

COVENANT OF LOVE



STRAIGHT FROM THE HEART
PART 9C
THE MARRIAGE COVENANT

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

YAHUAH'S OASIS

<https://www.yahuwahsoasis.com>

Find us on YouTube and Vimeo

HOME PAGE

PRAISE MUSIC

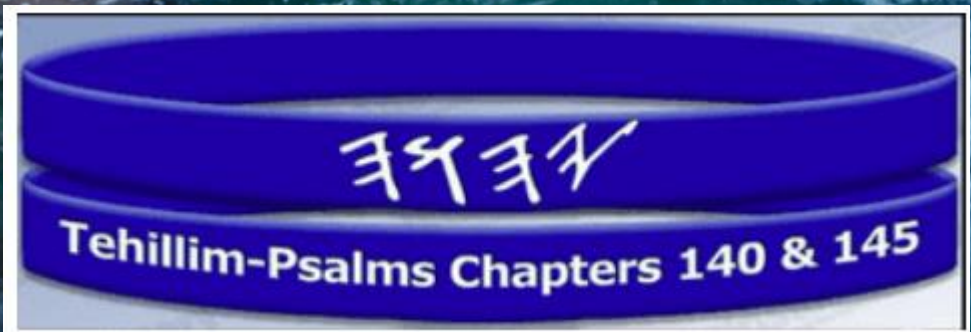
APPOINTED TIMES (FEASTS)

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

6/06/2019

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



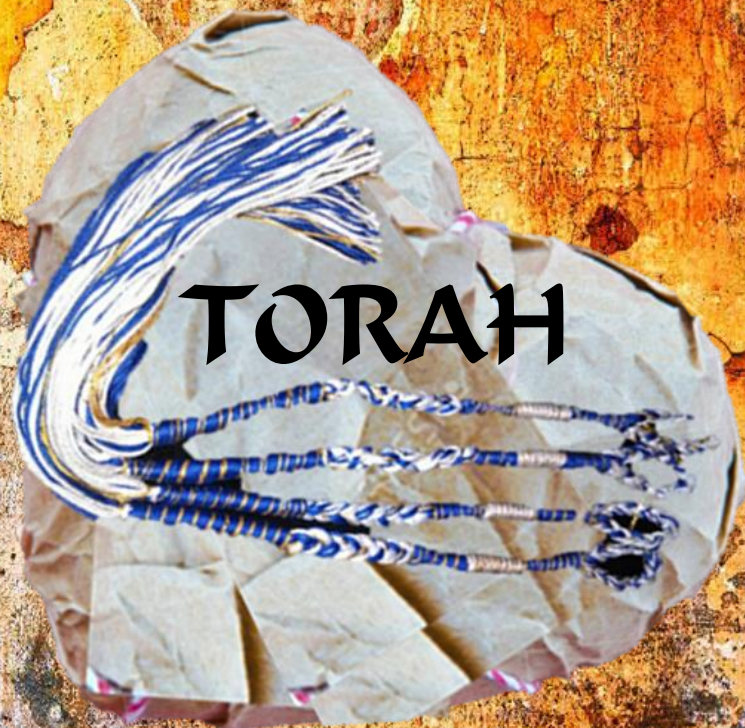


What does
Yahuah
want from
us?

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: הוֹיָהּ our Eternal, הוֹיָהּ is one 6:5 “And you shall love- Ahab H157 as a strong covenant mark, הוֹיָהּ 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.

6/06/2019

Steve Berkson



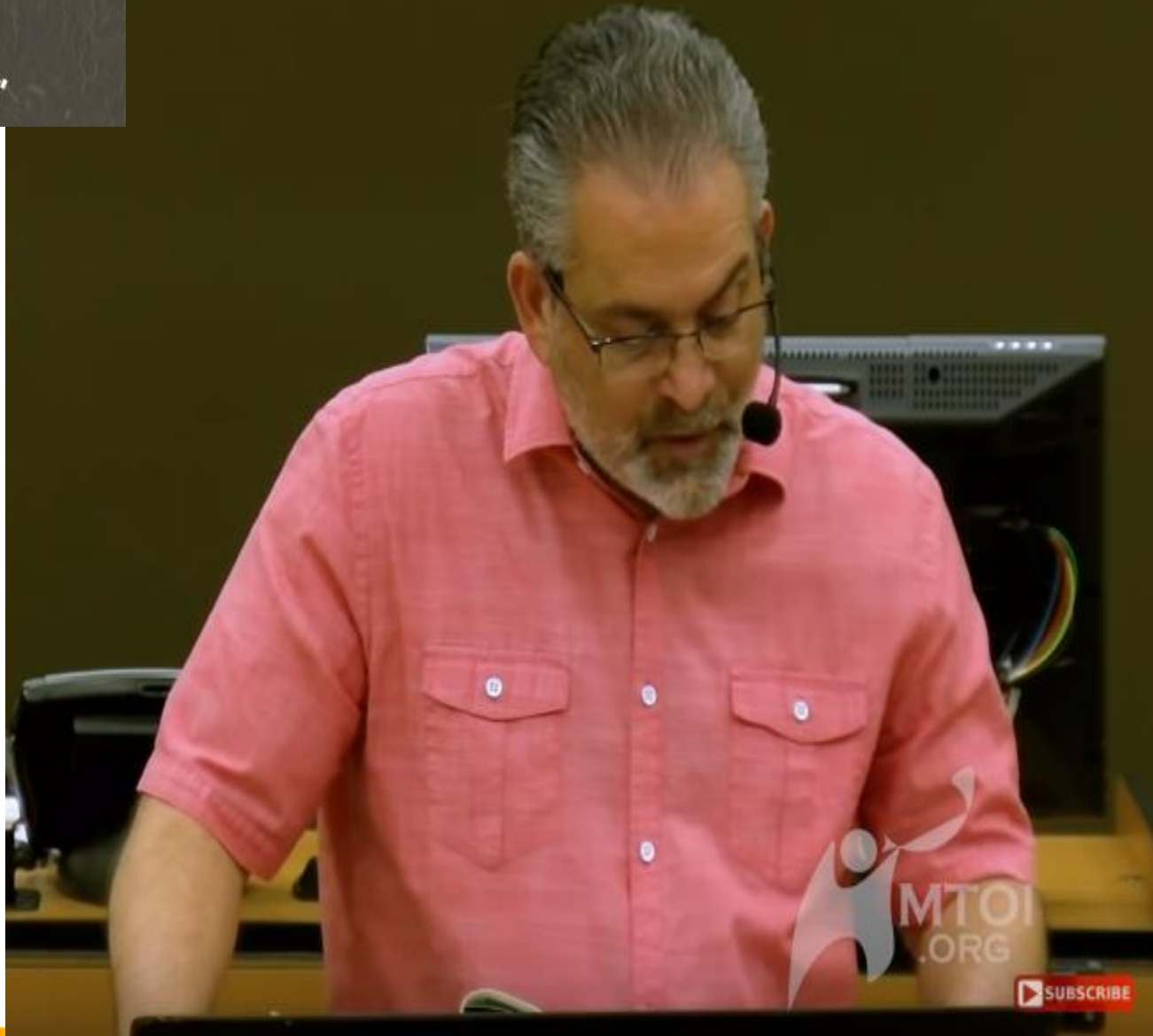


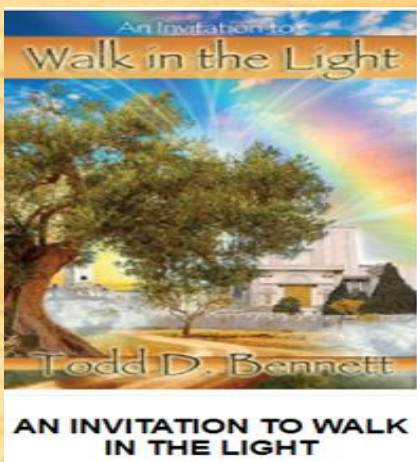
REVIEW

DEFINITION OF "COVENANT"

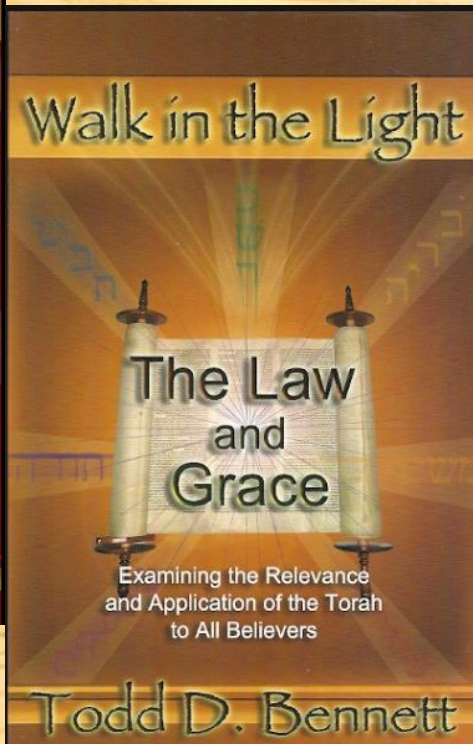
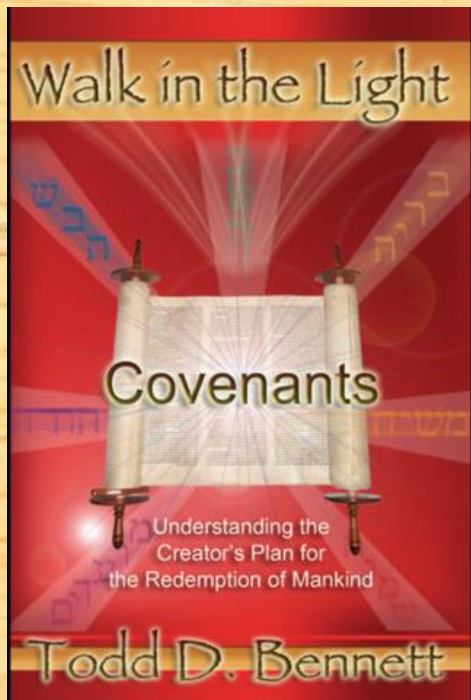
- When the Covenant is between Yahuah and mankind, there are conditions attached to that oath on the human side.
- If the human party involved in a covenant with Yahuah does not keep the Covenant's conditions, there are consequences. Just as there are rewards for staying in Covenant.

