

Does Yahweh Have an Image?

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Ge 5:1 This *is* the book of the generations of Adam. In the day that God created man, in the **likeness** of God made he him;

Ge 5:2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

Ge 5:3 And Adam lived an hundred and thirty years, and begat a *son* in his own **likeness**, after his **image**; and called his name Seth:

The word likeness in both verses is the same Hebrew word, *demuth*.

H1823 דְמוּת *demuwth dem-ooth'*

from 1819; resemblance; concretely, model, shape; adverbially, like:—fashion, like (-ness, as), manner, similitude.

So Adam was made in the likeness of God, and Seth was made in the likeness of Adam. Not only that, the word "image" in Genesis 5:3 ("after his image") is the same word used in Genesis 1:26-27 where Yahweh said (speaking to His angelic host), "Let us make man in our **image**, after our likeness... So God created man in his *own image*, in the **image** of God created he him; male and female created he them." All three uses of "image" here are from the Hebrew word *tselem*, #6754 in Strongs Hebrew Dictionary.

H6754 צֶלֶם *tselem tseh'-lem*

from an unused root meaning to shade; a phantom, i.e. (figuratively) illusion, resemblance; hence, a representative figure, especially an idol:—image, vain shew.

So, let's think about Genesis 5:3 a little. Adam begat Seth, a son in his own likeness and image. Seth resembled Adam. Seth was like Adam. Seth was in the figure of Adam.

Would not this mean that Adam resembled, was like, and in the figure of God? Remember, Adam was made in God's image and likeness.

Let's look more at this word *demuth*, in the Old Testament.

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2Ki 16:10 And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the **fashion of the altar, and the pattern of it**, according to all the workmanship thereof.

2Ki 16:11 And Urijah the priest built an altar according to all that king Ahaz had sent from **Damascus**: so Urijah the priest made *it* against king Ahaz came from Damascus.

King Ahaz saw an altar, and wanted one like it. So, he sent Urijah the FASHION (*demuth*) of the altar, its pattern, and Urijah built the altar according to the fashion and pattern that was sent. This may be easier to see by reading the same verses from the HCSB.

HCSB

2 Ki 16:10 King Ahaz went to Damascus to meet Tiglath-pileser king of Assyria. When he saw the altar that was in Damascus, King Ahaz sent a **model** of the altar and complete **plans** for its construction to Uriah the priest.

2 Ki 16:11 Uriah built the altar according to all [the instructions] King Ahaz sent from Damascus.

The point is that the word demuth is used here of the model and plans of the altar that King Ahaz wanted built. Uriah looked at the plans, the likeness of the altar, and built an altar according to the plans.

Here's another example of how demuth is used in the Old Testament.

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2Ch 4:2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

2Ch 4:3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

The word similitude is *demuth* in Hebrew. The likeness of oxen. These weren't actually oxen up under this sea (or laver), but they were images of oxen.

The word image (*tselem*) used in Genesis 1:26-27 and Genesis 5:3 is similar in meaning. It is used of images of other gods (Numbers 33:52; 2 Kings 11:18), meaning a statue resembling the likeness of what certain heathen nations believed their god to look like.

Seeing that these words were used of both Seth in relation to Adam, and Adam in relation to Yahweh, it leads me to believe that Yahweh has a form, image, likeness, pattern, etc. I see no reason to not read Genesis 5:3 as "Adam begat a son (Seth) that looked like him." If that is the case, I see no reason to not read Genesis 1:27 as "So God created man (Adam) to look like Him."

It is interesting that if we keep reading through the Bible, there are verses that say that man, in general, was made in Yahweh's image. In other words, not just Adam, but Adam's progeny, adamic man.

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Ge 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: **for in the image** (Hebrew = *tselem*) **of God made he man.**

1Co 11:7 For **a man** indeed ought not to cover *his* head, forasmuch as he **is the image** (Greek = *eikon*) **and glory of God:** but the woman is the glory of the man.

This is just me thinking out loud, but it makes sense that Adam was more directly in the image of Yahweh than his progeny, he being the first man Yahweh created and made. What I mean is that Adam was directly created in Yahweh's image, and then Seth was begotten in the image of Adam. This would have to mean that Seth was in Yahweh's image too (Genesis 9:6; 1 Corinthians 11:7), but not as direct as Adam. I'll discuss this more later, in relation to Yeshua the Son of Yahweh.

Going back to Genesis 1:26 and the "let us." If the "us" here is the angelic court (as most scholars write) then that means that Yahweh was announcing the creation of Adam to His angelic court, and they TOO resemble Yahweh's image. Yahweh Elohim said (to the angelic court): "Let US make Adam in OUR image after OUR likeness." This would have to mean that Yahweh and the angelic court have a similar image, and Adam resembled both Yahweh and the angels when he was formed.

Think about it. The angels are spirit beings, but that doesn't mean they don't have a form or shape. When angelic beings came and talked with humans, the human beings could see the angelic beings. For example, when Zechariah saw Gabriel standing on the right side of the altar (Luke 1:11, 19), he knew he was seeing an angel, but he was not seeing a mist or vapor, he was actually seeing an image. Zechariah was one of the descendants of Adam that was made in the image of Yahweh and the angels (Genesis 1:26-27; 9:6; 1 Corinthians 11:7). So Gabriel and Zechariah looked similar, yet Zechariah knew he was seeing an angel, so there had to be some kind of difference even though there was a similarity.

