

# COVENANT OF LOVE



**STRAIGHT FROM THE HEART**  
**PART 9A**  
**THE MARRIAGE COVENANT**

**Majoring on the  
Majors  
of Being in the  
Covenant**



# YAHUAH'S OASIS

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PRAISE MUSIC

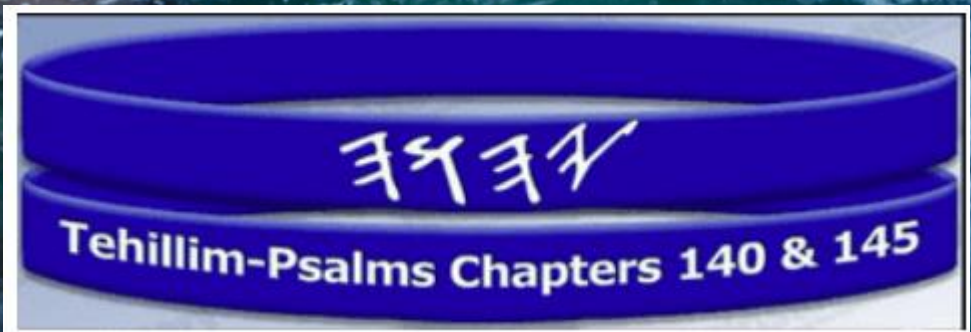
APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...

Majoring on the Majors Tab



Contact us tab





## Yahuah's Chokmah PRO

Joined 4 years ago | United States

Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that.

 Yahuah's Oasis

**vimeo**

In order to get the full presentation with gifs and added videos and commentary please check out this study on our Vimeo channel and follow along with the PDF. You can download the videos and share also on social media as you wish. There is a video for every PDF found on our website, the latest will be on top.

**vimeo**

<https://vimeo.com/yahuahschokmah>

## Quick re-cap from MOTI

- Yah has disturbed our peace
- We have begun our journey
  - We are asking and seeking and knocking
  - We are looking for and desiring the TRUTH
- We are beginning to recognize that we don't know what we thought we knew
- We are making a conscious choice to accept Yah as He is over our own version of Him.
- We realize that this is not easy because of the battle that is taking place in our minds and hearts.
  - We accept that we must “LET” the Torah/Truth of Yahusha be in us so that we can be transformed and emulate his success in pleasing Yahuah.
- To do this we must submit completely to the Torah's molding us into that image . We are to be clay in the hands of the Potter • Isa 64:8-9 Jer 18:1-6
  - Luke 8:4-15 – The Parable of the Sower
- Luke 9:62 – “No one having put their hand to the plough and looking back, is fit for the reign of Eternal.”
  - Loving Yahuah more deeply by learning to love ourselves and others
    - Appreciating what Yahuah and Yahusha have done for us
      - Words matter
      - Time to make a commitment

The reason we recapped was to prepare the ground of our hearts and minds to have the intention and expectation to accept what the Word says even if it goes against what we may have always believed it to say...and then to walk in it.



There are words and concepts that will keep repeating in this study because they are the threads that create the tapestry picture of how we get from where we are to where we are going. We are creating a PDF with all the words we explore as a handy reference guide.

Decisions

Trust

Truth

Change

Turning around - Teshuva

Humbleness

Expectations

Self Sovereignty

Courage

The Covenant

Fear

Shalom-Peace

Righteousness

Consistent

Dependable

Integrity

Endurance

Knowing-understanding

5/17/2019

Guarding

Seeking

Searching

Knocking

Listen-Pay Attention

Love with all your heart

Gratitude/appreciation

Our Speech

Commitment

Marriage Covenant

I  
AM  
WHERE  
ARE  
YOU?

Word Glossary





What does  
Yahuah  
want from  
us?

The nexus of  
getting our  
hearts right  
is based  
right here in  
Deut  
Chapter 6 so  
we are  
going to  
keep it up as  
a reminder.



Deut 6:4 “Listen, Pay attention to, understand and take heed –Shama H8085 O Yisra’el: הוה י הוה our Eternal, הוה י is one 6:5 “And you shall love- Ahab H157 as a strong covenant mark, הוה י your Eternal with all your heart – Lebab H3824, and with all your being – Nephesh H5315, and with all your might, exceedingly -to the highest degree –Ma-ode H3966. 6:6 “And these Words which I am appointing you today shall be on and lay over your heart –Lebab H3824,

Deut 6:7 and you shall impress them upon your children, and shall speak of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up, 6:8 and shall bind, closely associate them as a sign as something to remember, on your hand, and they shall be as frontlets-bands between your eyes. 6:9 “And you shall write them on the doorposts of your house and on your gates.



Deut 6:10 “And it shall be, when יהוה י your Eternal brings you into the land of which He swore to your fathers, to Abraham, to Yitshaq, and to Ya`aqob, to give you great and good cities which you did not build, Deut 6:11 and houses filled with all kinds of goods, which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you shall eat and be satisfied –





## DEFINITION OF "COVENANT"

- An agreement, usually formal, between two or more persons to do or not do something specified
- At its most basic level, a covenant is an oath-bound relationship between two or more parties \*Marriage
- The Creator uses covenants to establish the relationship between Him and His creation
- There are some Covenants that Yahuah makes to strengthen our confidence in His Promises. In these cases, Yahuah binds Himself by His own oath to fulfill His promises that He has made.

5/17/2019

Steve Berkson



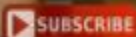
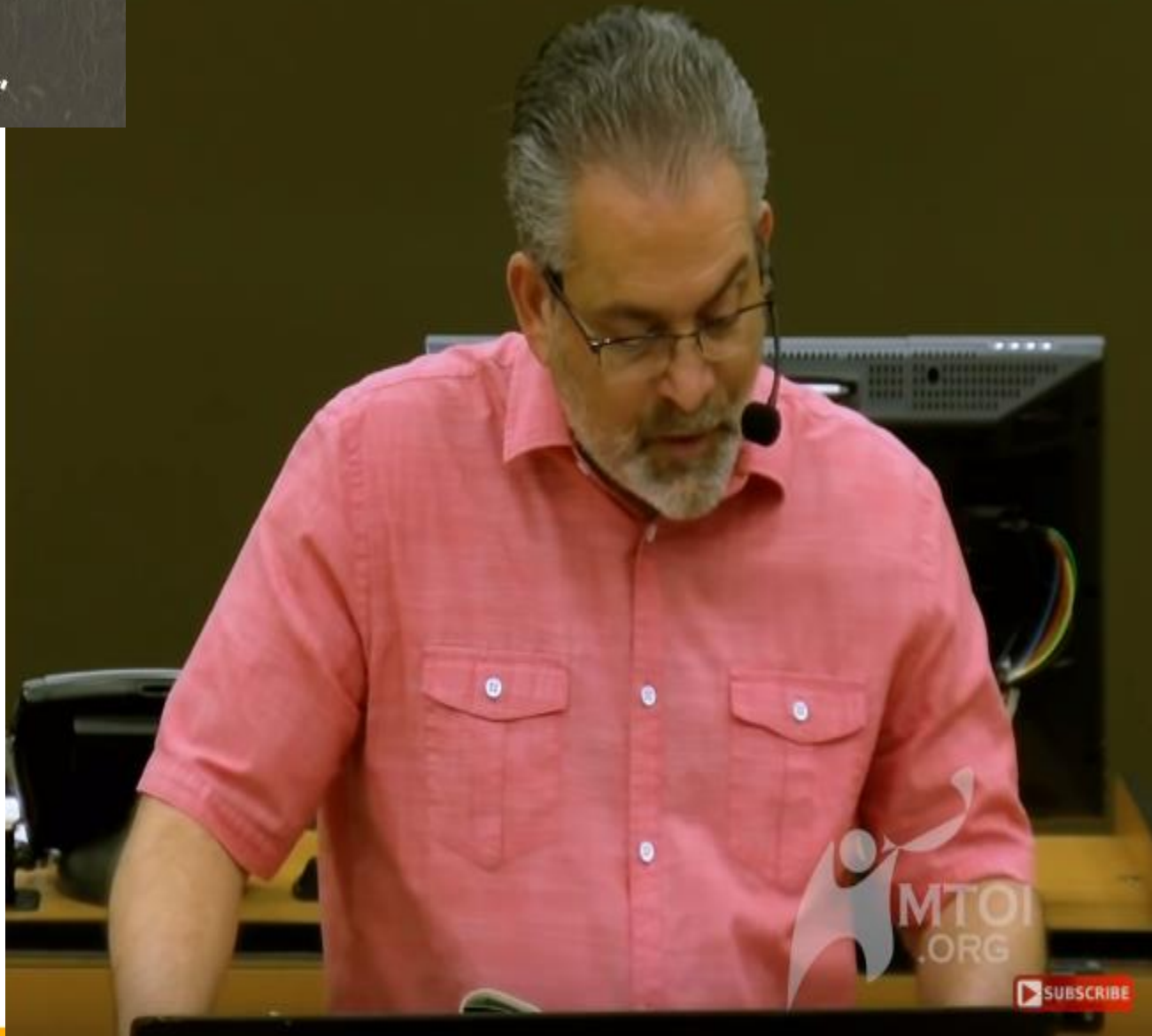


## REVIEW

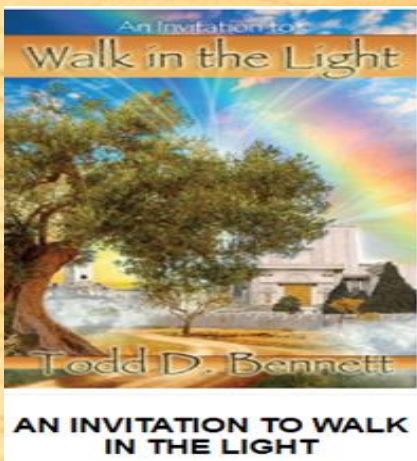
### DEFINITION OF "COVENANT"

- When the Covenant is between Yahuah and mankind, there are conditions attached to that oath on the human side.
- If the human party involved in a covenant with Yahuah does not keep the Covenant's conditions, there are consequences. Just as there are rewards for staying in Covenant.