6/06/2019

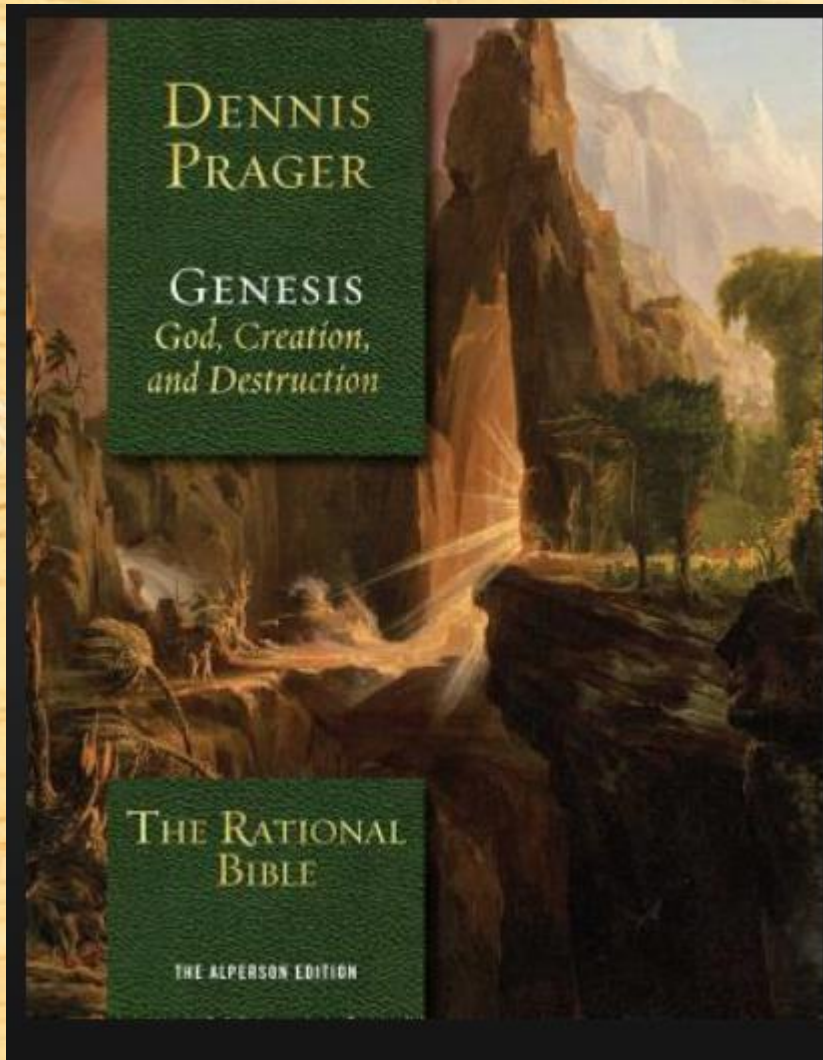




You can download this Invitation to walk in the light, for free on his website.



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" 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

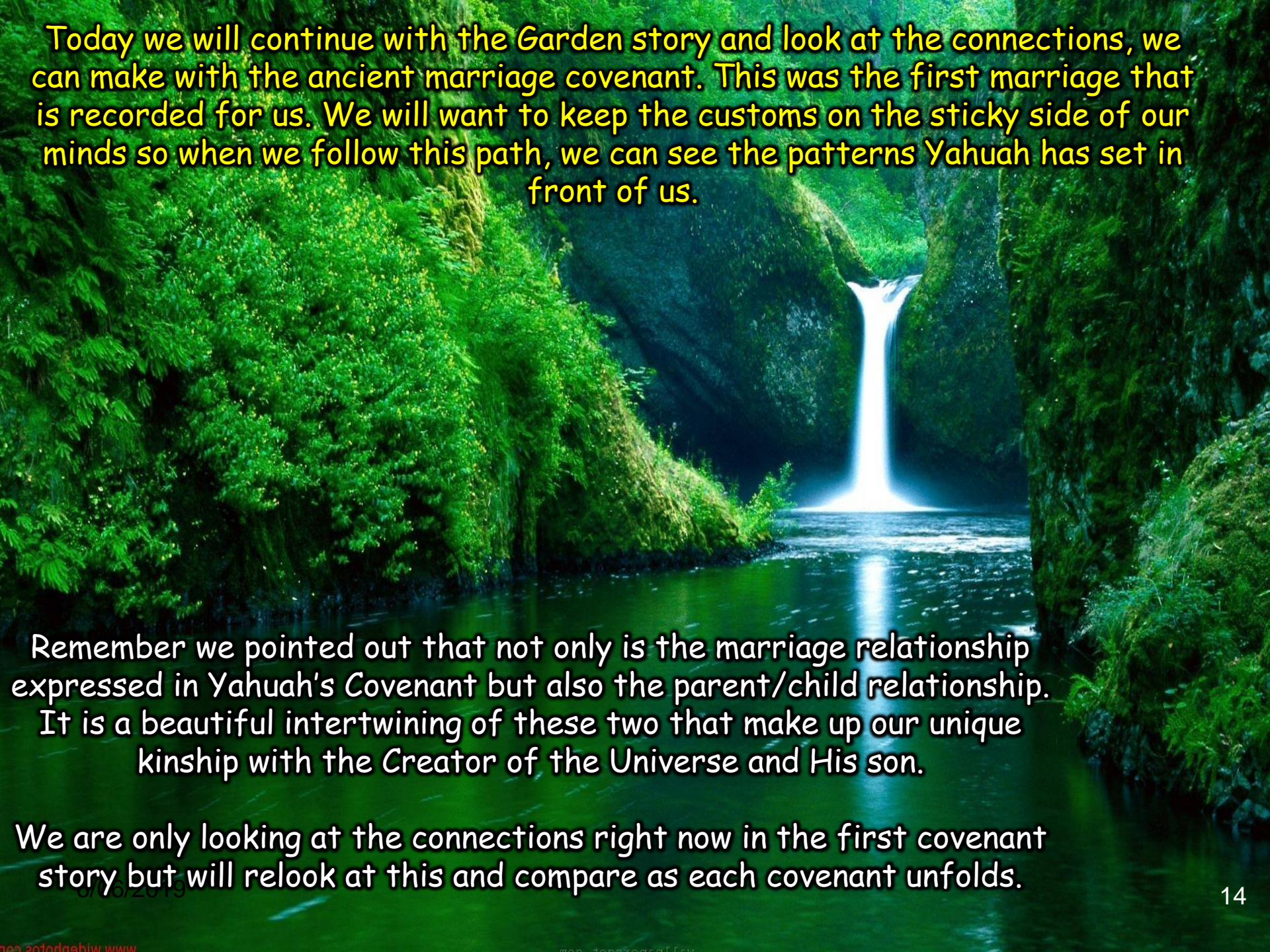


Reading right to left we would lend this understanding to Barrrr-eeth (modern pronunciation- roll the r),- Head of the family reaching out to make a covenant mark.

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for " <u>covenant</u> "			
H1285	בְּרִית	bəriyth	<u>covenant</u> , league, confederacy, confederate, confederate
Strong's #	Greek	Transliterated	English Equivalent
New Testament (Greek) for " <u>covenant</u> "			
G802	ἀσύνθετος	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?**

6/06/2019

A vibrant, lush green forest scene featuring a waterfall. The waterfall is the central focus, cascading down a mossy rock face into a pool of water below. The surrounding vegetation is dense and verdant, with various shades of green. The lighting is bright, highlighting the textures of the rocks and the foliage.

