest when either gender foolishly attempts to fulfill the natural desires of holy sex with one of their same gender, or with any thing else which is outside of the Divine plan.

When we encounter things old and new to us, it's proper to present both admonitions and prayer. Therefore, consider the following:

"Delight thyself also in the LORD; and he shall give thee the desires of thine heart." (Ps 37:4)

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Psalms 37:11)

"Have mercy upon me, O God [Elohim], according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee ... have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest *truth in the inward parts*: and *in the hidden part thou shalt make me to know wisdom*. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear *joy and gladness*; that the bones which thou hast broken may *rejoice*. Hide thy face from my sins, and blot out all mine iniquities. Create in me *a clean heart*, O God [Elohim]; and *renew a right spirit within me*. Cast me not away from thy presence; and *take not thy Holy Spirit from me*. Restore unto me the *joy* of thy salvation; and uphold me *with thy free Spirit*." (Psalm 51 1-12) Amen.

As a closing observation, it's notable that within the Hebrew revelation of our creation in the image of Elohim we also see the masculine/feminine principle expressed in the fact that the word translated *dust* is masculine, and the word for *breath* is feminine. This shows that we each are also an expression of the Elohim within our individual selves – dust (masculine) with the Spirit (feminine) within. We've capitalized the word Spirit because, concerning the *breath* within us, it is written, "All the while my *breath is in me*, and *the Spirit of God is in my nostrils* my lips shall not speak wickedness, nor my tongue utter deceit." (Job 27:3, 4) Though there is a distinct Hebrew word which translates as *breath*, the word for Spirit is also translated as *breath*.

Because the Spirit of God, the Holy Spirit, is the very thing which animates us in the breath of our nostrils, our true nature should tend to holiness (healthfulness), but, spiritually speaking, because of the fall, we find too often the presence of bad breath (corrupted spirit – wisdom), which, understandably, detracts from holy sex. One of the major causes of bad breath is constipation, which in most cases is caused by eating the wrong things (overprocessed, devitalized foods), or at the wrong times, or in the wrong manner (or any combination thereof).

If the spiritual truths we feast upon have lost their life-giving qualities due to them being stripped of their fundamental ingredients, then displeasure follows. So it has been since some have attempted to remove the life-giving properties within the truth of the Elohim in whose image and likeness we, male and female, are made. Yet, it is written, "Elias truly shall first come, and restore all things." Matthew 17:11. When we are eating whole spiritual foods, we easily and naturally pass off the things which should not become a part of our beings.

Though today we use the word *bowels* to indicate the hidden internal mechanism by which we pass solid waste from our beings, that word has also been used in the Bible to portray the seat of emotions (Genesis 43:30; 1 Kings 3:26), and another phenomenon – procreation (for both male and female). To wit, "And, behold, the word of the LORD came unto him [Abraham], saying, ... he that shall come forth out of thine own *bowels* shall be thine heir." (Genesis 15:4). "And the LORD said unto her [Rachel], Two nations are in thy womb, and two manner of people shall be separated from thy *bowels* ..." (Genesis 25:23) As it is with the image and likeness of Elohim, so it is with the heavenly Original. With these thoughts in mind, consider the hidden things of the living Elohim –

THE BOWELS OF THE FATHER

I could have played the devil, but it was just a passing thought.
I could see the end from the beginning, that it would come to nought.
Alone without an equal, too lonely for to be.
A Friend, a Love, a Mystery, on a pedestal next to Me.
And though She knows I was Her source, and loves to call me Lord,
I listen quite contentedly to Her every word.
For from those lips flows love divine, I'm glad to know that She is Mine,
My Glory I will not give to another, My little children
Behold your Mother.

EPILOGUE

Though so far in our searching out the hidden things of genderial relations we have seen the *Motherly* (parental) aspect of Elohim in the guidance of heavenly wisdom, the Holy Spirit, such is incomplete as being the fullness of the revelation of the Creators of holy sex. That's because there remains the generational aspect to consider. Without addressing herein the issues of how and when the One who is known as "the only *begotten* Son of God (Elohim) actually became such, the question of whether or not there is also a feminine counterpart for the Son (a divine Daughter) needs comment. After all, Adam is called a "son of God" (Luke 3:38). And, as we have seen, *Adam* was the name of the man and the woman (Genesis 5:2). This implies that Eve was a *daughter* of God. And, as such is true, she also was an image and likeness of divine Pattern.

As stated before, the Roman Catholic doctrine (which varies from the Eastern Orthodox Catholic doctrine on this point) states that the Spirit not only proceeds from the Father, but *also* proceeds from the Son. But the basis of this thought did not originate with the Roman Catholics, nor with Christians, in general, at all. It predates them, as it originates in the Holy Scriptures themselves. This fact is even acknowledged by the Jews within their *mystical* teachings. It was also somewhat understood by the translators of the *King James* Bible. That is, they used the words Holy *Ghost* and Holy *Spirit*, though the Greek word from which they translated them is the same. Remember, "like Father, like Son" implies "like Mother, like Daughter." Following is Her own testimony on this matter.

"The LORD possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I WAS *BROUGHT FORTH*; when there were no fountains abounding with water. Before the mountains were settled, before the hills WAS I *BROUGHT FORTH*: While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I WAS THERE: when He set a compass upon the face of the depth: When He established the clouds above: when He strengthened the fountains of the deep: When He gave to the sea his decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: THEN I WAS BY HIM, AS ONE BROUGHT UP WITH HIM: and I was daily His delight, rejoicing always before Him; Rejoicing in the habitable part of His earth; and My delights were with the sons of men." Proverbs 8:22-31.

The *italicized* words literally mean *birthed*. You might re-read this study with this aspect in mind. For further study on this matter, see our other studies: *The Real Ghost Story*; *It's All Greek to Them*; and " 'Come in,' She said, 'I'll Give You Shelter from the Storm.'"

Living Waters

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