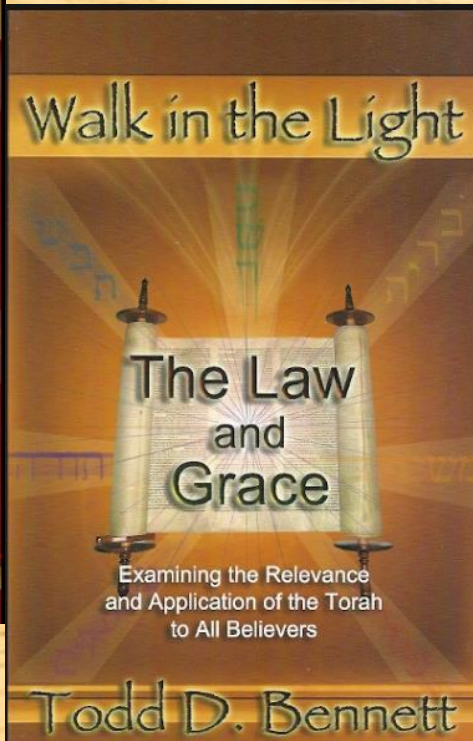
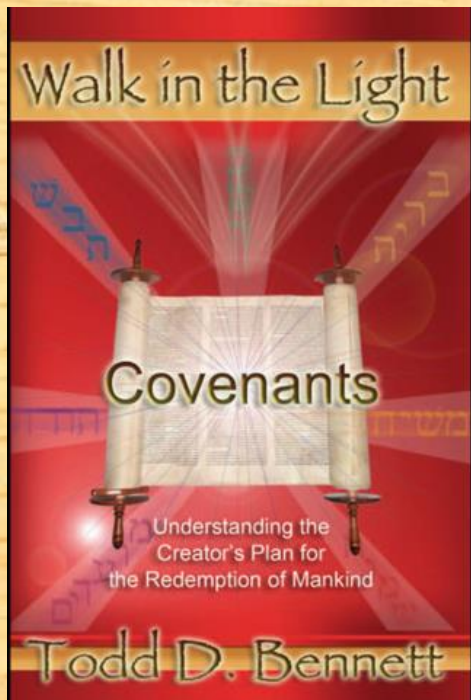
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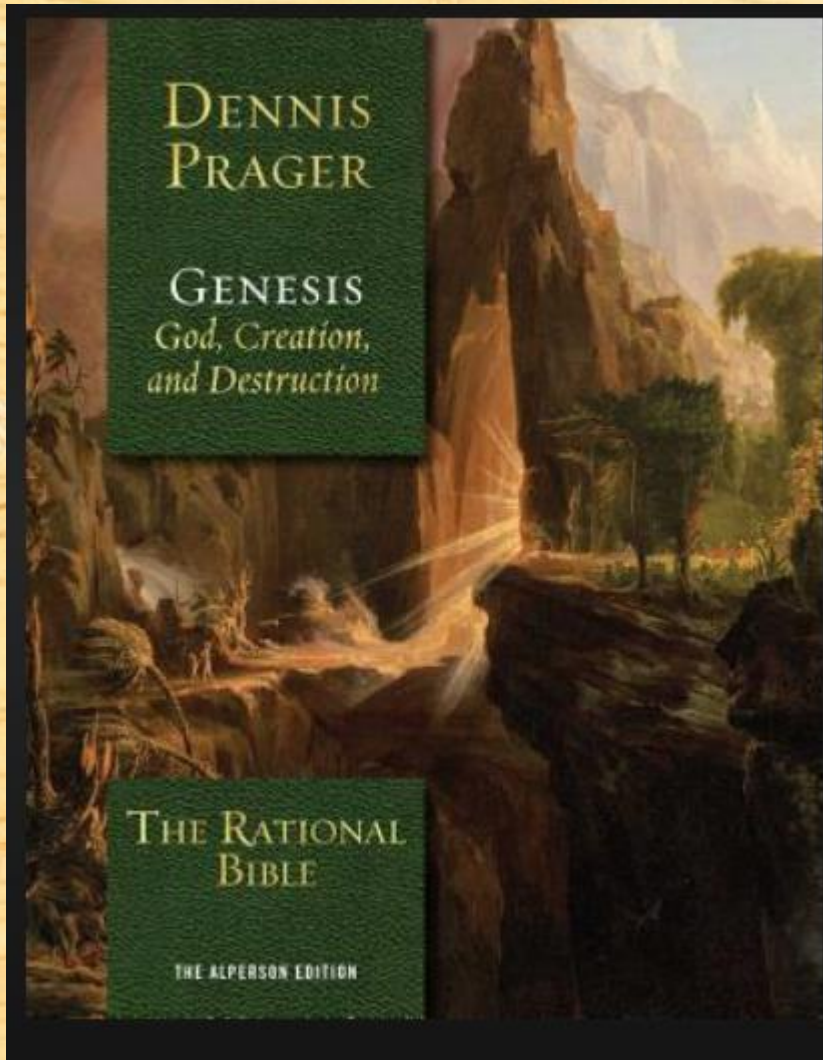


You can download this Invitation to walk in the light, for free on his website.



Todd D Bennett is the author of the Walk in the light Series. We will be gleaning some more information that he presents from his book "Covenants" the 4th book in the series and the 7th book, The Law and Grace. We highly recommend his series - it was very helpful on our walk when we got started and yes as always we are on 100% on agreement but overall is a great learning tool.





Dennis Prager has just released "Genesis" in his "The Rational Bible" series. We will be gleaning from this as well.



WORD SEARCH:

13

**SH1285**

**1285 briyth ber-eeth'**  
 from 1262 (in the sense of cutting (like 1254)); a compact (because made by passing between pieces of flesh):--confederacy, (con-)feder(-ate), covenant, league.  
 see SH1262  
 see SH1254



Below are the results of the LexiConc search using your criteria  
[\(More Info\)](#)

There are 4 LexiConc entries that match **covenant**.

- 1 Hebrew/Aramaic Results
- 3 Greek Results




Reading right to left we would lend this understanding to Barrrr-eeth (modern pronunciation- roll the r),- Head of the family reaching out to make a covenant mark.

Strong's #	Hebrew	Transliterated	English Equivalent
<b>Old Testament (Hebrew) for "covenant"</b>			
H1285	בְּרִית	bəriyth	<u>covenant</u> , league, confederacy, confederate, confederate
Strong's #	Greek	Transliterated	English Equivalent
<b>New Testament (Greek) for "covenant"</b>			
G802	ἄσυνθετος	asynthetos	<u>covenant</u> breaker
G1242	διαθήκη	diathēkē	<u>covenant</u> , testament
G4934	συντίθημι	syntithēmi	agree, <u>covenant</u> , assent

Covenants can be between people. Between Yahuah and mankind. Sometimes Yahuah makes a covenant with Himself. Other times in scripture we see Yahuah making a covenant with His creation. When was the first Covenant established? What's the difference between a promise, a contract and a covenant? How is being Covenanted going to affect your life? **Do you understand what you're getting into?**

5/17/2019





Yahuah uses metaphors and parables as examples in our real world to explain His will. It has always been a great confusion to me how Yahsharal could be Yahuah's wife or in the end of times "the church" could be Yahusha's wife. I never realized however how important the Marriage Covenant was in Scripture and how this permeates all that Yahuah is trying to teach us.

There are two distinct relationships we know that Yahuah wants. Free Will steadfast loyalty (like in a marriage) and an unbreakable love that knows no bounds like that of a Father and child. Yahuah represents Himself as both of these symbols so we must not try and pigeon hole Him into one role or the other. He is the creator speaking to His creations about emotional ties we are equipped to understand because He gave us that function and also has provided our existence to live these out ties in our real world experiences.

People have a hard time with the fact that the Torah He gave *us* -the creation, is not exact in all aspects the same guidelines that *He* is governed by as the Creator. Torah is *how He wants to govern us*. Prime example is that we cannot accuse Him of murder in the Exodus story, but He did cause the extinction of 1,000's of people. We need to get it through our hearts that His ways are higher than our ways. Only He can judge rightly when to take a life since He is The Creator. He does not want us to make that decision on our own. That is stepping into His shoes. He has set acceptable parameters for that.



Looking back to the Garden, we will get clues to both of the child and marriage covenant relationships, with each other and with Him as the story unfolds.

Gen 2:7 Then יְהוָה Eternal formed as a strong Covenant mark אֵת the man out of dust from the ground, and breathed into his nostrils **breath—Neshmah** –(that spark that give us a connection to Yahuah) of life –**hayyim** –all the pleasant conditions of living and being alive – healthiness, happiness, exuberance, energy, vitality, function of **flourishing**. And the man became a living – **Hay- animated life** -being-creature - **Nephesh** - the essence which provides thinking, feeling will and desire -. 2:8 And יְהוָה Eternal planted-firmly embedded an enclosed garden in Ĕden **or Delight, Pleasure, Luxury and Delicacies** in the (east) **ancient eternal**, and there He put as a strong Covenant mark אֵת the man whom He had formed.



We have the beautiful picture of Yahuah breathing in the spark that connected Adam to Him and also giving Adam his own uniqueness as a living creature. Most interesting is that this garden was enclosed somehow and that it was not only east but more important an ancient place that was eternal. A very fitting home for the first adam to spend time with Yahuah.





2:9 And out of the ground יהוה Eternal made **every** tree grow that is pleasant in appearance and good for food .....

Interesting, some of the things that enticed Hawah was that the forbidden fruit, was pleasing to the sight and good for food. So what was the draw?

Maybe this should be on our list of stumbling blocks. Seeking out knowledge that Yahuah has said to stay away from to make ourselves wiser, but that we are not ready for.