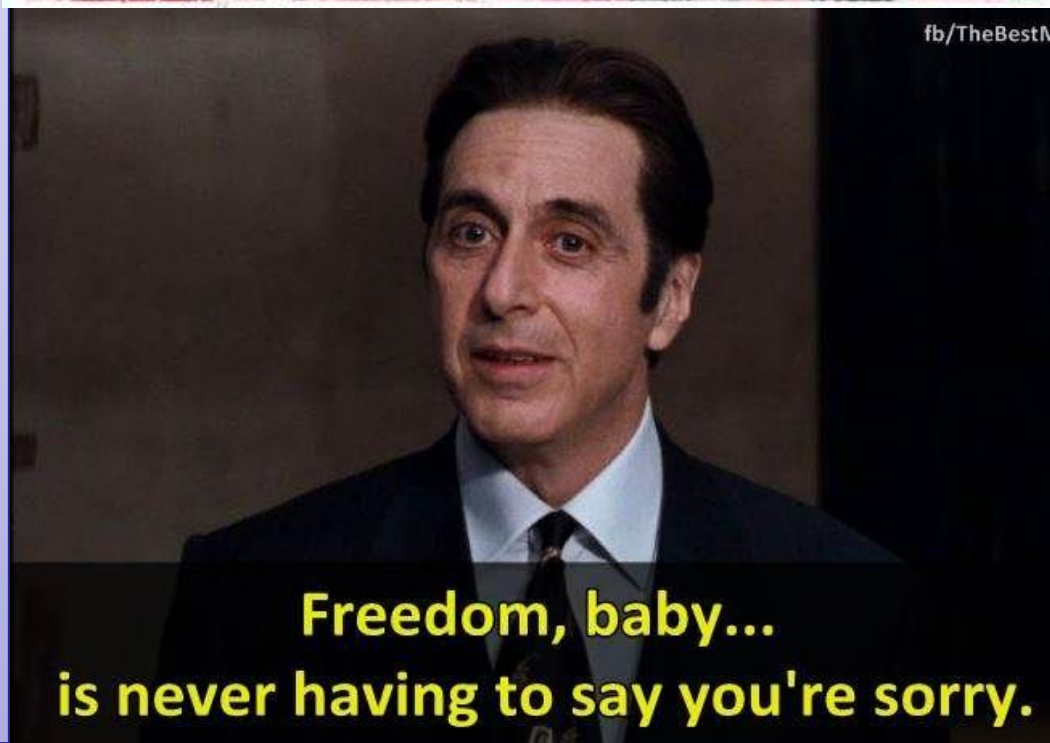
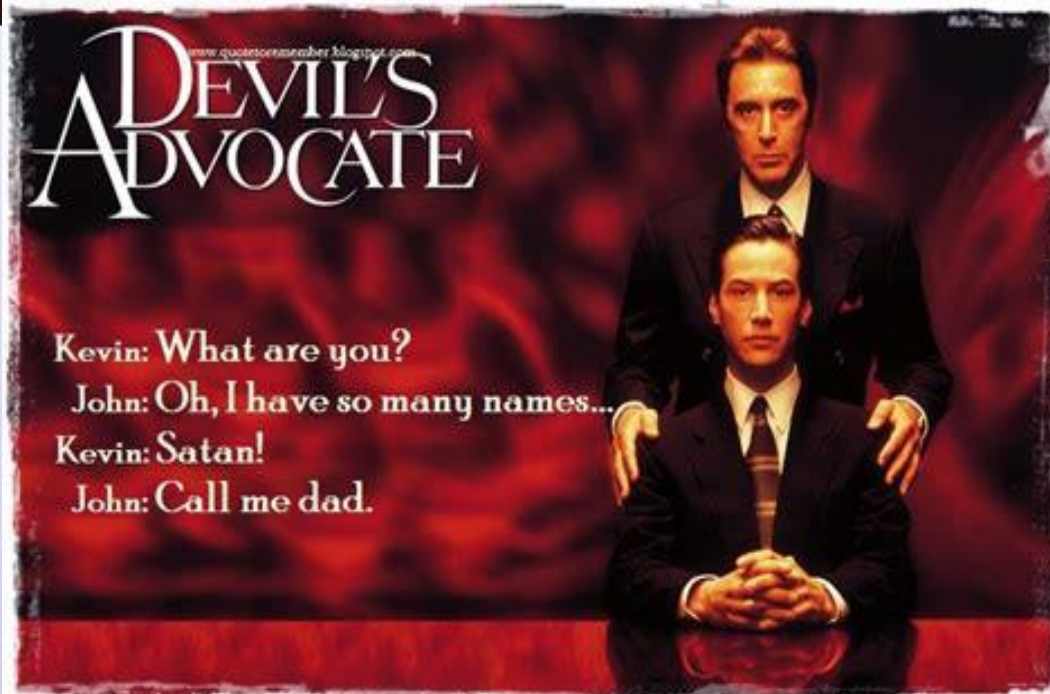
Today we will continue with the Garden story and look at the connections, we can make with the ancient marriage covenant. This was the first marriage that is recorded for us. We will want to keep the customs on the sticky side of our minds so when we follow this path, we can see the patterns Yahuah has set in front of us.

Remember we pointed out that not only is the marriage relationship expressed in Yahuah's Covenant but also the parent/child relationship. It is a beautiful intertwining of these two that make up our unique kinship with the Creator of the Universe and His son.

We are only looking at the connections right now in the first covenant story but will relook at this and compare as each covenant unfolds.

Gen 3:1 And the serpent was more **crafty** than any beast of the field which יְהוָה Eternal had made, and he said to the woman, “Is it true that Eternal has said, ‘Do not eat of every tree of the garden?’” 2 And the woman said to the serpent, “We are to eat of the fruit of the trees of the garden, 3 but of the fruit of the tree which is in the midst of the garden, Eternal has said, ‘Do not eat of it, nor touch it, lest you die.’” 4 And the serpent said to the woman, “You shall certainly not die. 5 “For Eternal knows that in the day you eat of it **your eyes shall be opened**, and you shall be like Eternal, knowing good and evil.” 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, and she took of its fruit and ate. **And she also gave to her husband with her, and he ate.**

The word crafty in Hebrew is ya'arimu from the root word 'aram. It means to be shrewd, cunning but smooth. It is that used car salesman who tell you it was owned by a little old lady who only drove it to church on Sunday. It is for someone who holds a credible position, speaks a lie so smoothly that no one would suspect a lie and yet they have a hidden agenda.





I'm on your side!

Kevin Lomax: "Better to reign in Hell than serve in Heaven", is that it?

John Milton: Why not? I'm here on the ground with my nose in it since the whole thing began. I've nurtured every sensation man's been inspired to have. I cared about what he wanted and I never judged him. Why? Because I never rejected him, in spite of all his imperfections. I'm a fan of man. I'm a humanist. Maybe the last humanist.



**OH, YOU WANT TO PLAY
DEVIL'S ADVOCATE?**

**TELL ME MORE ABOUT HOW THE
DEVIL NEEDS MORE ADVOCATES**



Kevin Lomax: In the Bible you lose. We're destined to lose, Dad.
John Milton: Well consider the source, son.

Gen 3:7 Then the eyes of both of them were opened, and **they knew** that they were naked. And they sewed fig leaves together and made loin coverings for themselves. 8 And they heard the sound of יהוה Eternal walking about in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of יהוה Eternal among the trees of the garden.

From Todd
Bennett's
book,
Covenants
pg 12

was obviously an “eye opening” experience, because it resulted in their desire to cover themselves. The nachash had promised that their “eyes would be opened” and that did indeed happen. The question is: What did it mean?

Their thinking and perception had been changed. They hid their bodies, particularly their sexual organs, because they knew that they had done wrong. Something drastically wrong happened between mankind and the Creator. Their relationship was now different. The seemingly simple act of curiosity and defiance altered the course of creation and sets the tone for the rest of this book.

9 And יהוה Eternal called to Adam and said to him, “Where are you?” 10 And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.” 11 And He said, “Who made you know that you were naked? Have you eaten of the tree of which I instructed you that you should not eat?” 12 **And the man said, “The woman whom You gave to be with me, she gave me of the tree and I ate.”** 13 And יהוה Eternal said to the woman, “What is this you have done?” **And the woman said, “The enchanter (serpent) deceived me, and I ate.”**

Gen 3:14 And יהוה Eternal said to the serpent, “**Because you have done this**, you are cursed more than all livestock and more than every beast of the field. **On your belly you are to go, and eat dust all the days of your life.**”



A recent study suggests that snakes had arms and legs. Oct 27, 2016, 09:30 AM IST



Today's serpents have undergone one of the most dramatic body plan changes in the evolution of vertebrates. To study the molecular roots of this adaptation, Visel and his colleagues started looking at published snake genomes, including the genomes from basal snakes such as boa and python, which have vestigial legs - tiny leg bones buried in their muscles - and advanced snakes, such as viper and cobra, which have lost all limb structures.

Gen 3:14 And יהוה Eternal said to the serpent, “Because you have done this, you are cursed more than all livestock and more than every beast of the field. On your belly you are to go, and eat dust all the days of your life.

Devotional Genesis 3:14 by Chaim & Laura | Jul 12, 2012

As I read Genesis 3:14 in the Hebrew I am seeing a statement of fact. The word that is rendered as “curse” here is “’arar” which is to declare one to be despicable and despised.

Yahuah was telling the serpent that because he did this thing he was despicable and despised and would be upon his “belly.” This word for “belly” is “gachan” and is spelled Gimmel, Chet, Nun. This has the idea of making evil appear good, creating obedience through fear and dualistic thinking. Dualistic thinking is to separate the supernatural from the natural. Reaching for a natural means to resolve a natural problem rather than seeking a spiritual solution. This is how the serpent operates, crawling on his belly so to speak to catch one unawares. That is how he is able to keep grasping at the heel of Hawah's children.

Gen 3:15 “And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall **crush**bruise**** His heel.”

תְּשׁוּפְנֵנוּ H859 וְאֵתָהּ H7218 רֹאשׁ H7779 יְשׁוּפֶךָ H1931 הוּא H2233 זְרַעָהּ H996 וּבֵין H2233 זְרַעֲךָ H996 וּבֵין H802 הָאִשָּׁהּ H996 וּבֵין H996 בֵּינְךָ H7896 אִשִּׁיתָ H342 וְאִיבָהּ H119 עֵקֶב: H7779 Gen 3:15

I שׁוֹף: qal: impf. sf. יְשׁוּפֶךָ: w. acc. & רֹשׁ: **crush** Gn 3:15. †

II שׁוֹף: qal: impf. sf. יְשׁוּפְנֵנוּ, תְּשׁוּפְנֵנוּ: w. acc. **snap at, snatch at** Gn 3:15; Jb 9:17. †

[A concise Hebrew and Aramaic lexicon of the Old Testament \(p. 364\). Leiden: Brill](#)

THE MANDELA EFFECT

What do you remember?



