



The source of sexual power

An excerpt from my upcoming book, *Divine Principles of Sexual Attraction*.



It was Adam, not Eve, from whom God withdrew a vital part. Thus, Adam awoke from the world's first surgical procedure with a lack unknown to his wife. The lack turned to a longing, and the longing is what pushed him toward her. Note: it is what pushed *him* toward *her*; *he* took the first step, not the woman. Contrary to the common translations, God did not remove a rib from Adam to build Eve. "Rib" is in no way suggested by the original Hebrew text. The word for an anatomical rib is *ala*, but this word is *tsela*. It is defined as "a hollow, angular vault." Without delving into the particulars of this

at present, the truth simply stated is that God removed the uterus from the first man.

Prior to Eve's creation, Adam was a complete human being containing both sexes. Thus, God separated the sexes in Eden. The details of this truth—to be shared late in the book—will astound you; the specifics of Adam's lack ring true not only Scripturally and anatomically, but socially. Men act as they do because of this lack, and likewise women because of their lack of the lack. Thus, Eden becomes the inaugural demonstration of sexual power and its attendant sexual movement. The movement succeeded the surgical procedure and the appearance of the new being. God hates for things to stand still. Things must go toward other things. Movement makes Him happy. It also educates us in the ways of power, need, and fulfillment.

With everything he needed inside of him, Adam stood still. With the removal of such an important part of him, motion began and it was Adam's. As the hollow, angular vault resided now in another person, the motion went toward that other person. What does a man long for in the marriage embrace? Certainly not his missing rib. In the human sexual power dynamic, it is the female who entices and draws, not the male. Because his emptiness exceeded hers (hers did not exist), Adam fell toward his wife, and not vice-versa. It started this way in Eden and has yet to stop.

Therefore a man shall forsake his father and his mother and cling to his wife. —*Genesis 2:24*

It is the man who is instructed to cling, not the wife. Nowhere in Scripture are wives either instructed or shown to cling. Genesis 2:24 is less instruction to the man than it is a statement of fact concerning him. In other words: this is what the man *shall* do—watch him. The word "cling" smacks of desperation and compulsion, as well it should.

The Hebrew word translated "cling" in the Concordant Version of the Old Testament is *dabaq*. Notably, Deuteronomy 10:20 applies it to God:

Yahweh your Elohim shall you fear, and Him shall you serve; to Him shall you cling (*dabaq*), and by His Name shall you swear. He is your praise, and He is your Elohim Who did for you these great and fear-inspiring deeds that your eyes saw. Hence you will love Yahweh your Elohim and observe His charge, His statutes, His ordinances and His instructions all the days.

No one can cling physically to God. This is a profound lack and a present evil. At least the apostle John could recline on Jesus' chest (John 13:23) at the Last Supper. I would drop to my knees and hug Jesus—if I could. No, “hug” is too weak a word. I would cling to my Savior and weep tears of longing onto His thighs. We forget that worship, in the next life, will be an exercise of body as well as of heart and spirit. After all, we will possess bodies in the resurrection (1 Corinthians 15:44). Yes, bodies. We will not be wisps. Our bodies will be spiritual (that is, dominated by the spirit rather than by the soul, as today), yet simultaneously corporeal. We will still have emotions, but they won't rule us. The opposite of spiritual is not ethereal. Physical objects can be spiritual; the objects in the temple were spiritual objects. The opposite of spiritual is soulish, which means ruled by the soul rather than by the spirit. “Soul” speaks of the feelings—the five senses.

Jesus Christ has a body. The present, physical absence of our Lord is temporarily and partly cured by marriage. Here's what I mean: God was present with Adam from the beginning; Adam walked and talked with God. When Eve came along, it was somewhat like Yoko Ono entering the Beatles' circle. After Yoko came, John was distracted. Before that, it was John, Paul and the other band members. Now it was John and Yoko. A separation had come. Back to the Garden of Eden, and God wanted Adam tending to Eve now. Eve was God's Yoko Ono, though willingly



served into the scene by God and accepted by Adam. That's why God told Adam to cling to his wife. To whom did he cling before that? Not to the kangaroo. He clung to God. Thus, Eve becomes, for Adam, a proxy-God. She becomes God's own substitute for Himself. He goes away, and she enters. Not coincidentally, marriage is abolished when the kingdom arrives. Of course. With God re-introduced to the world, the temporary respite and parable of the sexes is necessarily abolished, its purpose having been served.