Gen 3:6 And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise .....

From Dennis Prager's book, he points out that these are just the creation of the trees specific to the Garden of Delight. Yahuah did not make the Tree of Knowledge of good and evil uniquely tempting.

What he presents next is very interesting to ponder. 'That the Tree of life represents the innocence that preceded mortality and with it sexuality as we know it. As long as Adam and Hawah kept eating from this tree , they understood they would live forever.'

Before the transgression there was no expectation recorded that these two in the Garden were expected to have children.

Also take note in the Garden that they and the animals started off as vegetarian. Adam and Hawah had a unique relationship with the animals. It is not presented that it was unusual for a snake or another creature (a messenger) to be able to have a conversation with man.





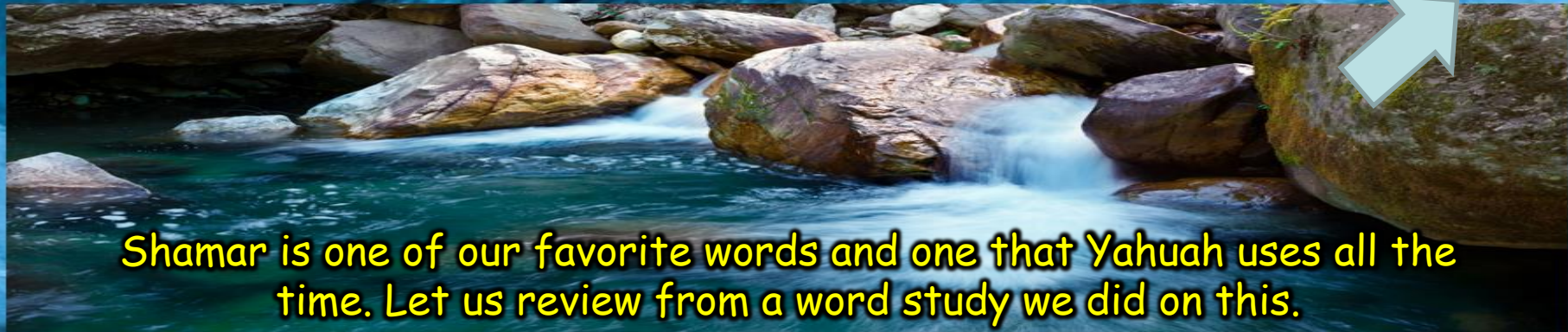
2:9.....with the tree of life –**hayyim** –**all the pleasant conditions of living and being alive – healthiness, happiness, exuberance, energy, vitality, function of flourishing.** - in the middle of the enclosed garden and the tree of the knowledge –**Daat- skillful discernment with a focus on moral qualities and its application** of good, (good value, festive, beautiful, fondness and enjoyment,) and evil ( not good or morally pure according to a proper standard (the Torah), having no value, that which causes harm. Troubled, miserable, an attitude or emotion of anxiety and worry.

Another insight from Dennis is that right at the start we see the free will choice we are given today. Eat from the tree of life and stay innocent - live in a paradise and live forever or eat from the tree of knowledge of good and evil and become mortal. How many are still making the choice to delve into evil wisdom to their peril rather than returning to the innocence afforded us, by Torah. To teshuva - repenting and turning around - getting back on the path and returning to the innocence of righteousness.



Gen 2:15 And יהוה Eternal took as a strong Covenant mark אבן the man and settled him down in the enclosed garden of Ĕden of **Delight, Pleasure, Luxury and Delicacies** to work-Adad- expend considerable energy and intensity in a task or function – cultivate it and to keep guard –*shamar*- watch, limit access and movement of persons or objects in and out of an area implying protection to or from the object being guarded- ( the enclosed garden) being careful, and observant with diligence and in detail over it, having reverence for it.





**Shamar is one of our favorite words and one that Yahuah uses all the time. Let us review from a word study we did on this.**

ON THIS PAGE WILL BE WORD STUDIES OF HEBREW - YAHUAH'S BEAUTIFUL LANGUAGE WHICH CONVEYS MUCH MORE THAN THE ENGLISH LANGUAGE COULD EVER SAY!



[word\\_study-\\_shamah\\_and\\_shamar.pdf](#)  
Download File

<https://www.yahuwahsoasis.com/word-studies.html>



## Shamar H8104 Primitive Root - Verb

Resh - Mem - Shin

רשם - משן

**ר** - Teeth/sharp cutting/way to obtain nourishment/pressing/consume/fire/ burning desire/ strength/wisdom

**ש** - Water/word/blood/cleansing/chaos/mighty/this letter is used as a question word, who, what, when, where, why and how, in the sense of searching for an unknown.

**מ** - Individual/thinking/using all senses of the mind/ eyes/ ears/nose/mouth/beginning/discretion/first/first part/ head of the chief/ knowledge/ mind/ self/ top



Resh - Mem - Shin

רש"מ - שמ"ר

Shamar: H8104- To keep, watch over, observe, to take care of, preserve, protect, to save, retain, to do something carefully, to observe an order, stick to an agreement, keep an appointment, watchmen, guards, to be on one's guard,

Possible Pictograph meaning: a burning desire to obtain nourishment-wisdom by chewing upon and digesting information. To keep pressing down, and to cut into the chaos of something unknown by asking lots of questions and be cleansed by the process as an individual who is using all the senses of what is seen, heard, or perceived. Paying close attention to ones surroundings. Enabling and be capable of coming to a clear and rational conclusion of what is being presented, and acting appropriately using discretion and wisdom.

Shamar is a great word relationally to shama. That conveys what was understood by shama now requires further action, by engaging all senses, not just the ears and eyes. It is usually translated as "keep" as in "keep the commandments". It does not convey the urgency or scope of the meaning of how one would engage in the action of "keeping" something.

The first meaning is to guard, preserve, to keep safe, revere something. It also implores us to be watchmen, calling out warnings of danger. And in regards to Yahuah and His instructions to call out the errors of those who do violence to His word and name.

4. (a) *šmr* has the same semantic scope in religious statements. The sanctuary must be protected and guarded (1 Sam 7:1, the ark; later apparently an independent office; see 4c). In a fig. sense, the pious preserve and keep the covenant (e.g., Gen 17:9f.), the law (Isa 56:1), love and justice (Hos 12:7), and esp. the commandments, statutes, and instructions of God (e.g., Gen 26:5).

5/17/2019





The Hebr. OT uses šmr qal “to keep (safe), guard, preserve,” ni. “to watch out for oneself, be protected,” pi. “to revere,” In the profane realm šmr- qal is used like → nšr- whenever the protection (keeping) and maintenance (also the storage) of a good is involved. Objs. are people regarding the supposed responsibility for protection; the soul = the life; animals house; cave; gateposts; property; observance of times; a person’s steps; one’s ways Wisdom preserves a person , just as, conversely, the wise accept counsel and admonition. In conjunction with another verb expressing action, it acquires the meaning “to do carefully” Finally, the translation known from Akk. “to revere” seems to lie in the background of two passages. In many cases the. (šōmēr) of the verb indicates, in addition to the usual watchfulness, an office that is bestowed. The result is an official title for court (and cult) officials: city watchmen, gatekeepers, field keepers.



In Conclusion, if we shama (carefully listen to gain understanding) and shamar (responding by acting upon and guarding the wisdom that we understood and now revere) from what we shama (the information we now trust as truth because of careful studying and "chewing" on the information), we will be much better off than had we just obeyed and tried to "keep" a standard without fully understanding it. We actively engage with Yahuah's words and instructions and that brings us joy.

So Adam's job was to cultivate The Garden and to keep guard -shamar- watch, limit access and movement of persons or objects in and out of an area implying protection to or from the object being guarded- ( the enclosed garden) being careful, and observant with diligence and in detail over it, having reverence for it. This tells us there was a *need* to guard it.

We do not have that recorded conversation but for Yahuah to use the word Shamar we know the intention of that is there. This is a very important piece of information and shows that Adam did not heed this instruction and it led to an awful event.



## HEBREW WORD STUDY – WATCHMAN

The other day I was in my sitting in my car preparing for a speaking gig. I was really troubled because I really had no idea what I was going to talk about. I was alone, parked in my car fumbling with my I Pad when I accidental hit the start button on my iTunes and a song began to play. It was the piano rendition of *Alley Cat*, by Bent Fabric. The song is made up of a short musical rift with a marching beat that keeps repeating. At that moment, I looked out my window and a pigeon had just landed by my car and began marching back and forth. His head was bobbing to the beat and in perfect sync with each rift. At the end of each rift he would turn around and begin his march again with that little head bobbing to the beat of *Alley Cat*. When the song finished my little entertainer just flew off.



I would have laughed this off but I was immediately struck with the words of **Habakkuk 2:1**: “I will stand upon my watch, and set myself upon the tower, and will watch to see what He will say to me.” I pondered the word see in “see what He will say”. How can you see what someone says? See the word ra’ah in Hebrew which means both a physical and spiritual seeing. Yah rarely speaks to us in an audible voice, how do we know what He is saying?



Perhaps Habakkuk actually did look out through a watchtower and search for something physical. The first word for *watch* in *I will stand upon my watch* is the word *mishemarethi* from the root word **shamar** which means to keep a watch or observe, it has the idea of keeping a close guarding watch. This is like a bodyguard or secret service agent whose entire attention and focus are on observing things that everyone around him are not observing. He is looking for any little subtle hint or movement which may signal a threat to his mission of protection. Anyone else watching my little friend marches to the tune of *Alley Cat* would think: “How cute.” However, if I am on a **shamar** I am looking for something more than a good laugh.