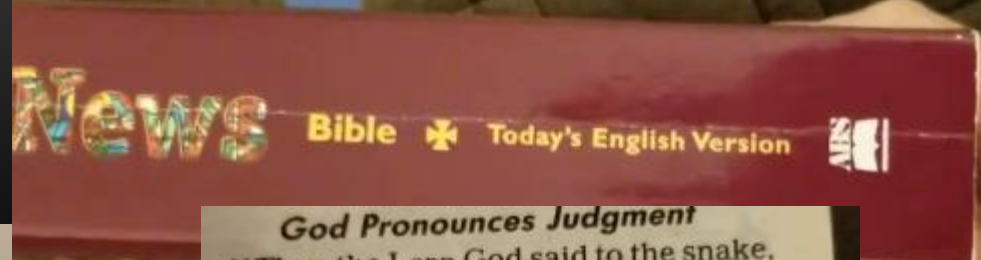
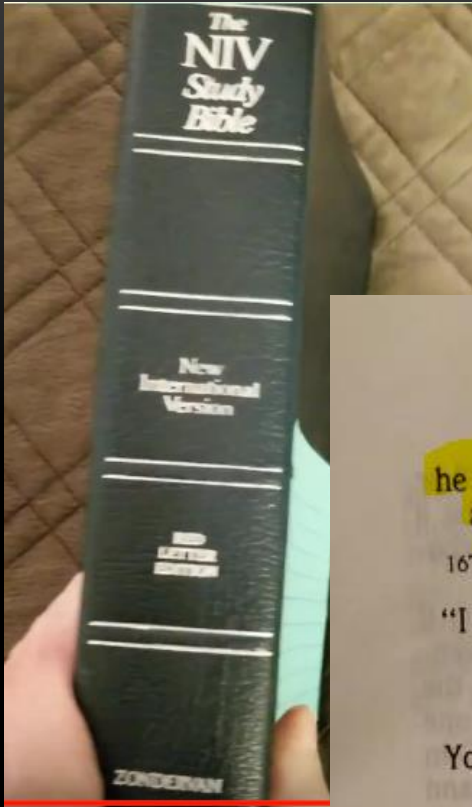
“¹⁴ . . . to the nachash, ‘Because you have done this, Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. ¹⁵ **And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.**’” Pub 2011

Walk in the Light

Covenants

Understanding the Creator's Plan for the Redemption of Mankind

Todd D. Bennett



11 he will crush^a your head,^c and you will strike his heel.”^b

16 To the woman he said, “I will greatly increase your pains in childbearing; with pain you will give birth to children.^d Your desire will be for your husband, and he will rule over you.^e”

17 To Adam he said, “Because you listened to your wife and ate from the tree

God Pronounces Judgment

14 Then the LORD God said to the snake, “You will be punished for this; you alone of all the animals must bear this curse: From now on you will crawl on your belly, and you will have to eat dust as long as you live. 15 I will make you and the woman hate each other; her offspring and yours will always be enemies. Her offspring will crush your head, and you will bite her offspring’s^a heel.”

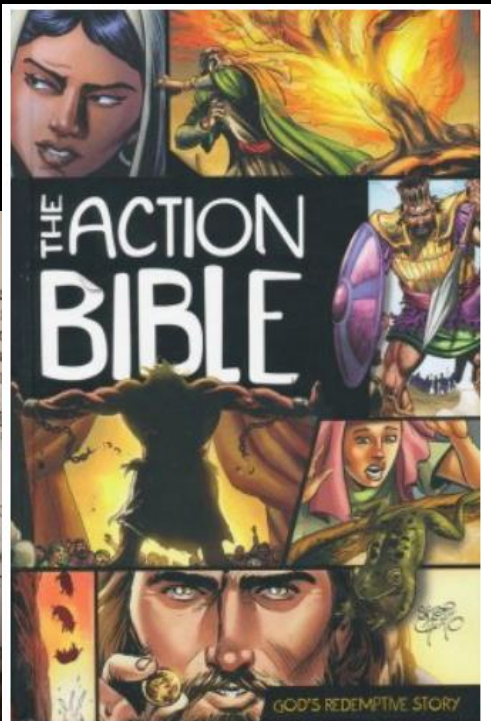
16 And he said to the woman, “I will increase your troubles in pregnancy and

GENESIS

Punishment; the Promise of a Redeemer

14 Then the LORD God said to the serpent: “Because you have done this, cursed are you among all animals, and among all beasts of the field; On your belly shall you crawl, dust shall you eat, all the days of your life. 15 I will put enmity between you and the woman, between your seed and her seed; He shall crush your head, and you shall lie in wait for his heel.”

16 To the woman he said: “I will increase your distress in childbearing; in pain you shall bring forth children; For your husband shall rule over you, as the LORD God has said to you.” 17 And to Adam he said: “Because you have listened to your wife, and have eaten from the tree of which I commanded you not to eat, cursed be the ground because of you; you shall toil in vain and shall eat of it all the days of your life. 18 Thorns and thistles shall grow for you, and you shall eat the fruit of the thistle and the thorn, and you shall be eaten by the wild animals. From now on you shall eat your bread by the sweat of your face, until you return to the ground, because you were dust, and you shall return to dust.”



Catholic Action Bible

(BBE) And there will be war between you and the woman and between your seed and her seed: by him will your head be crushed and by you his foot will be wounded.

(Geneva) I will also put enimitie betweene thee and the woman, and betweene thy seede & her seede. He shall breake thine head, and thou shalt bruise his heele.

(DRB) I will put enmities between thee and the woman, and thy seed and her seed: she shall cursh thy head, and thou shalt lie in wait for her heel.

(ERV) I will make you and the woman enemies to each other. Your children and her children will be enemies. You will bite her child's foot, but he will crush your head.

Aramaic

(LBP) And I will put enmity between you and the woman, and between your posterity and her posterity; her posterity shall tread your head under foot, and you shall strike him in his heel.

CRUSHING THE SERPENT'S HEAD

WHAT IS THE MEANING OF GENESIS 3:15?

By Wayne Jackson



It is a grave mistake, and we believe is actual blasphemy to accept the new reading—that these words mean the same thing in both places. That would mean that the adversary was not defeated by Yahusha - a crushing blow to the head. We need to correct this when and where ever we see it.

The Conflict

In the common versions, the term “bruise” is twice found. Satan bruises the Seed’s heel; the woman’s Seed bruises the serpent’s head. Some translators prefer to render the first instance as “bruise” or “strike at” (NIV), while rendering the latter term by “crush” (Beck; Stigers, 78).

The reason for the difference, in the minds of some scholars, is twofold:

Some contend that the Hebrew verb **swp** (“bruise”) occurs twice in this verse, but that contextual considerations suggest a varied rendering. A man can “crush” a snake’s head, while the snake can only “bruise,” or wound, the man’s heel, without the action necessarily being permanent. The translation should conform, they suggest, to the nature of the circumstances.

Others allege that the text actually contains similar, though different, words. **Stigers argues that “crush” and “bruise” represent "a play on two Hebrew words that look alike, as though from the same root. But bruise is from **suph** , whereas crush is from **saaph** , an allied root** (Stigers, 79; see also Harris, et al., 912; VanGemeren, 67).

Atkinson sums up:

“Whatever the exact meaning of the verb, the picture seems to be clear. To bruise the head is a picture of fatal and final destruction. To bruise the heel is a picture of damage, which is neither fatal nor final” (51).

“In the final analysis, we must say that the complete scriptural picture of the terms. Yahusha’s death was a wound rendered by the adversary.” However Yahuah knowing the plan in the beginning, used this very act to crush the hold of death over us and thwart the adversary’s plan- striking a death blow to him.

<https://www.christiancourier.com/articles/1571-crushing-the-serpents-head-the-meaning-of-genesis-3-15>

Lexicon :: Strong's H7779 - shuwph

שׁוּף

Transliteration	Pronunciation
shuwph	shüf (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2349

KJV Translation Count — Total: 4x

The KJV translates Strong's H7779 in the following manner: bruise (2x), break (1x), cover (1x).

Outline of Biblical Usage [?]

- I. to bruise, crush, gape upon, desire?, seize?, strike out?
 - A. (Qal) to fall upon, bruise

Strong's Definitions [?] (Strong's Definitions Legend)

שׁוּף shûwph, shoof; a primitive root; properly, to gape, i.e. snap at; figuratively, to overwhelm:—break, bruise, cover.

Lexicon :: Strong's H7602 - sha'aph

שָׂאֵף

Transliteration	Pronunciation
sha'aph	shā·af' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 2305,2306

KJV Translation Count — Total: 14x

The KJV translates Strong's H7602 in the following manner: swallow up (6x), snuff up (2x), pant (2x), earnestly desire (1x), desire (1x), devour (1x), hast (1x).

Outline of Biblical Usage [?]

- I. to gasp, pant, pant after, long for, breathe heavily
 - A. (Qal)
 - i. to gasp, pant after, snuff up
 - ii. to gasp or pant (with desire), pant after, be eager for
 - iii. to thirst for one's blood (from actions of animals)(fig)
- II. to crush, trample, trample upon
 - A. (Qal) to trample upon, crush

Gen 3:16 To the woman He said, “I greatly increase your sorrow and your conception – bring forth children in pain. **And your desire is for your husband, and he does rule over you.**”

- ▼ תְּשׁוּקָתוֹ תִּשְׁוֶה לָּךְ *təšû·qā·tək'*
 - ▼ תְּשׁוּקָתוֹ *təšû·qōt* husband shall be your **desire**. And he shall rule over you.
 - תְּשׁוּקָה *təšû·qā(h)* desire, longing
 - noun, feminine, singular ± common, construct, suffixed
 - Sense: desire (inclination) – an inclination to want things.
- | | |
|------------|------------------------|
| BDB | longing |
| GHCLOT | desire, longing |
| CHAL | urge, craving, impulse |
| DBL Hebrew | desire |

9592 תְּשׁוּקָה (*təšû·qā(h)*): n.fem.; ≡ Str 8669; TWOT 2352a—LN 25.12–25.32 **desire, urges, longing, i.e., a very strong emotion or feeling to have or do something** (Ge 3:16; 4:7; SS 7:11[EB 10]+), **note: this strong desire may refer to sexual urges or desires, or a desire to dominate, or just be independent of the man, other references may also be possible**

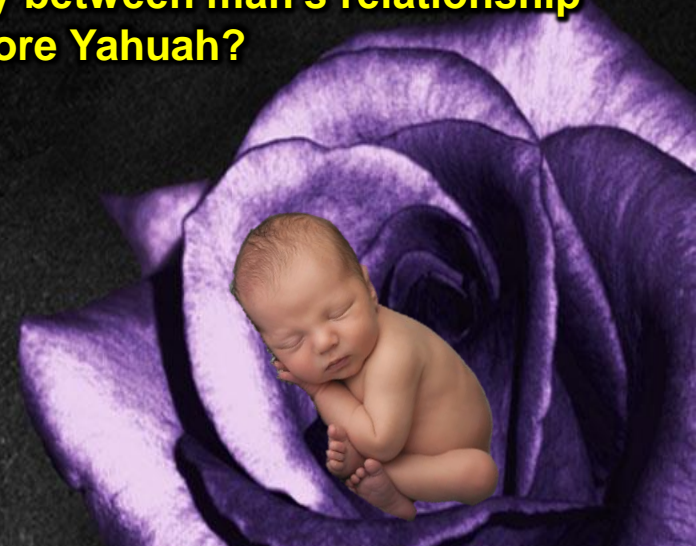
- ▼ יִמְשַׁלְּךָ *yim·šöl·bāk'*
 - ▼ יִמְשַׁלְּךָ *yim·šāl* according to your desire. And he **shall rule** over you.”
 - מָשַׁל *mšl* to rule; to make someone lord; (inf.) dominion
 - verb, Qal, yiqtol (imperfect), third person, masculine, singular ± active
 - Sense: **to rule** – to exercise authority over, as of nations or other entities, even natural ones (like animals).

