

1. Review:

- Exodus/Moses
- Rabbinic Thought
- First Adam/Last Adam → Heavenly Man

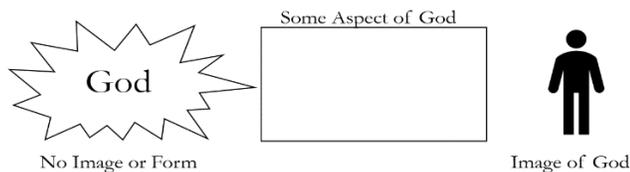
2. Heavenly Man:

- **1 Corinthians 15:47-49** –
- How can one understand the phrase “heavenly man?”
 - This phrase and the Jewish mystical/theological idea behind it were used in the first century.
 - “Heavenly Man” concerns humanity made in the image of God (Gen. 1:26) when God has no image.
 - “Heavenly Man” is conceived as the archetype for humanity.

3. Paradox: Infinite God w/o Image and Finite Man Made in His Image:

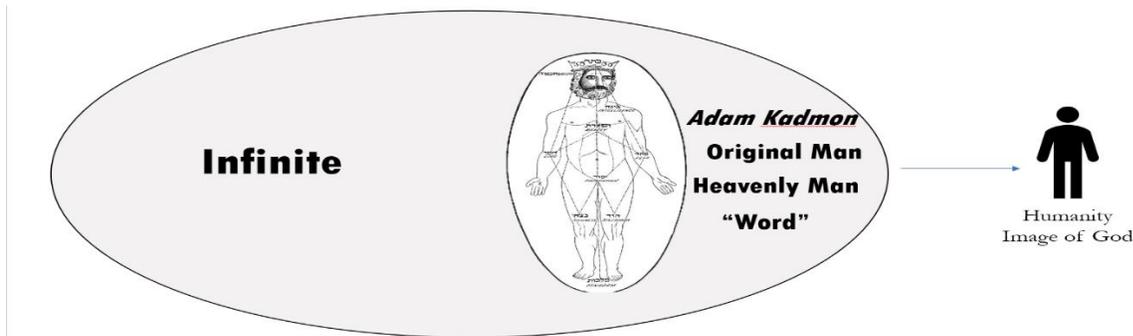
God	Humanity
- Unlimited; infinite	- beset with limitations
	- we can have sufficient knowledge of God for salvation and relationship, but we cannot know the total.
	Isaiah 45:9 and 15; Isaiah 55:8-9
- no Image or form	- we are made in the image of God (Gen. 1:26)

- If humanity is made in the image of God, then some aspect of God must 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 that becomes the archetype for humanity.



5. First-Century Evidence: ¹

- **Philo of Alexandria**² – A prominent Jewish Philosopher from Alexandria, Egypt.
 - 25 BCE – 50 CE
 - (See quotations from Philo on page 3).
 - Paul would have been familiar with Philo, and there is a connection in Corinth through **Apollos** – an Alexandrian Jew. See Acts 18:24; Acts 19:1; 1 Corinthians 3:4.
- **Targum** – Aramaic translation/paraphrase of the Old Testament that reflects the common interpretation of the Hebrew Bible in the first century.

“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.

Jewish Mysticism	New Testament
- Manifests as Pure Light	- Luke 9:29; John 1:4-5
- Pre-Exists Creation	- John 1:2-3; Colossians 1:15-16
- All Creation was made through Him	- (see above)
- Archetype for Ideal (sinless) Humanity - the “Ideal” is the Judge - Humanity will murder the ideal	- Acts 10:42 – Jesus is the judge of the living and the dead.

7. Jesus IS the Heavenly Man (Adam Kadmon) –

- The Gospel writers and Paul present Jesus as the pre-existent Heavenly Man.
- The Transfiguration reveals the true nature of Jesus as the Heavenly Man.