Habakkuk continues by saying he will set himself upon a tower and *watch to see what he will say unto me*. This second word for watch is *tsaphah* which in a noun form means a watchtower, but in its verbal form means a focused watch. You are not in a watchtower to enjoy the scenery or the view, but to watch for something very specific in order to see *what He will say*. The word say is the word *debar* which is *Yahuah speaking his heart cry*. *Yahuah* gave us His creation, all its beauty and majesty and all its creatures, even that little pigeon to express His heart. Many times I will go to His creation to hear His heart. I knew and understood that this little birds dancing before me to the tune of *Alley Cat* was showing me just what I was to do in the next few hours. I was simply to let go of all my anxiety over what and how to speak and just enter into the heart of *Yahuah* and speak as I felt His heart speaking through me. When I stood before those who would be so eager to hear something that would draw them closer to *Yahuah who*, they loved, **I was simply to sit in my watchtower, my *tsaphah*, and tell them what I was seeing in *Yahuah's* heart.**



5/17/2019



I thought how in ancient times a watchtower was usually a free-standing tower located many miles from a city. A city usually had a number of these towers built that were just in eyeshot of each other. So if someone in one of the furthest watch towers saw an approaching threat he could signal the person in the next watchtower who would pass the signal onto another person in a tower closer to the city. This person would signal a watchman in the city who would pass the warning on to the city leaders to prepare for the threat.



After I spoke that day I was feeling pretty smug and proud of all the compliments, that I was not annoyed at a stopped freight train with the last car blocking traffic. But I noticed a pigeon on the last car staring at me, turning his little head to the side, staring at me. My spirit was quickened and it was like *Yahuah* saying, you must always be that last box car if I am the engine that pulls the train. When I repented of my pride, he flew away.



I felt my little friend was a watchman on his watchtower signaling me of a threat. People love to see that last boxcar while it is moving but when it stops to be admired and blocks the road it becomes an object of scorn.





30 Gen 2:16 And יהוה Eternal with regards to adam, saying, “Eat of every tree of the enclosed garden, 2:17 but do not eat of the tree of the knowledge of good **Daat-skillful discernment with a focus on moral qualities and its application** of good, (good value, festive, beautiful, fondness and enjoyment,) and evil (not good or morally pure according to a proper standard (the Torah), having no value, that which causes harm. Troubled, miserable, an attitude or emotion of anxiety and worry.- , for in the day that you eat of it you **shall certainly die.**”

▶ ממות

▼ מות *môt'*

hat you eat from it **you shall surely die.**”

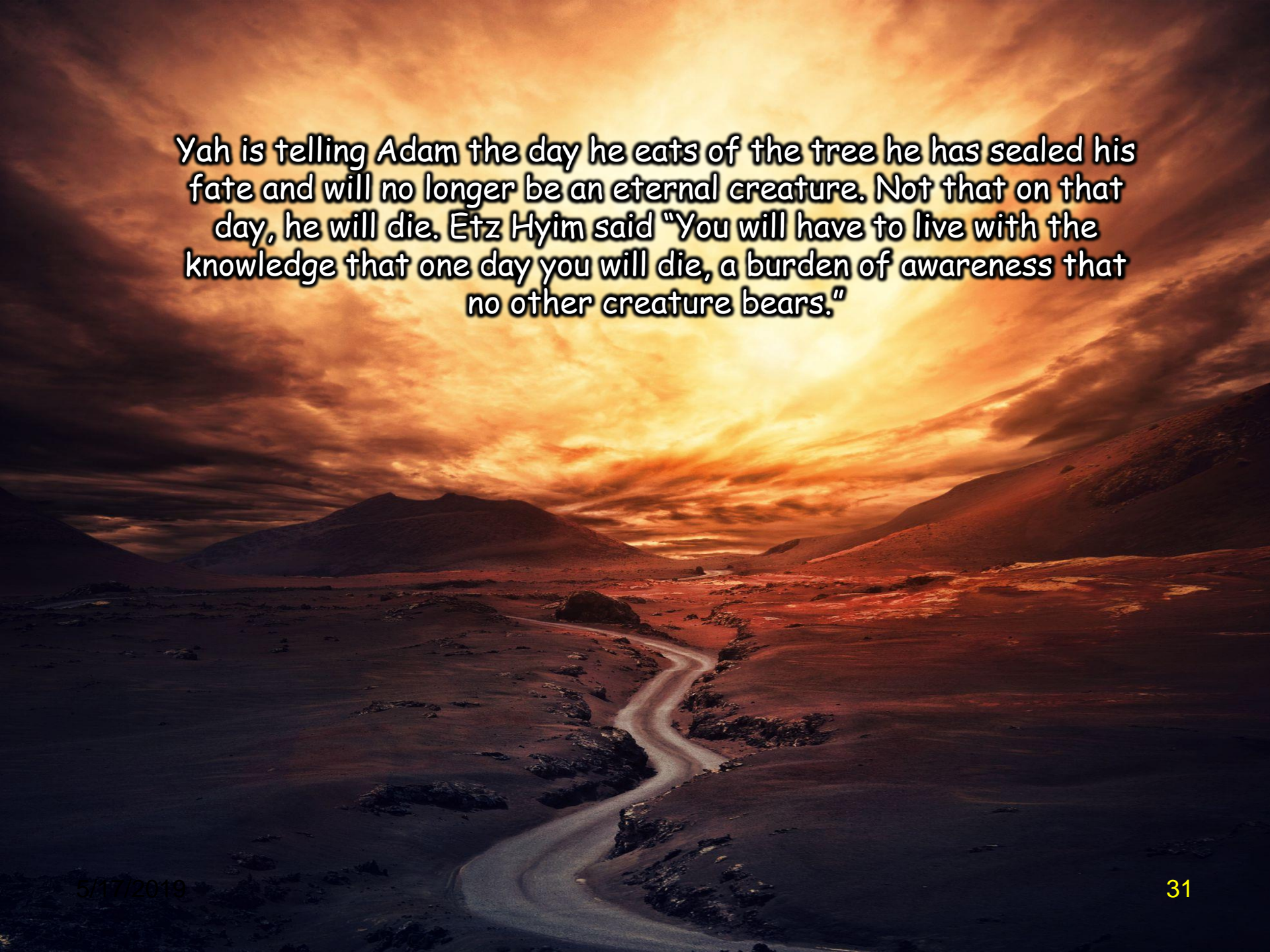
⊙ מות *mwt* to die; (pt.) dying

verb, Qal ± infinitive, absolute, active, infinitive absolute

Sense: **to die** – to pass from physical life and lose all bodily attributes and functions necessary to sustain life.

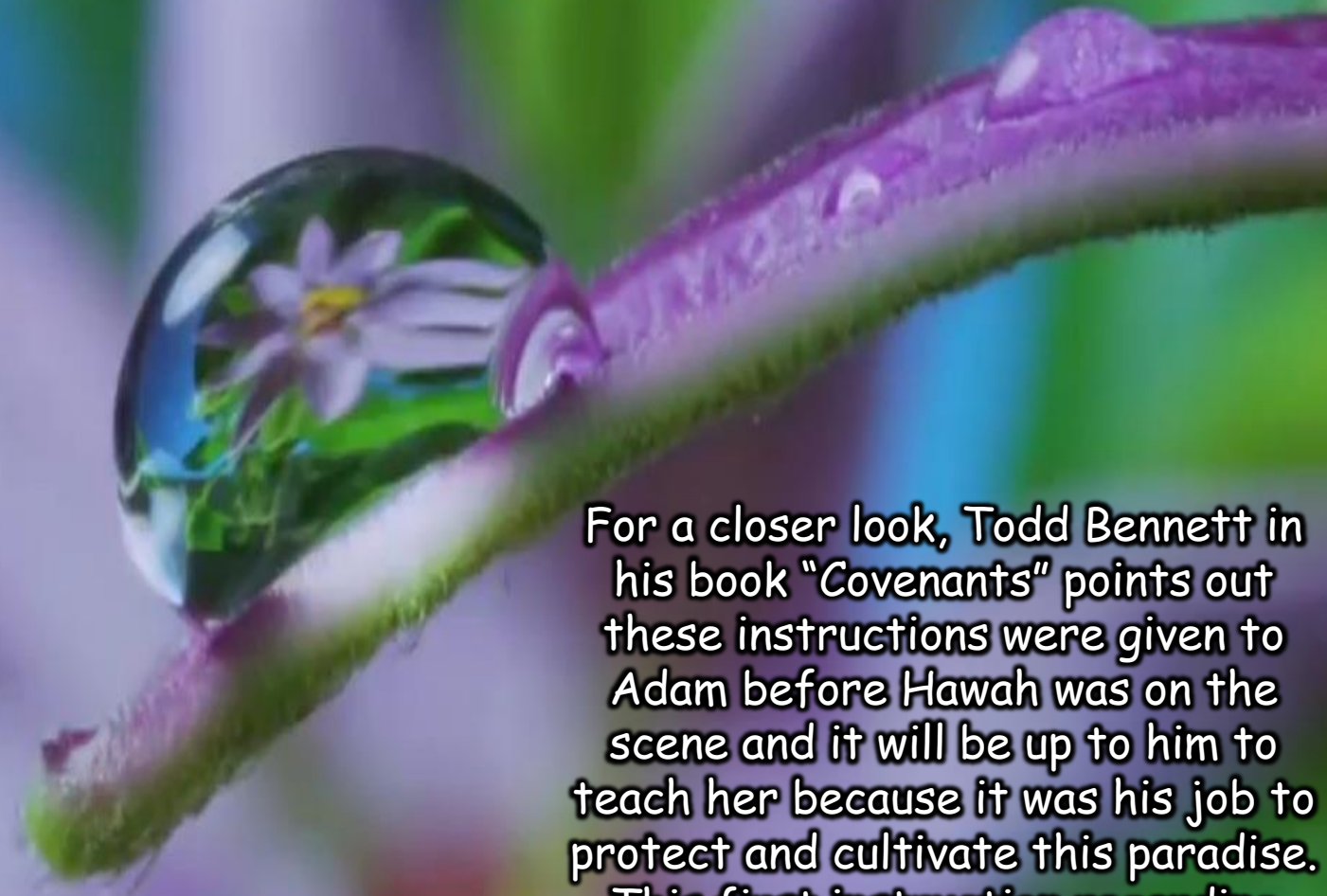
Mooth is repeated twice –  
and you could say it  
represents a consequence of  
the 2 deaths that we now  
face.