Exo 21:8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have **no power, H4910** seeing he hath dealt deceitfully with her.

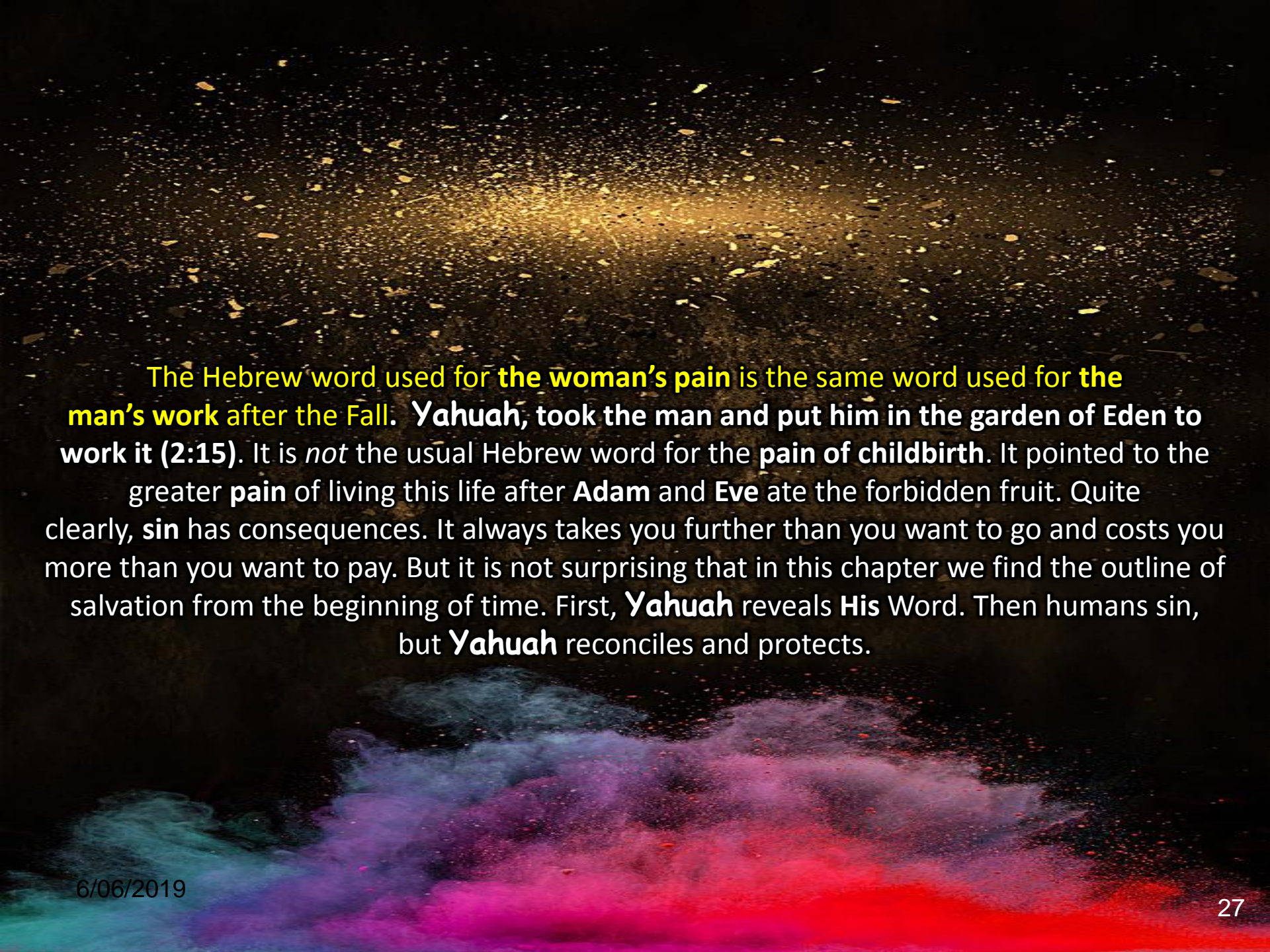
5440 II. מָשַׁל (*mā·šāl*): v.; ≡ Str 4910; TWOT 1259—LN 37.48–37.95 (qal) **rule, govern, control, be in charge, i.e., have a person or entity exercise authority over persons or governments** (2Sa 23:3), note: for qal act. ptc. as a noun, see 5443.6; (hif) **make one a ruler**, have dominion (Job 25:2; Ps 8:7[EB 6]; Da 11:39+), note: for another parsing in Isa 28:14, see 5443.6

QUESTIONS: How did things change for all women after the Fall? Which punishment would have been most difficult for Eve? Why? What does he shall rule over you mean? What is the critical question? What was Adam's responsibility before the Fall? What was Eve's responsibility? Why is there confusion today between man's relationship with his wife and his responsibility before Yahuah?

REFLECT: What does this passage say about what Yahuah wants from both men and women? Why does Yahuah hold the man responsible for what goes on in the marriage? Do you think Yahuah's Word is just as true today as when it was first written? Or does Yahuah's Word change when society changes? Who do you believe?



Eve, as the representative of all women, received a twofold punishment. First, Yahuah said: I will greatly increase your pains in childbearing; with pain you will give birth to children. Eve did not give birth before the Fall. But if she would have, it would have been painless. After the Fall the birth process would be painful. Yahuah had said: Be fruitful and increase in number and fill the earth (1:28). So this was not a curse of infertility. However, the very point at which she received her greatest sense of fulfillment in life (according to emphases in the TANAKH) would also be a point of suffering. But this punishment also has a positive side, since it would be through her pain and childbearing that Yahuah will provide salvation for the world (3:15).⁶⁸ In addition, Yahusha said: A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world (John 16:21).



The Hebrew word used for **the woman's pain** is the same word used for **the man's work after the Fall**. **Yahuah**, took the man and put him in the garden of Eden to **work it (2:15)**. It is *not* the usual Hebrew word for the **pain of childbirth**. It pointed to the greater **pain** of living this life after **Adam** and **Eve** ate the forbidden fruit. Quite clearly, **sin** has consequences. It always takes you further than you want to go and costs you more than you want to pay. But it is not surprising that in this chapter we find the outline of salvation from the beginning of time. First, **Yahuah** reveals **His** Word. Then humans sin, but **Yahuah** reconciles and protects.

Second, Yahuah said: Your desire will be for your husband. The Hebrew word for desire is **teshukah** and can mean **desire to possess**. The word occurs only two other times in the TANAKH, in Song of Solomon 7:10 and Genesis 4:7. The Song of Solomon passage does not fit the context here, but the Genesis 4:7 passage helps us to understand how it is to be used here because Moses wrote both scriptures, so they are in the same context, judgment, and both verses are connected with the same verb *mashal*, which means to rule over. In 4:7 Yahuah said to Cain: If you do not do what is right, sin is crouching at your door; and its desire is to possess you, **but you should rule over it** (NKJ). Sin is pictured as an animal that desires to control and dominate Cain, but Yahuah challenged Cain to rule over the unrestrained desire to sin. **Eve will desire to rule over Adam, just as sin desires to rule over Cain. Therefore, the verse can best be translated: Your desire will be to rule over your husband.**

But Yahuah said: he shall rule over you. Adam was to rule over Eve as Cain was to rule over sin. This is a difficult passage. The fact that Adam was to rule over Eve is unquestioned. We must take Yahuah at His Word. However, the critical question for Eve and every other woman is how shall he rule over you? Some commentators go into detail here about whether this passage is prescriptive or descriptive. But I think that takes us down the wrong path. I believe the answer is found in Yahuah's Word.

Both Adam and Eve had different responsibilities before the Fall. Adam was placed in the garden to take care of it (*shamar*), in the sense of *obedience*, to *guard it*. The same Hebrew word is used in 3:29 where the cherubim were placed to guard the way to the tree of life. And Eve was to be a helper suitable for him (*kenegdo*), and literally it means a helper like him, or a helper fitted to him, or a helper corresponding to him. In other words, she completed him. So aside from their different responsibilities, they were equals in every sense of the word, physically, socially, and spiritually. But after the Fall everything changed. Eve's desire would be to rule over Adam, but Yahuah said: He shall rule over you. How can we discover Yahuah Ruach's true meaning of this difficult passage? It is through progressive revelation.

Yahuah did not reveal all that He had to say about any particular subject in Genesis.