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 offspring³

The Word:

God’s firstborn, **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 image⁴

The Word as a mediator between God and Creation:

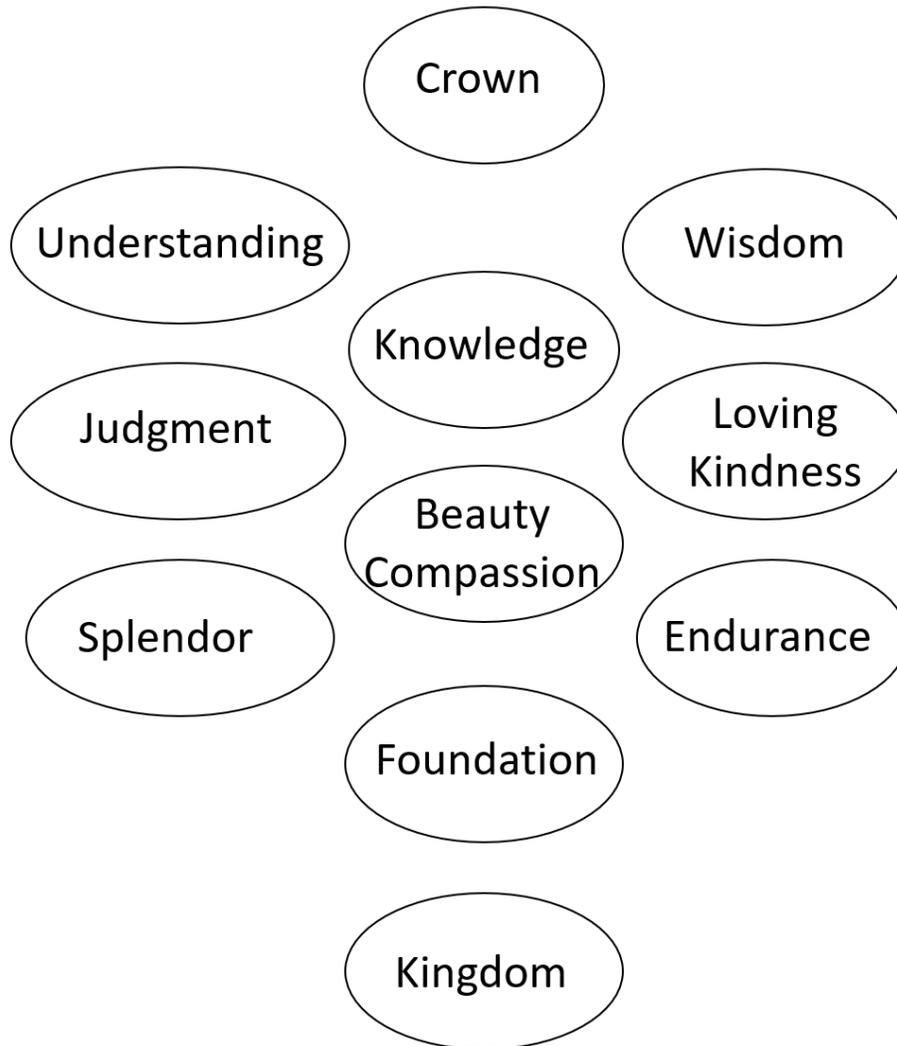
[205] To His **Word**, His chief messenger, highest in age and honor, the Father of all has given the special prerogative, to stand on the border and separate the creature from the Creator. This same Word both pleads with the immortal as suppliant for afflicted mortality and acts as ambassador of the 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.”⁵

³ 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.

⁴ 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.

⁵ Ibid. pp. 385–387.

The Ten *Sefirot* or the Ten Attributes/Emanations that align with the Adam Kadmon⁶:



- See John 19:5 – this differs from the other gospels. Pilate presents Jesus as a King and says, “Here is the MAN” or “the Adam.” In the other Gospels, the soldiers dress Jesus as a king to hail him, but Pilate does not bring him out dressed as the king.

⁶ Sherwin, Byron (2006). *Kabbalah: An Introduction to Jewish Mysticism*. Lanham: Rowman & Littlefield, p. 59.