**Yah is telling Adam the day he eats of the tree he has sealed his fate and will no longer be an eternal creature. Not that on that day, he will die. Etz Hyim said "You will have to live with the knowledge that one day you will die, a burden of awareness that no other creature bears."**

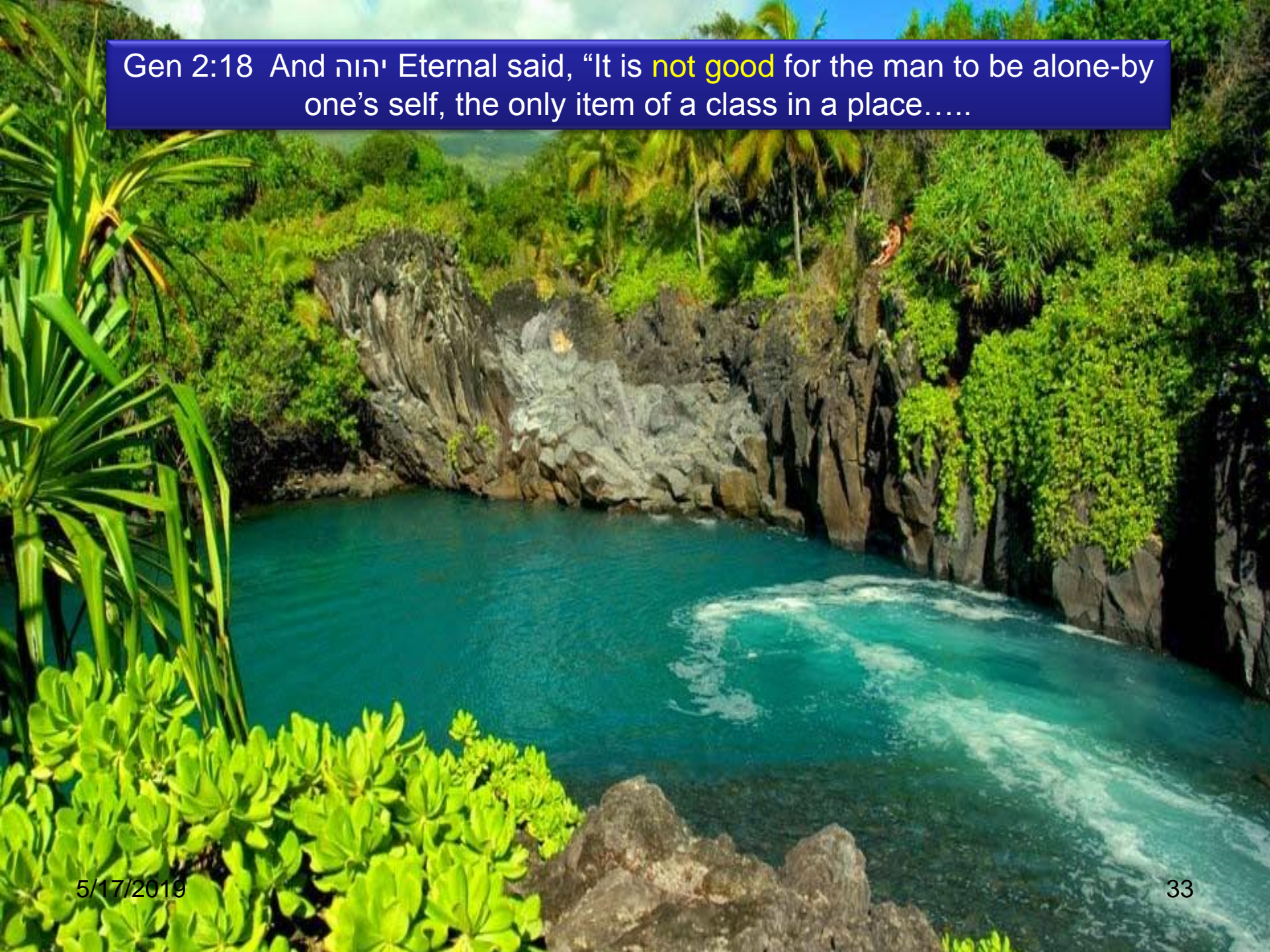




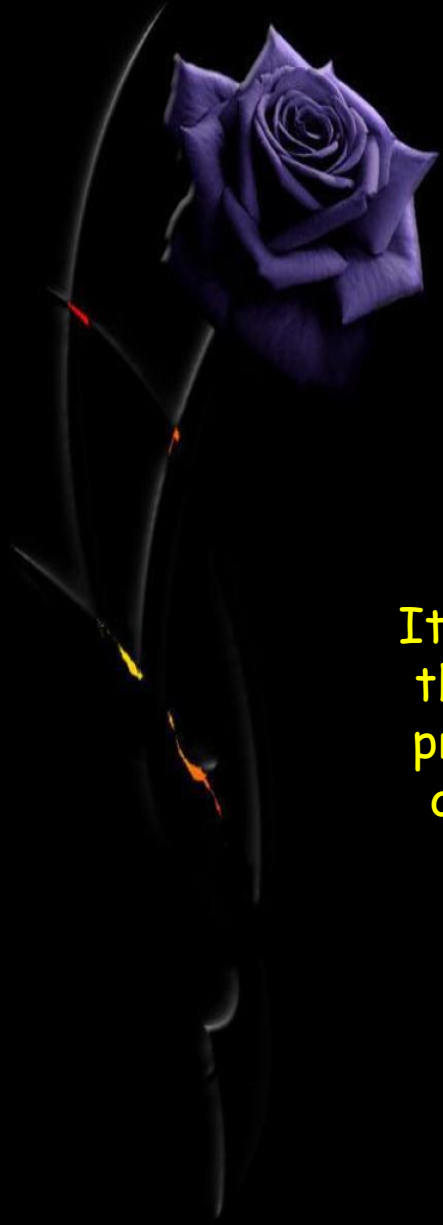
For a closer look, Todd Bennett in his book "Covenants" points out these instructions were given to Adam before Hawah was on the scene and it will be up to him to teach her because it was his job to protect and cultivate this paradise. This first instruction regarding diet that is recorded in in scripture obviously was extremely important to life there.



Gen 2:18 And יהוה Eternal said, “It is **not good** for the man to be alone-by one’s self, the only item of a class in a place.....







Up to this point everything Yah had set into motion in this new creation, was considered good.

Now He is aware that something has to be adjusted because of the potential for loneliness in Adam. Yahuah made this observation, Adam did not bring it up. How marvelous that He knows our needs before we do. A perfect example often overlooked.

It is here that Yahuah is creating the parameters of the marriage contract for mankind. Marriage is the prescription that heals loneliness. But today this is one more thing we do not pay attention to and has led to a major downfall in society.





wallpaper series

There is a dramatic decrease in marriage rates and more people are living by themselves in the west and other developed countries than at any other time in recorded history. Loneliness has become a major social pathology. The National Institute of Health states “Loneliness is a painful universal phenomenon”. Researchers say loneliness is now a major public health issue and represents a greater health issue risk than obesity and is as destructive to your health as smoking 15 cigarettes a day. A study published in the Psychological Science looking at over 70 studies and 3 million people found social isolation, loneliness and living alone can increase mortality risk by 29%, 26% and 32% respectively. D Prager

wallpaper series



Obviously people can still be lonely in a marriage, but Yahuah's pattern here of ending Adam's loneliness by creating a woman, not more than one woman, not another man, not children, and not a community of people- Yahuah is declaring that the human ideal is that of a single man bonding with a single woman. DP

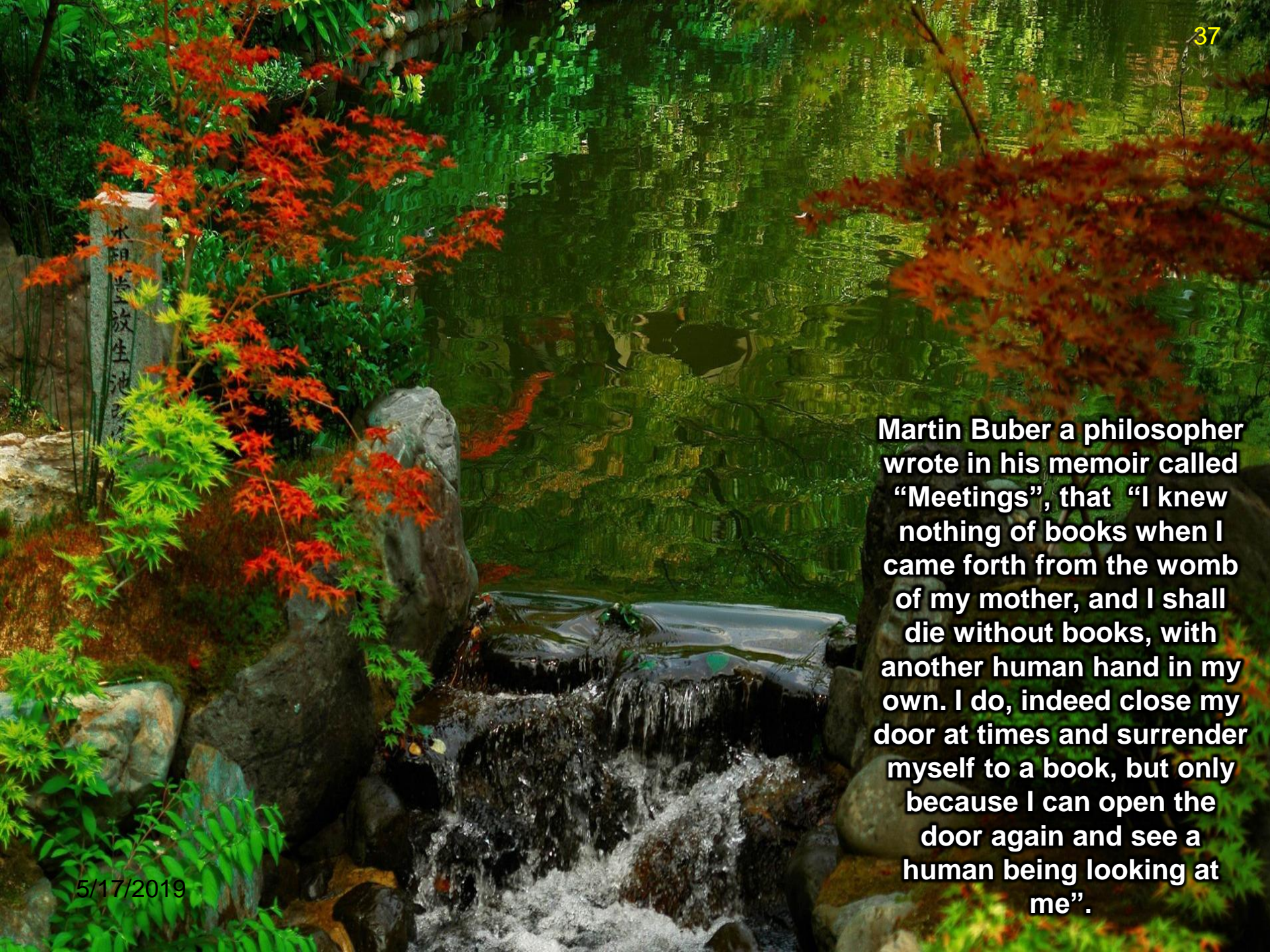
“People do need friends, children, pets and communities to help fight against loneliness”.