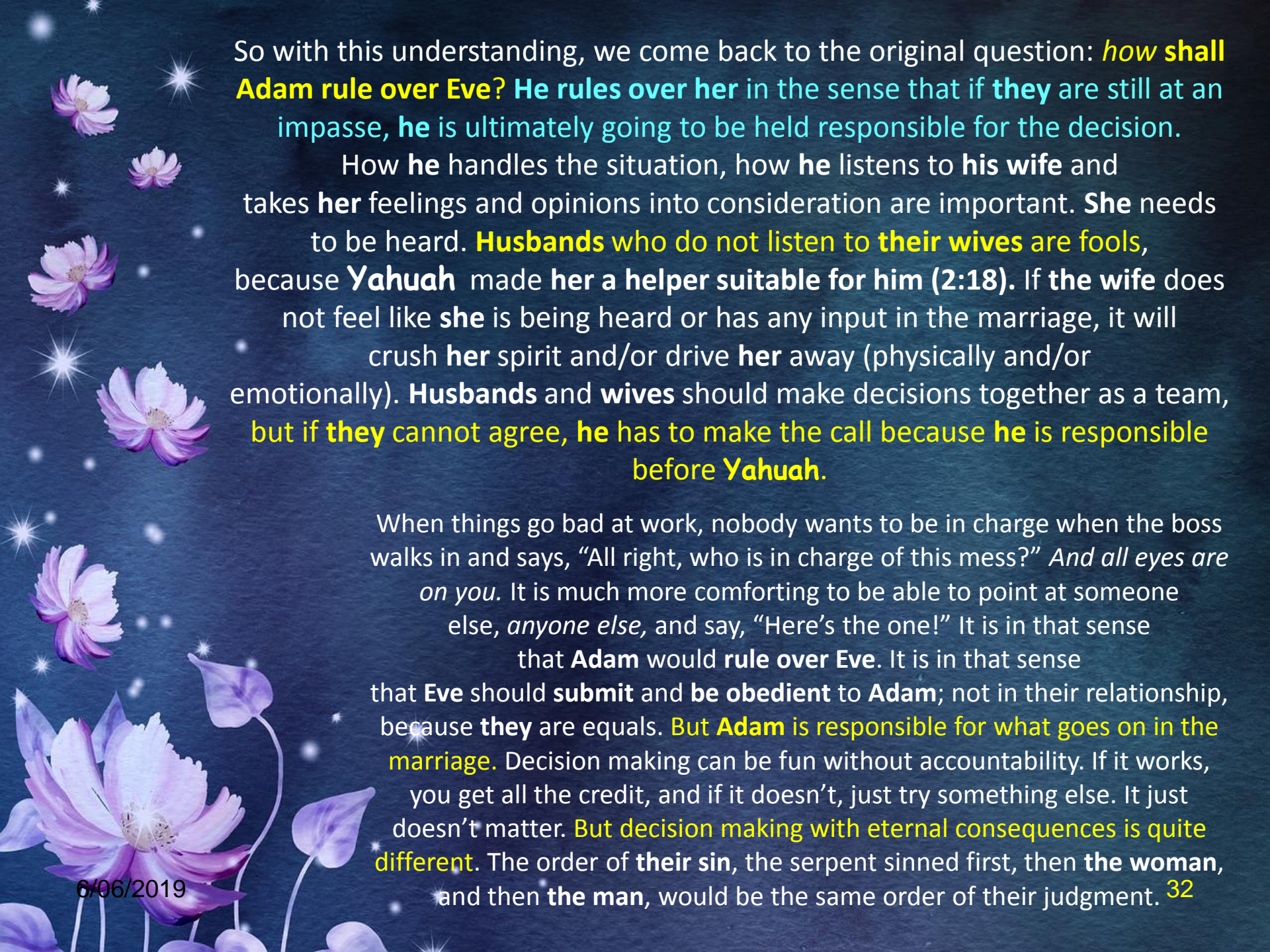
Mat 20:26 “But it shall not be so among you, but whoever wishes to become great among you, let him be your servant. **27** “And whoever wishes to **be first** among you, **let him be your servant,** **28** even as the Son of Adam did not come to be served, **but to serve,**¹ and to give His life as a ransom for many.”

So if **the husband** puts **his wife** first in everything, thinking of **her** first, making sure all her needs are met by serving her, that is pretty easy to submit to. But this kind of a relationship seems a lot different from: **he shall rule over you**, doesn't it? That sounds pretty harsh, not like a servant at all. Which is it? Does **he** come to **serve** or **rule**? If you think this is confusing, just look at the state of marital roles. The main problem is confusion between **man's relationship** with **his wife**, and **his responsibility** with what goes on in the marriage. Let's look at relationship first. Scripture clearly teaches that men and women are equals socially, psychologically, and spiritually. In other words, they are equals in their relationship with each other. **Yahuah** created us as equals (1:27-28), and we are to be one when married (2:24). We are equally sinful, and equally adopted (John 1:12-13; First Peter 3:7). So in their relationship, men and women are equals.

There is no doubt about that. But there is another area that we need to look at.

The second area the Bible teaches us about is **responsibility**. *Even though men and women are equal in their relationship to one another, men are ultimately held responsible for what goes on in the marriage.* The Scripture tells us that when Abram lied about Sarai being **his wife**, Pharaoh held Abram responsible (**12:17-20**). Later, after **Yahuah** changed their names, Abraham and Sarah did the same thing again and Abimelech held Abraham responsible (**20:9**). And it seems the apple didn't fall too far from the tree, as Abraham's son Isaac was held responsible for the lie about Rebekah (**26:9**). Much later, **Yahuah** held David responsible for his sin with Bathsheba and sent the prophet Nathan to rebuke him. Here, **Adam and Eve both ate of the tree of knowledge of good and evil; in fact Eve led the way, but Yahuah held Adam responsible (3:9)**. Responsibility begs for accountability, and **Yahuah held Adam responsible**. Not only was the responsibility not the same for **Adam and Eve**, neither were their consequences. **Yahuah** said to **Eve** that **Adam** would **rule over her**. There are other passages that reflect the same teaching, saying that **wives** should **submit** and **be obedient to their husbands (First Peter 3:1)**.

1Pe 3:1 In the same way, wives, be subject to your own husbands, so that if any are disobedient to the Word, they, without a word, might be won by the behavior of their wives, **2** having seen your blameless behavior in reverence (to Yah). **3** Your adornment should not be outward – arranging the hair, wearing gold, or putting on dresses – **4** but the hidden Man of the heart, with the incorruptible ornament of a meek and peaceable spirit, which is of great value before Eternal. **5** For in this way, in former times, **the set-apart women who trusted in Eternal** also adorned themselves, being subject to their own husbands, **6** as Sarah obeyed Abraham, calling him master, of whom you became children, **doing good (=In Torah)**, and not frightened by any fear.



So with this understanding, we come back to the original question: **how shall Adam rule over Eve? He rules over her** in the sense that if **they** are still at an impasse, **he** is ultimately going to be held responsible for the decision.

How **he** handles the situation, how **he** listens to **his wife** and takes **her** feelings and opinions into consideration are important. **She** needs to be heard. **Husbands who do not listen to their wives are fools**, because **Yahuah** made **her a helper suitable for him (2:18)**. If the wife does not feel like **she** is being heard or has any input in the marriage, it will crush **her** spirit and/or drive **her** away (physically and/or emotionally). **Husbands** and **wives** should make decisions together as a team, **but if they cannot agree, he has to make the call because he is responsible before Yahuah.**

When things go bad at work, nobody wants to be in charge when the boss walks in and says, "All right, who is in charge of this mess?" *And all eyes are on you.* It is much more comforting to be able to point at someone else, *anyone else*, and say, "Here's the one!" It is in that sense that **Adam** would **rule over Eve**. It is in that sense that **Eve** should **submit** and **be obedient** to **Adam**; not in their relationship, because **they** are equals. **But Adam is responsible for what goes on in the marriage.** Decision making can be fun without accountability. If it works, you get all the credit, and if it doesn't, just try something else. It just doesn't matter. **But decision making with eternal consequences is quite different.** The order of **their sin**, the serpent sinned first, then **the woman**, and then **the man**, would be the same order of their judgment. ³²

HEBREW WORD STUDY – WIFE

Pro 18:22 Whoso findeth^{H4672} a wife^{H802} findeth^{H4672} a good^{H2896} thing, and obtaineth^{H6329} favour^{H7522} of Yahuah.^{H4480 H3068}

Pro 18:22 מצא^{H4672} find אשה^{H802} a wife מצא^{H4672} find טוב^{H2896} good ויפק^{H6329} and obtains רצון^{H7522} favor :מיהוה^{H3068} from Yahuah.

18:22 מצא אשה מצא טוב ויפק רצון מיהוה:



Good - Towb

Lexicon :: Strong's H2895 - towb Aa

טוֹב

Transliteration	Pronunciation
towb	tōve (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

The KJV translates Strong's H2895 in the following manner: ...well (10x), good (9x), please (6x), goodly (2x), better (2x), cheer (1x), comely (1x), do (1x), pleased (with H5869) (1x).

Outline of Biblical Usage [?]

- I. to be good, be pleasing, be joyful, be beneficial, be pleasant, be favourable, be happy, be right
 - A. (Qal)
 - i. to be pleasant, be delightful
 - ii. to be glad, be joyful
 - iii. to be better
 - iv. to be well with, be good for
 - v. to be pleasing
 - B. (Hiphil) to do well, do good, act right, act rightly

Strong's Definitions [?] (Strong's Definitions Legend)

טוֹב *tōwb*, tobe; a primitive root, to be (transitively, do or make) good (or well) in the widest sense:—be (do) better, cheer, be (do, seem) good, (make) goodly, ✘ please, (be do go play) well

Lexicon :: Strong's H2896 - towb Aa

טוֹב

Transliteration	Pronunciation
towb	tōve (Key)
Part of Speech	Root Word (Etymology)
adjective, feminine noun, masculine noun	From טוֹב (H2895)

KJV Translation Count — Total: 559x

The KJV translates Strong's H2896 in the following manner: good (361x), better (72x), well (20x), goodness (16x), goodly (9x), best (8x), merry (7x), fair (7x), prosperity (6x), precious (4x), fine (3x), wealth (3x), beautiful (2x), fairer (2x), favour (2x), glad (2x), *miscellaneous* (35x).

