

1. **Mystical** –

- There are mystical aspects to God that we must allow to remain in the mystical
- We **glimpse the mystical** – and stand in awe. Hold it loosely and allow God’s spirit to work instead of trying to grab hold of it tightly.

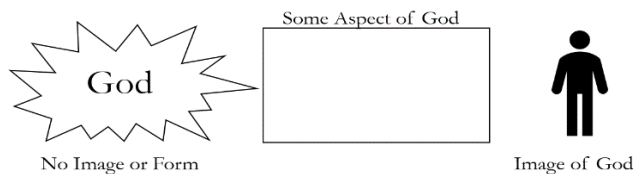
2. **The Mystical Journey** – ascending a mountain

- Mount Hermon (northern Israel near Caesarea Philippi) – most likely location of transfiguration.
- Abraham – mystical journey up a mountain with Isaac (Genesis 22)
- Moses – mystical journey on Mount Sinai.
- Jesus and Disciples -

The mystical is to be contemplated and meditated upon. Allow the connection and meaning to emerge from within.

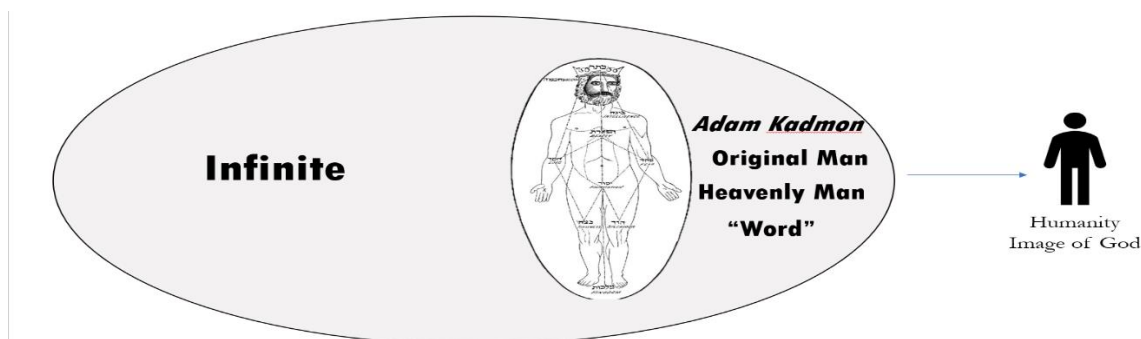
3. **Problem of Infinite God and Man who is made in His Image:**

- God is Unlimited ---- Humanity beset with limitations.
- We can’t fully know what God is like (Isaiah 55:8-9; Isaiah 45:15 – hidden aspects of God)
- God is without image or form --- Humanity made in the “image of God” (Genesis 1:26).
- If Humanity is in the “image” of God – then something about God should resemble Humanity.



4. **Mystical solution:**

- When God moves from infinite to finite at creation, there must be a manifestation representing God or his knowable attributes that take on an image or form.



5. First Century Evidence:^{1 2}

- **Philo of Alexandria** – A prominent Jewish Philosopher from Alexandria, Egypt.
 - 25 BCE – 50 CE
 - (See quotations from Philo on page 3).
- **Targum** – Aramaic translation/paraphrase of the Old Testament.

“From the beginning, with wisdom **the Word (*Memra*)** of the Lord created and perfected the heavens and the earth.” Targum Neofiti – paraphrase of Genesis 1:1

6. **Adam Kadmon/Heavenly Man/the Word** – manifestations of the invisible God.

- Manifests as pure light (the light of the world)
- Preexisted creation
- All things were created through Him
- The archetype for Humanity (the first Adam; and us).

John 1:1-5 - “In the beginning was the **word** (Aramaic – *Memra*; Greek – *Logos*)...”

Colossians 1:15-19 – “Son is the image of the invisible God, the firstborn over all creation”

1 Corinthians 15:47-49 – “so shall we bear the image of the **heavenly man.**”

2 Corinthians 3:18 – we are all being transformed into His likeness.

7. **Transfiguration:**

- A mystical journey that reveals the true nature of who Jesus is – the Heavenly Man!
- The Messiah was the firstborn of all creation and is also the “last Adam” or “Second Adam.”

“As his divine blueprint origiannly called for, an Adam also called Adam Kadmon,
A being made from pure light – Streaming from the apertures in his face”

Lawrence Kushner, *Honey From the Rock*, chap. 8 on the Adam Kadmon (p. 112)

There he was transfigured before them. His **face shone like the sun,**
and his clothes became as **white as the light.**

Matthew 17:2

¹ Daniel Boyarin, [Logos, A Jewish Word – John’s Prologue as Midrash](#)

² Daniel Boyarin, [The Gospel of the Memra](#)

Quotes from Philo of Alexandria:

Heavenly Man:

There are two types of men; **the one a heavenly man**, the other an earthly. The heavenly man, being made after the image of God, is altogether without part or lot in corruptible and terrestrial substance; but the earthly one was compacted out of the matter scattered here and there, which Moses calls “clay.” For this reason he says that the heavenly man was not molded, but was stamped with the image of God; while the earthly is a molded work of the Artificer, but not His offspring

Philo. (1929–1962). Philo. (F. H. Colson, G. H. Whitaker, & J. W. Earp, Trans.) (Vol. 1, p. 167). London; England; Cambridge, MA: William Heinemann Ltd; Harvard University Press.

The Word:

God’s First-born, **the Word**, who holds the eldership among the angels, their ruler as it were. And many names are his, for he is called, “the Beginning,” and the Name of God, and His Word, and the Man after His image

Philo. (1929–1962). Philo. (F. H. Colson, G. H. Whitaker, & J. W. Earp, Trans.) (Vol. 4, pp. 89–91). London; England; Cambridge, MA: William Heinemann Ltd; Harvard University Press.

The Word as a mediator between God and Creation:

[205] To His **Word**, His chief messenger, highest in age and honor, the Father of all has given the special prerogative, to stand on the border and separate the creature from the Creator. This same Word both pleads with the immortal as suppliant for afflicted mortality and acts as ambassador of the ruler to the subject. [206] He glories in this prerogative and proudly describes it in these words ‘and I stood between the Lord and you’ (Deut. 5:5), that is neither uncreated as God, nor created as you, but midway between the two extremes, a surety to both sides; to the parent, pledging the creature that it should never altogether rebel against the rein and choose disorder rather than order; to the child, warranting his hopes that the merciful God will never forget His own work. For I am the harbinger of peace to creation from that God whose will is to bring wars to an end, who is ever the guardian of peace.”

Philo. (1929–1962). Philo. (F. H. Colson, G. H. Whitaker, & J. W. Earp, Trans.) (Vol. 4, pp. 385–387). London; England; Cambridge, MA: William Heinemann Ltd; Harvard University Press.