The clinging of Deuteronomy 10:20, above, is metaphoric. The sense there is that Israel was to cling to God with their hearts and minds. I would prefer Jesus' legs, but for now we humans take what we can get. Yet the metaphor is based on literal clinging; Adam was to literally cling to his wife. Here is an example of literal and metaphoric clinging in the same verse:



For just as the belt clings to a man's waist, so I have caused all the house of Israel and all the house of Judah to cling to Me, saying is Yahweh, to become Mine, for a people and for a name, and for praise and for beauty.

—*Jeremiah 13:11*

I wrote the following several years ago:

I love clinging to my wife's waist. The best posture, for me, is on my knees with my arms wrapped around her hips, the side of my face pressed against her stomach. I will repeatedly kiss her hips and stomach. My wife is a beautifully crafted woman. I kiss my wife's hips in the manner in which Gomez Addams used to kiss his wife Morticia's right arm whenever she spoke French. My wife's flared hips and narrow waist provide, for me, a shelter from the storm of this hard world. Clinging to her, I am transported—if only for a moment—into the throne room of God's love and grace. I can't kiss Him, but I can kiss the hell out of her, and I do.

In the physical absence of the Deity, this satisfies. Without it, I'm a mess. Things aren't right without it. Without it, I have to eat inordinate amounts of chocolate, a poor substitute. In the clinging scenario, my wife gains equal good; receiving my adoration and love is her part of the divine parable of the sexes which, again, illustrates the drawing power of God upon humanity and humanity's innate need to worship Him. In other words, receiving does for my wife what clinging does for me; it shelters her from the storm. She likes to hug me but has no bend for the kind of clinging I instinctively engage in. It is simply not in her to do it; God did not wire her that way. Dog-like fawning and clinging is the male end of the parable. I cling, my wife gets clung to, and we each enjoy our respective roles. It's symbiotic perfection. Until Jesus returns, this does fine. Yes, and God has meant for it to do fine. We ought to take advantage of it, all of us, up until the day it is abolished.

The return of Christ triggers its abolition.



This flowing of the sexual power from Adam toward Eve coincides with the first pair's respective anatomies: Adam's anatomy goes outward, toward Eve, while Eve's organ of reception slopes inward, toward herself. All goes toward the woman. It's perfectly illustrative. These physiological motions (and non-motions) underlie and define sexual attraction; no, they *are* sexual attraction. The "outward" and "inward" of the respective anatomical components constitutes physical evidence of the direction (man toward woman) of the invisible power flow.

Therefore a man shall forsake his father and his mother and cling to his wife. —*Genesis 2:24*

And I, if I should be exalted out of the earth, shall be drawing all to Myself. —*John 12:32*

As a deer is panting over the channels of water, so is my soul panting for You, O Elohim. —*Psalms 42:1*

Clinging, drawing, panting. Such drastic verbs. Should we apply them to God or to the sexes? Both. *Sexual power pictures for us the drawing power of God.* In the spiritual realm, it is God Who draws; humanity moves toward and clings to Him. In the sexual realm, woman draws; man moves toward and clings to her. Thus, in the parable, the woman represents God, while the man represents the whole of our race.

Adam's name, *Adm*, actually means, "humankind." Eve's Hebrew name, *Chavvah*, means, "life," or, more literally, "life-spring." All human life springs from her, making her more like the Deity than Adam. Eve emerged from Adam, yes, but Adam no more consciously produced her than a tree consciously produces a chair; the man was snoring at the time. In contrast to this, Eve *does* produce life, and expels it consciously from her core. In this, she is God-like.

The female is the giver of human life. She is also the sun of the sexual universe. Human life begins with sex, which itself begins with the drawing power of a woman. Conversely, God is the center of the constituted universe; He gives to all, all (Acts 17:25). Spiritual life begins with God, Who Himself initiates this by His own inherent power to draw humanity to Himself.

I am comparing women to God—in case you haven't noticed. This is God's parable, and it is holy.