Strong's Definitions [?] (Strong's Definitions Legend)

טוֹב *tōwb*, tobe; from H2895; good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (good, a good or good thing, a good man or woman; the good, goods or good things, good men or women), also as an adverb (well):—beautiful, best, better, bountiful, cheerful, at ease, ✘ fair (word), (be in) favour, fine, glad, good (deed, -lier, -liest, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, ✘ most, pleasant, pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well/ favoured)

Practically everyone who has attended a wedding is familiar with this verse . This familiarity creates some big problems in translation. For one thing, we are so familiar with the passage that we never stop to consider the basic context of the passage. The second problem is that if we try to fit a proper translation into the context people will cry out that we are changing the “Word of God” and burn us at the stake.

But let me ask you a couple questions. If you are married, really love your wife, would you call her a good **thing**, I mean **a thing**? Number two, all you have to do is find a wife and you have favor with Yahuah? So if a 92-year-old billionaire marries a 22-year-old stripper he has found favor with Yahuah? It doesn't say what kind of wife, just a wife. I say this purely for linguistically purposes, but if two homosexual men get married and one calls himself a wife does that mean he has found favor with Yahuah? What I am saying is that the English word wife is going through changes as with any language. This next generation coming up will hear something much different when they hear the word wife than what our generation thought when we heard the word wife. My point being that just because your lexicons and Bible dictionaries are written over a hundred years ago call the word **ishah** a wife does not mean that what we view as a wife is what the ancients viewed as a wife.

There are eleven words in Hebrew that are rendered as wife. The word used in this verse is ishah which means a woman, wife, female, spouse, old woman and a hen. So we read in our text the word “wife” but that may not be the proper English word here.

Ya'cob had two wives, Leah and Rachel. Now how can a man have two wives when Yahuah created a man and woman to have one mate? Well, both are called an ishah both were wives in the eyes of man and earthly law but only one could be the wife in the eyes of Yahuah which was Rachel because Jacob loved Rachel and she loved him. Leah, unfortunately, was just an ishah in the sense of a woman. Yahuah does not instruct an angel to observe the marriage ceremony to make sure everything is properly signed, approved by the state and that the preacher is legally licensed.

So, in Yahuah's eyes, when is someone married? A more pertinent question is who does Yahuah see as a **wife** vs a woman in a marriage contract with a man? We are learning that a wife picked by Yahuah would be one that is or will come to be Torah filled, thus creating a “good” home environment. This will cause Yahuah to provide favor upon that union. Can Yahuah really bless a union that is not or will not come to be united in Torah? Remember, now we are talking HIS standard of what is good to receive HIS standard of blessing. Not man's definition of good or blessing.

My point is, in the eyes of Yahuah a wife is not one who signs a legal contract and makes a vow. A wife is one whom the man loves and she loves him in return and a vow is made in love to follow His Torah. The word “thing” is not in the Hebrew text, it is only the word tov which means good. I check 26 modern translations and 18 say “good thing”. Translated by men obviously. The rest say simply good. The Living Bible renders it as finding a **treasure**. Ah, now we are getting close to what I believe Yahuah intended. Still, the word good or tov means to be in harmony with Torah. He who finds a loving, caring committed wife who loves Yahuah’s Torah finds someone who can provide him support to being in harmony with Yahuah and will have favor with Yahuah.

Exo 19:5 ‘And now, if you diligently listen to My voice, and shall guard My covenant, then you shall be My **treasured** possession above all the peoples – for all the earth is Mine –

Psa 135:4 For Yah has chosen Ya’aqob for Himself, Yisra’el for His **treasured** possession.

Isa 33:6 And He shall be the trustworthiness of your times, a wealth of deliverance, wisdom and knowledge. **The reverence /fear of יהוה – that is his treasure.**

Mat 6:21 “For where your **treasure is**, there **your heart shall be also.**

Mat 12:35 “The **good** man brings forth what is **good from the good treasures** of his heart, and the wicked man brings forth what is wicked from the wicked treasure.

Mat 13:52 And He said to them, “Therefore every scholar *of Scripture* taught in the reign of the heavens is like a householder who brings out of his **treasure matters, renewed, and old.**”¹ Footnote: ¹Old truths contained in the Scriptures, since the beginning.

What is “good” to be treasured if it is not the path provided by Torah?

Deu 5:33 “Walk in all the way which יהוה your Eternal has instructed you, so that you live and it be **good -Towb** with you. And you shall prolong your days in the land which you possess. Sounds like a favored blessing right?

Psa 119:68 You (Yahuah) **are good**, and **do good**; Teach me Your Choq - Statues.

Psa 125:4 **Do good**, O יהוה, to those **who are good**, And to those who are upright in their hearts.

Jer 32:37 'See, I am gathering them out of all the lands where I have driven them in My displeasure, and in My wrath, and in great rage. And I shall bring them back to this place, and shall let them dwell in safety. 38 'And they shall be My people, and I shall be their Eternal. 39 'And I shall give them one heart and one way, to fear Me all the days, for the good of them and of their children after them.

40 'And I shall make an everlasting covenant with them, that I do not turn back from doing good to them. And I shall put My reverence /fear in their hearts so as not to turn aside from Me. 41 'And I shall rejoice over them to do good to them, and shall plant them in this land in truth, with all My heart and with all My being.' 42 "For thus said יהוה, 'As I have brought all this great evil on this people, so I am bringing on them all the good that I am speaking to them.

Good = Torah filled existence which transforms us into what Yahuah considers "good" which will then allow us to be planted back into the garden. That is why Yahuah wants men to find "good" wives. It make the journey easier and keeps the wives from making Hawah's mistake!

The Serpent Deceived Me, and I Ate

Finally, **Yahuah** asks **Eve the fourth question**: **What is this you have done (3:13a)?** This is the only question directly addressed to **Eve**. **She** replied: **The serpent deceived me**. **She** also lays blame on another. It was **the serpent's** fault! At least **she** didn't blame **Yahuah**. **She** didn't say: It was **the serpent** that **You** made. Nor did **she** say: **The man You** created didn't stop **me**. **Eve** admits that **she** was deceived, and **she** finally confesses: **I ate (3:13b)**. Instead of repentance and sorrow, there was avoidance and blame. **Adam** blamed **Eve**. **Eve** blamed **the serpent**. The whole thing was sickening. Death was in the air, and **their** losses were incalculable.

Oh, the things we would all take back, if given the chance. Hasty decisions, rash words, and thoughtless actions that felt good at the time only to backfire, leaving wounds, closed doors, and estrangements we can't seem to repair. Did **Eve** relive again and again that fateful moment when **she** believed the lie and bit into the fruit?


Was **she** depressed over losing Eden and about the rift that had invaded **her** marriage? Were any tears shed at the loss of access to **Yahuah**? We only know that **her** world, **her** life, **her** body, **her** marriage, **her** work, and **her** relationship with **Yahuah** – all changed forever.

Her admission also comes at the end of the sentence. Like **Adam**, sin had fully corrupted **her**. But **her** confession did not release **her** from **her** guilt. Yes, **the enemy of souls** had deceived **her**, but **she** willingly disobeyed a clear instruction from **Eternal**. The consequences of **their** sin would now be realized.

What is the purpose of a wife?

Her purpose is to be a helper and she should be from Yahuah.

Pro 12:4 A capable- (virtuous, full of strength, able, one of substance and worthy,) wife is the crown of her husband, But one causing shame is like rottenness in his bones.



Pro 19:13 A foolish son is a calamity to his father, And the contentions of a wife are a continual dripping. 14 Houses and riches are the inheritance from fathers, **But an understanding wife is from יהוה.**