Jumping ahead a bit this fits in nicely with Yahuah wanting us to learn to love others as ourselves. If we isolate ourselves we cannot fulfil this and cannot be enriched. Even a person who devotes themselves to Spiritual pursuits still needs to interact with those of their kind.

Another reason Yahusha came to us as a human. We can relate to each other regarding what it's like to be in a flesh suit. We know he understands.





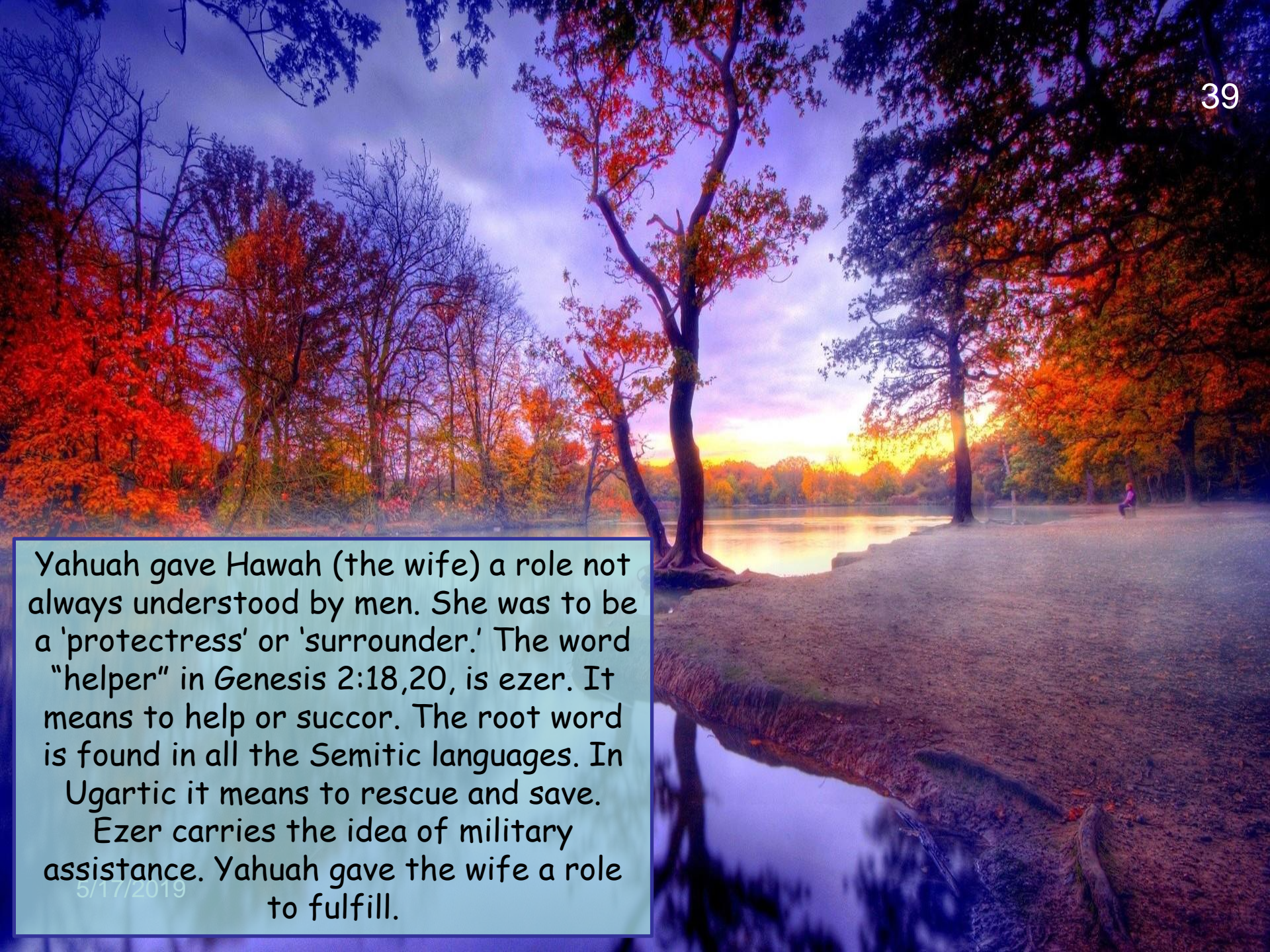


**Martin Buber a philosopher wrote in his memoir called “Meetings”, that “I knew nothing of books when I came forth from the womb of my mother, and I shall die without books, with another human hand in my own. I do, indeed close my door at times and surrender myself to a book, but only because I can open the door again and see a human being looking at me”.**



Gen 2:18 ....I am going to make a helper, an assistant with strength to help accomplish tasks for him, with among and in front of him.”





Yahuah gave Hawah (the wife) a role not always understood by men. She was to be a 'protectress' or 'surrounder.' The word "helper" in *Genesis 2:18,20*, is ezer. It means to help or succor. The root word is found in all the Semitic languages. In Ugartic it means to rescue and save.

Ezer carries the idea of military assistance. Yahuah gave the wife a role to fulfill.

5/17/2019



Gen 2:19 And from the ground יְהוָה Eternal formed every beast of the field and as a<sup>40</sup>  
strong covenant mark כָּל every bird of the heavens, and brought them to the man to  
see what he would call them. And whatever the man called each living creature, that  
was its name. 2:20 So the man gave names to all livestock, and to the birds of the  
heavens, and to every beast of the field. **But for the man there was not found a  
helper assistant for him, as his counterpart -strength to help accomplish tasks for  
him, with among and in front of him.”.**



**From DP – “Perhaps Yahuah wants Adam to first attempt to find a partner from among the animals and to come to his own understanding about why he can’t achieve such a relationship with an animal. While it surely is a blessing to have a loving animal in one’s life, the ideal closest relationship is with another human being.” The Torah does not say Adam couldn’t find a helper; animals could be and are helpers. It says Adam could not find a helper “who is his equal.” But an animal cannot be any person’s equal. And any companion that is not a true equal, even a human being, cannot fully alleviate loneliness. “**

**“That is why, when Yahuah finally makes the helper who is Adam’s equal, it is a peer, not for example a child. Children are a unique blessing... but children are not our peers and therefore cannot alleviate loneliness in a way an adult companion can.”**



# The Divine Love Story – A Study Guide For Marriage

Posted on [January 2, 2013](#) by [Buddy](#)

## The Bible Opens and Closes With Marriage

Adam and **Hawah** were to be co-regents. Adam had the primal authority. **Hawah's** role corresponded to his. In the marriage the husband has priority of leadership. This does not diminish the wife's role. She is a fellow heir of the favor of life. This is why Scripture warns against mistreatment of the wife.

*You husbands in the same way, live with your wives in an understanding way, as with someone physically weaker, since she is a woman; and show her honor as a fellow heir of the favor of life, **so that your prayers will not be hindered.*** ([1Pe 3:7](#))

“All married people should take care to behave themselves so lovingly and peaceably one to another that they may not by their broils hinder the success of their prayers”.- M Henry

Maleness and femaleness are gifting's of Yahuah. Together the husband and wife take part with Yahuah in the creation of new life.

*“House and wealth are an inheritance from fathers, but a prudent, wise and skillful wife is from Yahuah.” Pro 19:14*

**In giving Hawah to Adam, Yahuah was saying, “Adam, I am giving you a gift. You must nourish her, care for her & cherish her. You must never mistreat her, or make her feel unimportant or inferior. She is not a toy for your amusement. She is fearfully and wonderfully made. Study her and learn her heart. She will bring great blessings into your life.”**



*“Enjoy life with the woman whom you love all the days of your fleeting life which He has given to you under the sun; for this is your reward in life and in your toil in which you have labored under the sun.” (Ecc 9:9) “Let your fountain be blessed, and rejoice in the wife of your youth. As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love.”*

**Pro 5:18-19**

Adam drew Hawah back into his heart. The man's role is to speak words over his wife to draw her to himself. In his heart is her rightful place. He sanctifies her to himself. This is where Scriptural love is created ... it is a commitment. It doesn't always come before marriage. It is created in the marriage, by words and attitudes. Our western culture has suffered over a misplaced idea of marital love.