If the angels have a form or shape, it is not unthinkable that Yahweh has a form or shape. I realize that the Bible says, "God is a Spirit," but again, that doesn't mean He is formless. He is the Most High Spirit Being, the Being that has no beginning or ending. The angels look like Him. Adam looked like Him, and the male descendants of Adam look like Him. I'm not saying any of us (angels, Adam, me and you) are identical to Yahweh, but according to the words image and likeness, we resemble Yahweh.

Here are some other texts in Scripture that lead me to believe Yahweh has an image or form.

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Ex 33:17 And Yahweh said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Ex 33:18 And he [Moses] said, I beseech thee, shew me thy glory.

Ex 33:19 And he [Yahweh] said, I will make all my goodness pass before thee, and I will proclaim the name of Yahweh before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Ex 33:20 And he said, Thou canst not see my face: for there shall no man see me, and live.

Ex 33:21 And Yahweh said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

Ex 33:22 And it shall come to pass, while my glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with my hand while I pass by:

Ex 33:23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

Yahweh allowed Moses to see some of His form or image, but not in totality. The small "back parts" that Moses saw made his face shine with such brilliance that the Israelites were afraid to come near him. Moses had to put a vail over his face when speaking with the Israelites, but when he would speak to Yahweh he would take the vail off of his face. Read about it in Exodus 34:28-35. It is no coincidence that we read of this right after

Exodus 33, when Moses saw Yahweh's back-parts. Moses' encounter with Yahweh, seeing His image, is what made Moses' face shine.

The Exodus 33 passage shows us that Yahweh has an image/form. He has a face. He has a hand. He has back parts. He covered Moses in the crevice of the rock with His hand for a time, and then took his hand away. Had Moses saw Yahweh's face, he would have died, according to Yahweh (Exodus 33:20). A few verses previous to this (Exodus 33:11) says that Yahweh spoke to Moses "face to face" like a man speaks to his friend. To harmonize the two, I think 33:11 is talking about Yahweh speaking directly to Moses. Yahweh came near to Moses to talk to him in a way different from other men, but still, Moses did not SEE the fullness of the face of Yahweh during these talks (33:20), else Moses would have died on the spot.

Look at this text in relation to this:

Nu 12:5 And Yahweh came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Nu 12:6 And he said, Hear now my words: If there be a prophet among you, / Yahweh will make myself known unto him in a vision, *and* will speak unto him in a dream.

Nu 12:7 My servant Moses is not so, who *is* faithful in all mine house.

Nu 12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of Yahweh shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

Nu 12:9 And the anger of Yahweh was kindled against them; and he departed.

Yahweh was upset with Aaron and Miriam's murmurings against Moses. Yahweh's whole point of calling out to Aaron and Miriam was to tell them about how dear Moses was to him. Yahweh spoke to prophets in visions and dreams, but to Moses He spoke directly, mouth to mouth, and Yahweh even says "the similitude of Yahweh shall he (Moses) behold." The HCSB reads here, "he (Moses) sees the form of Yahweh."

The phrase "mouth-to-mouth" in Numbers 12:8 may explain "face-to-face" in Exodus 33:11. The point is that Yahweh had a special relationship with Moses, spoke to Moses directly, and allowed Moses to see his form, at least his back-parts. This helps us to understand a seemingly contradictory passage in Hebrews 11:27 where it is said that Moses endured "as seeing Him who is invisible." How do you see someone who is invisible? The understanding must be that Moses didn't see the invisible face of Yahweh that no man can see and live (Exodus 33:20), but he did see the back-parts of the form of Yahweh (Exodus 33:23), and possibly the hand of Yahweh that he took away from Moses to allow him to see His back-parts.

Other passages agree that Yahweh, in His fullness, is invisible.

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Col 1:15 Who is the image of **the invisible God**, the firstborn of every creature:

1Ti 1:17 Now unto the King eternal, immortal, **invisible, the only wise God**, be honour and glory for ever and ever. Amen.

Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

1Jo 4:20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love **God whom he hath not seen?**

Even Yeshua talked about Yahweh having a form or shape that men had not seen.

Joh 5:37 And **the Father himself**, which hath sent me, hath borne witness of me. Ye have neither heard **his voice** at any time, nor seen **his shape**.

Again, doesn't that sound like Yahweh has some kind of a form?

Now that I've mentioned Yeshua, it should be pointed out that while Adam was created in the image of Yahweh, Yeshua is the express or exact image of Yahweh. Colossians 1:15 singles Yeshua out as "the image of the invisible God," and John 1:18 says that the only begotten Son declares the invisible God the Father. The author of Hebrews puts it like this:

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by *his Son*, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of *his* glory, **and the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

The Son is the express image of His (the Father's) person. The phrase "express image" here is the Greek word *charakter*, defined by Strong's (G5481) as "a graver (the tool or the person), i.e. (by implication) engraving ("character"), the figure stamped, i.e. **an exact copy** or (figuratively) representation." Thayer's gives as his #2 definition of *charakter* (under which he mentions Hebrews 1:3): "stamped on, an impression; the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect (cf. facsimile)."

So while Adam and his progeny are the image of Yahweh, Yeshua, being directly begotten by Yahweh's Spirit (Luke 1:31-35) is in Yahweh's exact image. Yeshua is an impression, likeness, reproduction, and facsimile of Yahweh's substance. It should be noted here that Yahweh is never said to be a facsimile of Yeshua. Some theologians like to say that, but it is not Scriptural. Yeshua is a facsimile of Yahweh, similar to a carbon copy of a receipt or reproduction of an original document.

This again shows that Yahweh does have a form. We can learn much about the form of Yahweh by looking at Yeshua. That doesn't mean Yahweh is human or a man, it just means that Yeshua resembles Yahweh (the Spirit Being) more than any other adamite that has ever existed.