

1. YHWH was the successful Near-Eastern bully, with machismo having put down his rivals; of complex, uncontrolled passions, regretful often for having smashed things in jealous fury, though of real love for humanity--a Husband jealous of his wife Israel's chastity-faithfulness, but utterly un-"together," because unreflective--and unreflective because he'd never come up against anything he couldn't handle (and, as everybody knows, nobody thinks, self-reflects, till "up against it": resistance is the mother of reflection). God needed two: (1) A man to stand up to him, providing the resistance God needed to become self-reflective (and Job served that function); and (2) a woman to counsel him in camera, in private--to serve the intimate resistance-need parallel with the public resistance-need Job served. Furrowing his brow over Job, who was at the time more self-conscious than God (because in God/Satan he'd meta resistance that drove him to self-reflection) and in this sense superior to God and therefore God's frightener, God remembered Sophia, whom he'd made before humanity--his bride before Israel. What the woman Eve did was only a minor irritation that God could get rid of (and therefore resist growth into self-consciousness) spatially, i.e. by the ejection of Anthropos from the garden; but what the man Job did was a major irritation--for whereas Eve irritated God by disobedience, Job irritated him by inveterate obedience, by a fierce loyalty which God-as-Satan could not destroy. Thus, God's sex/self life in a triangle: YHWH*, woman #1 cosmically (Sophia), resistant man (not Adam: he was a worthless weakling, except for naming the animals and siring children) (Job), and woman #1 historically (Eve, prior to Job).... Why all this churning, cosmohistoric heterosexuality? To show how profoundly our spiritual heritage has wrestled with (1) numinous confrontation (the Holy / humanity), (2) moral consciousness, (3) the sexual component in self-consciousness, (4) the anamnestic (remembering) component in human development, and the divine intention of cosmic/historic integration in justice and joy (as John Lennon said of his reunion with Yoko Ono, "Our separation was a failure" [49 TIME 17Mar75]). [*In the center.]

2. Students of Jung and with Willis will recognize that the mythology/theology of #1 is a mix of the two, a story-mess in which almost nothing of the biblical components is omitted: creation, justice, impenetrable suffering, complaint, the terror of depth relationships and their potential for growth and ecstasy, sexuality, love, and wisdom, with the fundamental note of the continuous taming of power [which, indeed, "culture" is]. In Job, the beginning of the Wisdom Literature, God doesn't make it beyond his sheer power-projection; but he gets some rude shocks/wounds that he goes away and licks into the later Wisdom Literature (Proverbs, Ecclesiasticus, Wisdom of Solomon, briefed in Ecclesiastes 9.16: "Wisdom is better than power").... Where turn in Jung? Best place, his mature ANSWER TO JOB: THE PROBLEM OF EVIL, ITS PSYCHOLOGICAL AND RELIGIOUS ORIGINS (Meridian/54/70).... The notion that God develops we have in gentle form in some of the process metaphysicians (chiefly, Hartshorne) and theologians (chiefly, Wieman and his disciples); but the notion that he does so in self-defense is astounding, is nonsense, is wisdom, is blasphemy, is the most awesome affirmation of human potential in the history of myth.* The cross of Jesus is its only adequate historical coeval: God participates in, is killed by, is reborn through the Mess, the Messa, the Mass.... CONCLUSION: Faithful "doing theology" in our time requires that the two coil systems God has given only to us among his creatures, the lower (entrails, feelings) and the upper (cortex, cosmizings), must be in continuous, courteous dialog with each other. That, now, is what I mean by "orthodoxy," in relation to which all former orthodoxies are heresies.

3. From this angle, liberation is sophization through reconciliation through remembrance-return/recovenanting, a perpetual process in marriage and in human-divine devotion and in attentional therapy. The antipode of sophization is sophistication, the egoic separation-alienation through letting oneself be seduced by parochial, provincial, "our-side" myths with their lethe [forgetfulness] components. Biblically, the situation is more that we have an identity to remember than an identity to discover or create--though all three are divine assignments. Without God and woman, man can at best produce brilliant distortions--not Light; and so it is with woman without God and/or without man.

• Does this story then, for me, eliminate the notion of God's changelessness? Of course not! That's another story.