In Part 8 we saw the next few verses where Yahuah then made Hawah out of Adam's side. Here is also where we have the first words of a marriage vow:

Gen 2:24 For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.

To be really clear, this applies to our earthly parents not our Creator Father. We should never put anyone over Him.



# The Divine Love Story – A Study Guide For Marriage

Posted on January 2, 2013 by Buddy

## The Bible Opens and Closes With Marriage

**Yahuah** has the last word. The new union must now take center stage in family relationships. This is not an issue of breaking down family closeness. The first **instruction** with a promise is to honor your father and mother.

Marriage is called *kiddushin* in Hebrew. This term speaks of hiddenness, withdrawal, covering, and modesty. The same Hebrew word is used both for marriage and for **Set-apartness**.

In the marriage **Yahuah** intends the husband and wife to merge into one life. This relates to the veiled bride. She is sanctified to one man. Marriage was designed to be a lifetime commitment where **Yahuah** fills in the blanks. The result is a marriage blessed.

However, it is important not to misunderstand what *one* life means. There must always be room for *spaces* in the togetherness of marriage. Two lives are merged, or submerged. Each partner has their own gifts, abilities, and talents that are uniquely theirs alone. But together they bring strength into the marriage.



*“She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and bless her; Her husband also, and he praises her, saying: ‘Many daughters have done nobly, But you excel them all.’ “Charm is deceitful and beauty is vain, but a woman who reveres Yahuah, she shall be praised. Give her the product of her hands, and let her works praise her in the gates.” (Pro 31:27-31)*

The Hebrew word for companionship is the word ‘chabereth’. The idea is a blending of personalities. A companion means a fellow participant, partner, or associate.

*“This is another thing you do: you cover the altar of Yahuah with tears, with weeping and with groaning, **because He no longer regards the offering or accepts it with favor from your hand.** Yet you say, ‘For what reason?’ “**Because Yahuah has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant.**” (Mal 2:13-14)*

<http://buddymartin.net/blog/the-divine-love-story-a-study-guide-for-marriage/>



For the Hebrew people the act of love was considered part of the Sabbath. It is called *'the Sabbath delight.'* Yahuah is very much concerned with the romantic side of marriage. He had a special book placed in the sacred writings for this purpose.

*"I am my beloved's, and his desire is for me. 'Come, my beloved, let us go out into the country, let us spend the night in the villages.'" (Son 7:10-11)*

The instruction that governs the marriage is the 'instruction of lovingkindness.' Torah love is a mitzvah. A mitzvah is a instruction that requires action. This includes emotional and physical love of marriage.



Gen 2:24 For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.

D. Prager- “We should read these words prescriptively. In order to grow up and become a man, a man must leave his parents and bond with a wife. Only after abandoning dependence on his parents is he ready to marry. And he should marry. Marriage will mature a man.

“This is also an important verse for parents to internalize. When their son becomes involved in a serious relationship with a woman ( or vice versa), parents should not feel that the child is in some way deserting or rejecting them. Rather, this is the way of the world as Yahuah made it; and this is what Yahuah wants to see happen.”

“Yahuah ordains here that one husband should cleave to one wife, suggesting that loneliness is best assuaged by a monogamous union of two people who can give their all to each other. Polygamous marriages in the Torah and later books of the Hebrew Bible are almost always described as unhappy. “



There is a lot more to be said on the subject of the marriage covenant and the roles of the husband and wife. We are going to move slowly because it definitely colors the way we look at our relationship with Yahuah, Yahusha and each other. If we cannot get our earthly families right, we will have a more difficult time understanding the relationship Yahuah is looking for in Eternality with us.



This is the list of instructions that we have noticed in our study.

1. We should love יהוה our Eternal with all our heart, and with all our being, and with all our might.
2. The Torah should be on our heart filtering our thoughts and deeds.
  3. Teach the Torah to our children
  4. Think about the instructions all the time
  5. Read the Torah out loud
  6. Write them on our property.
  7. Serve Yahuah
  8. Guard the Instructions
  9. Love our neighbors as ourselves
  10. Guard our tongues
11. We will be satisfied with what Yahuah provides
12. Circumcise our hearts
13. Cling to Him
14. Swear by His name/authority
15. We will notice and appreciate all Yahuah does for us with immense gratitude.
16. We will not bear false witness- slander anyone.



This is the list of instructions that we have noticed in our study.

**17. Our words will be sincere and honest.**

**18. Be slow to anger**

**19. We will stop complaining about our circumstances and ask Yah to show us what we need to learn from them.**

**20. We will stop grumbling against others on the path to Yahuah**

**21. We understand the importance and seriousness of making a Covenant with Yahuah.**

**22. The Marriage Covenant should be highly valued and the roles of the husband and wife should be thoroughly understood.**



## **Our Statement of Trust in Yahuah**

- 1. He alone is the sole creator of the universe and beyond and all that is in it.**
- 2. We will base our decisions upon Yahuah's code of wisdom and will consult Him in all our decisions.**
- 3. We accept and are blessed that Yahuah will continually disturb our peace to test us and keep us on the path.**
- 4. We will learn to love ourselves so we can completely love and appreciate Yahuah.**
- 5. We will love our neighbors.**
- 6. We will appreciate what Yahuah has provided and know it is enough and perfect for us.**
- 7. We will guard our mouths against slander.**
- 8. We will not flatter out of insincerity.**
- 9. We will be slow to anger and not hold on to grudges.**



## **Our Statement of Trust in Yahuah**

**10. We will trust Yahuah and not complain when He brings into our lives challenging circumstances but will ask for guidance from Him.**

**11. We will trust that Yahuah is looking after His sheep better than we can, so we do not have to feel compelled to correct or grumble against a Covenant Family Member. If they need our help, Yahuah will lead them to us to ask for it.**

**12. We agree to trust in Yahuah's Covenant plan and will learn all we can about them so we can stay on His path.**

**13. We agree when we enter into a Marriage Covenant that we do not rush into it and seek to understand and trust the pattern that Yahuah has set inside it. A pattern of how to treat each other and Him.**

**14. Husbands and wives will trust in the functional roles Yahuah has created for them.**



Repeating from last time, we can not rush the love and appreciation stepping stones. For most of us this will be a huge change in personality. Making better choices out of love for ourselves, Yahuah and others will help clean our sprit.

To all: Be kind and patient.

Keep searching and keep asking and in the meantime keep reading Scripture and do your own study and research.

**TRUST IN THE DARK,**

**THE DECISIONS  
YOU MAKE IN THE LIGHT**



What is the Path?

Yahuah's functional instructions laid out by the Torah and Prophets.

How do we stay on the path?

Seek out what those instructions are and guard them as you find them. Learn from the examples in the Scriptures of what to do and not to do. Use Yahusha as your guide of where you need to change your character.

How do we get off the path?

By rejecting or turning away from the plan Yahuah has set out through the Torah instructions.

How do we get back on the path?

Recognize or come to understand the instruction. Sincerely apologize to Yahuah for the errant behavior or mind set and vow – guard to not continue to do it.

Where is it safe?  
Only on the Path.

What is unsafe and dangerous?  
Everything off the path.

Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

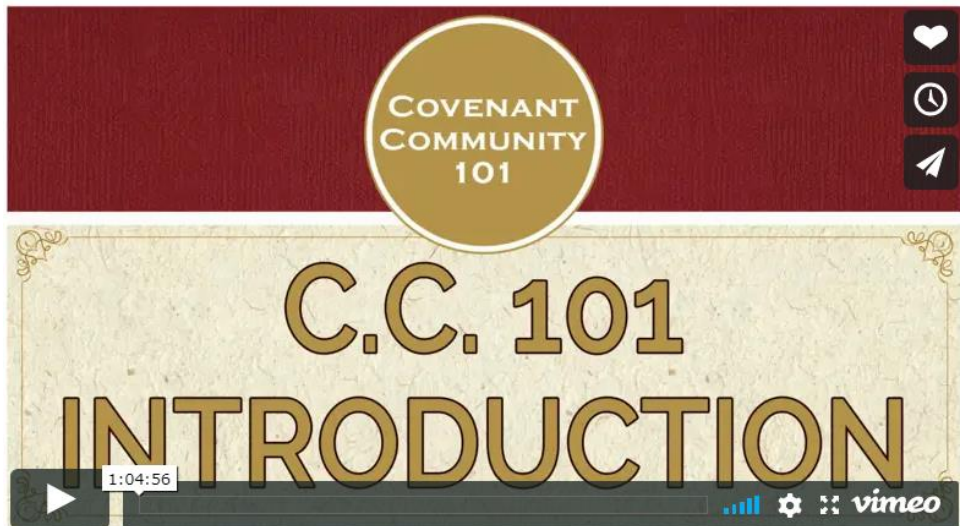


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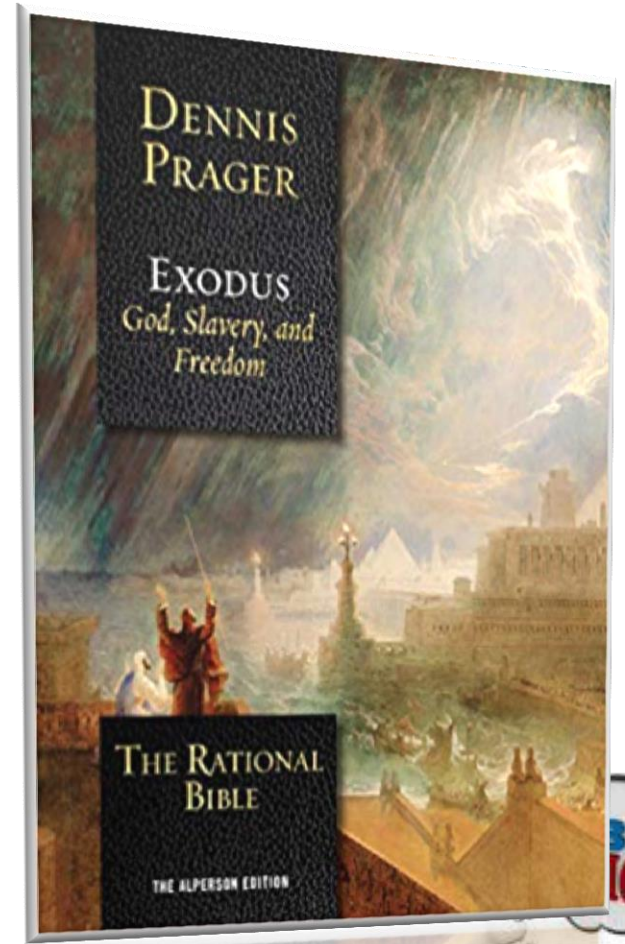
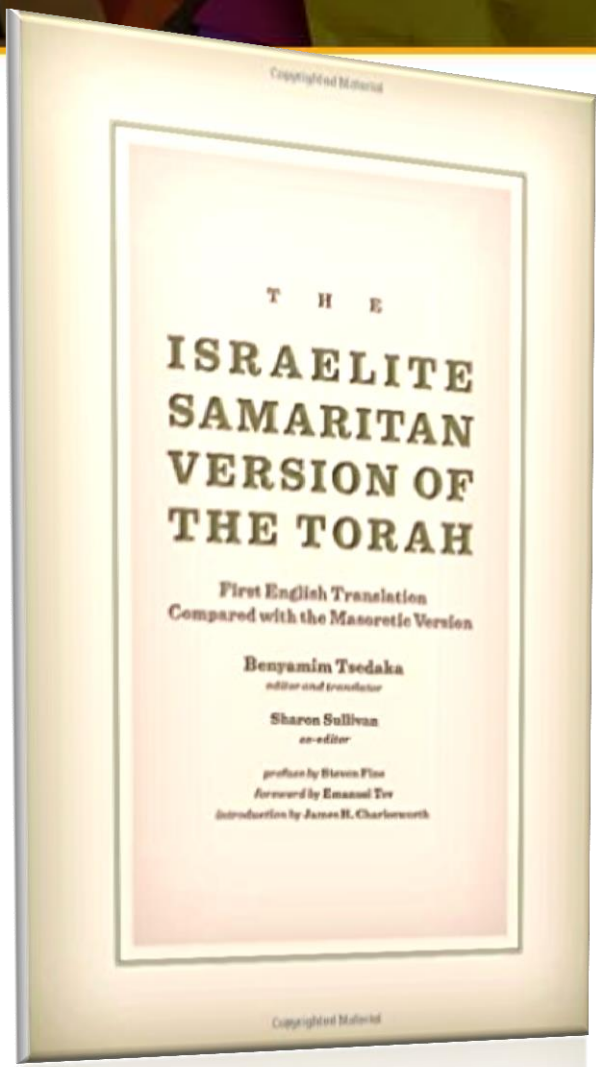
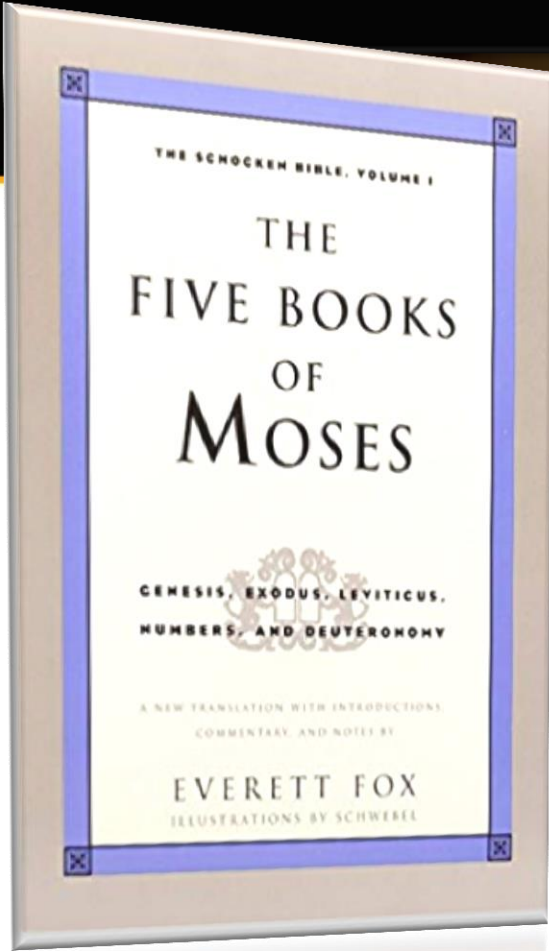
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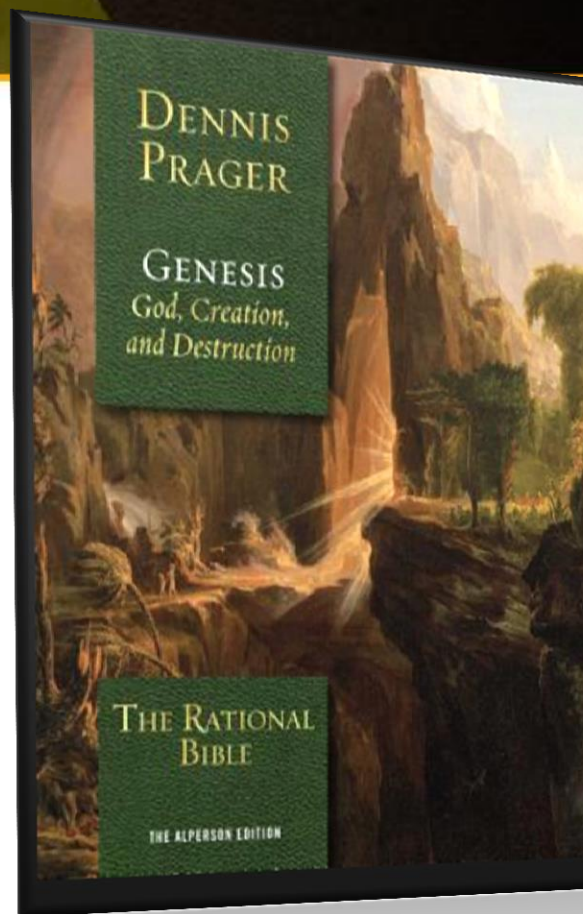
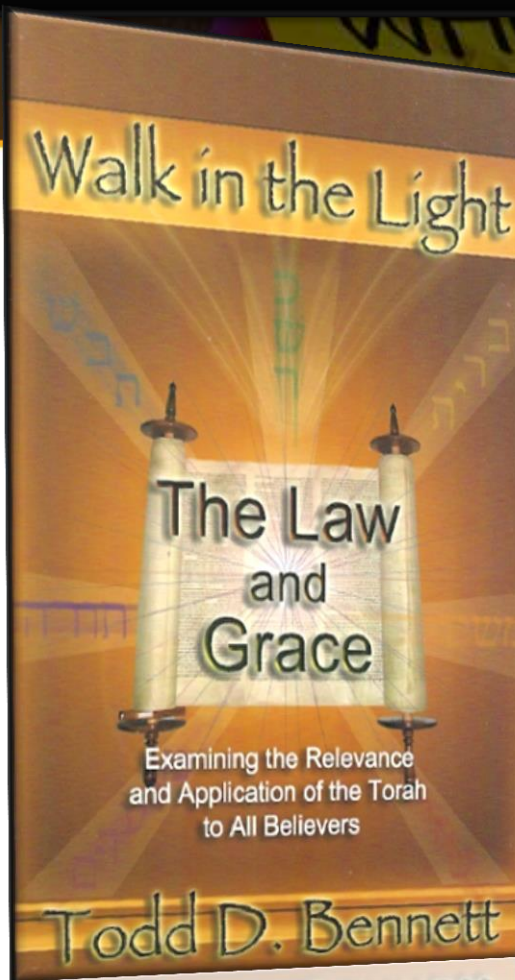
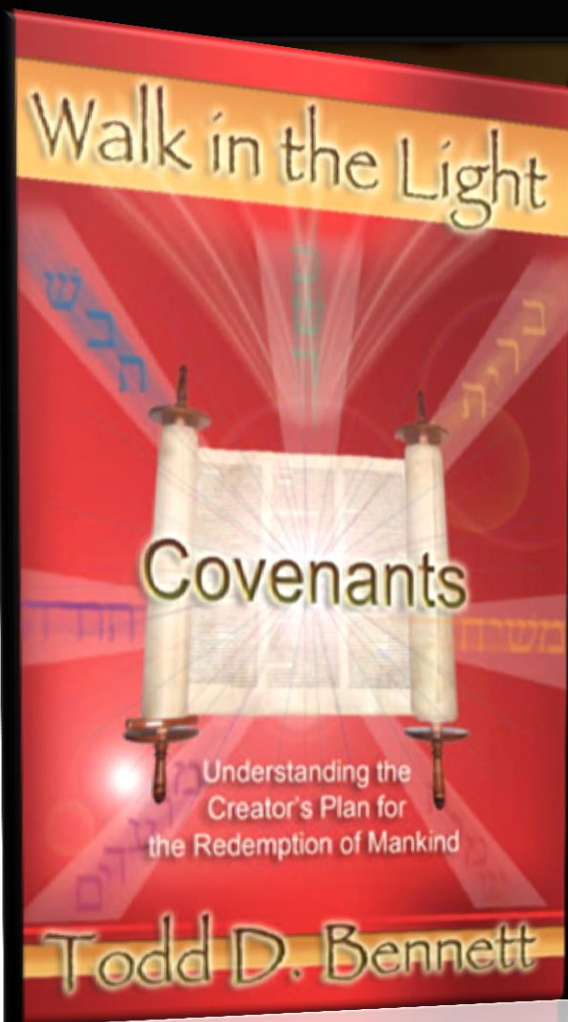


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