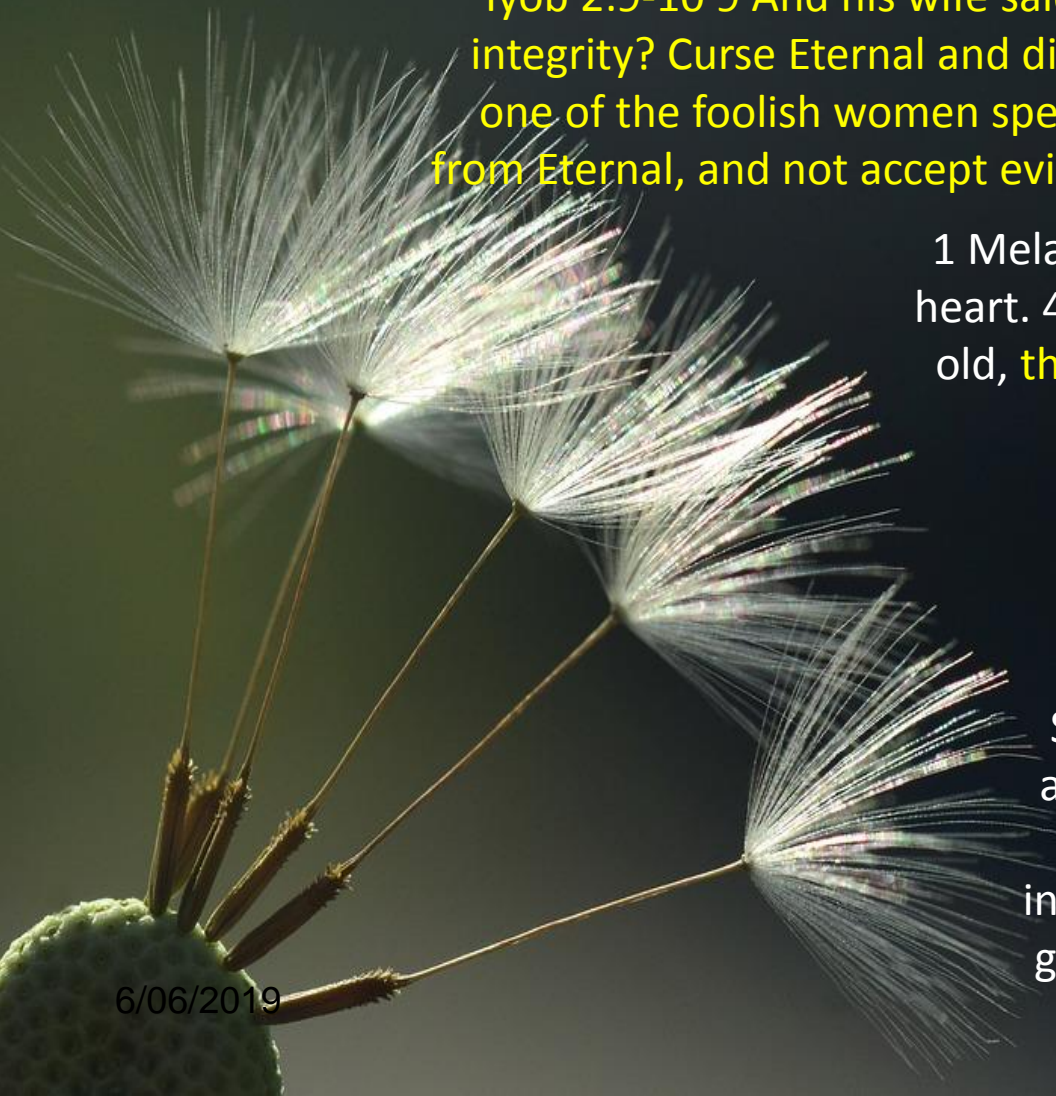
Pro 31:10 **Who does find a capable wife?** For she is worth far more than rubies. 11 The heart of her husband shall trust her, And he has no lack of gain. 12 She shall do him good, and not evil, All the days of her life. 13 She shall seek wool and flax, And with delight she works with her hands. 14 She shall be as the ships of Tarshish, She brings in her food from afar. 15 She also rises while it is still night, And provides food for her household, And a portion for her girls. 16 She shall consider a field and buy it; From her profits she shall plant a vineyard. 17 She shall gird herself with strength, And strengthen her arms. 18 She shall taste when her gain is good; Her lamp does not go out by night. 19 She shall stretch out her hands to the distaff, And her hand shall hold the spindle. 20 She shall extend her hand to the poor, And she shall reach out her hands to the needy. 21 She is not afraid of snow for her household, For all her household is dressed in scarlet. 22 She shall make tapestry for herself; She is dressed in fine linen and purple. 23 Her husband is known in the gates, When he sits among the elders of the land. 24 She shall make fine linen and sell them, And shall give girdles for the merchants. 25 Strength and splendor are her garments, And she rejoices in time to come. 26 She shall open her mouth with wisdom, And on her tongue is the Torah of kindness. 27 She watches over the ways of her household, And does not eat the bread of idleness. 28 Her children shall rise up and call her blessed; Her husband *too*, and he praises her: 29 “Many daughters have done nobly, But you have risen over them all.” 30 Loveliness is deceptive And prettiness is vain, A woman who fears יהוה is to be praised. 31 Give her of the fruit of her hands, And let her works praise her in the gates.

Gen 3:17 And to the man He said, “Because you have listened to the voice of your wife, and have eaten of the tree of which I instructed you, saying, ‘Do not eat of it’: “Cursed is the ground because of you, in toil you are to eat of it all the days of your life,

lyob 2:9-10 9 And his wife said to him, “Do you still hold fast to your integrity? Curse Eternal and die!” 10 But he said to her, “You speak as one of the foolish women speaks. Indeed, should we accept only tov from Eternal, and not accept evil?” In all this lyob did not sin with his lips.

1 Melakim 11:3 And his wives turned away his heart. 4 And it came to be, when Shelomoh was old, that his wives turned away his heart after other mighty ones.

1 Melakim 11:8 And so he did for all his foreign wives, who burned incense and slaughtered to their mighty ones. 9 Therefore Yahuah was enraged with Shelomoh, because his heart had turned away from Yahuah Eternal of Yisra’el, who had appeared to him twice, 10 and had instructed him concerning this word, not to go after other mighty ones. But he did not guard what Yahuah had instructed.



Shalomo shows us the tragic ending of the wisest man on earth just as Adam shows us the tragic beginning of our history. Following the ways or advice of a wife not dedicated to Yahuah and His ways had deadly consequences. Yob shows a perfect picture of how to handle the situation and is rewarded for it.

Wives, even though the husband has the ultimate responsibility for what goes on, do not use your influence to cause Yahuah to be ashamed and have to deal with your husbands harshly. You will not escape judgement for you were the stumbling block.

Both parties have an awesome responsibility in the roles they play in the family. Very few understand it. But those who can implement it, will be living an example of how we will all be living with Yahusha and Yahuah. That practice is a huge blessing.

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.

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.

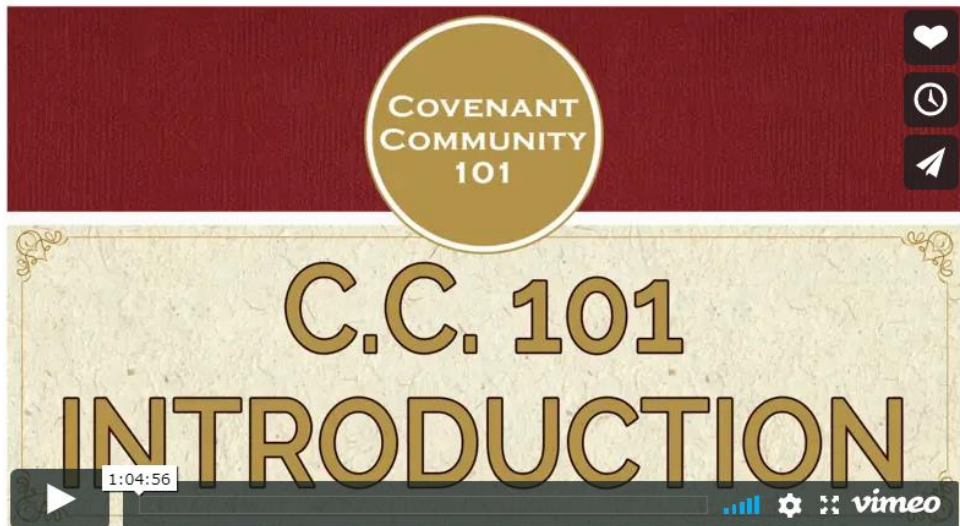
Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

Resources



https://www.mtoi.org/teachings/making_decisions_the_reason_you_exist.shtml

https://www.mtoi.org/teachings/covenant_community_part_1.shtml



6/06/2019

Resources

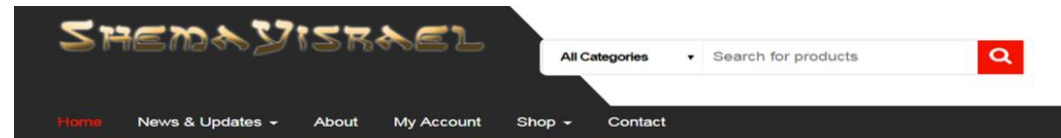


http://anintroductiontogod.com/An_Introduction_to_God-00.0-Prelude-Who_is_Yahowah_What_Does_He_Want.Torah



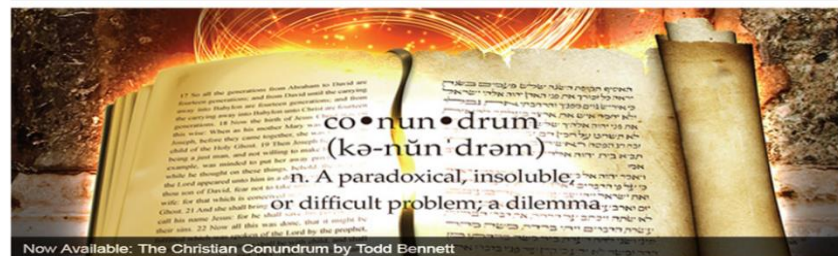
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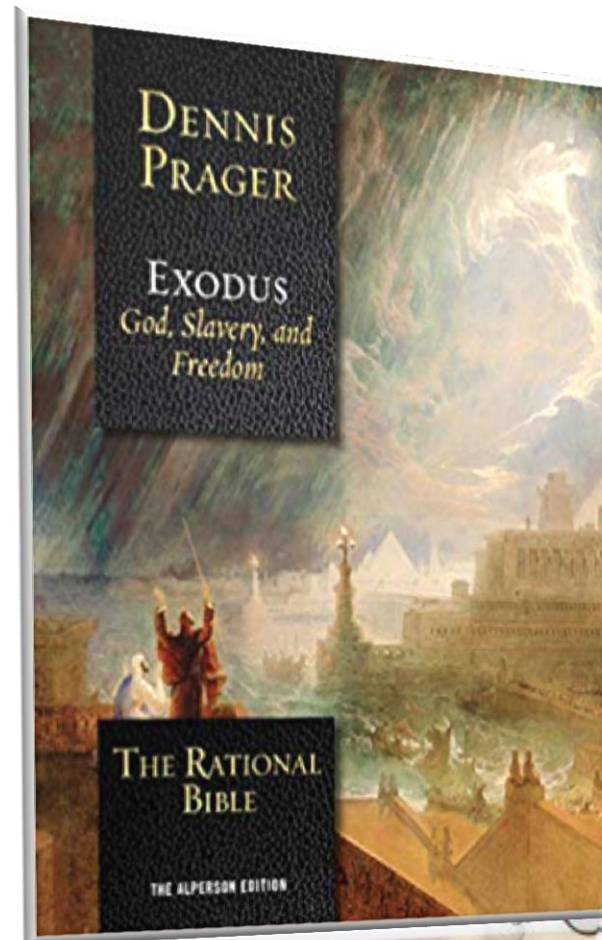
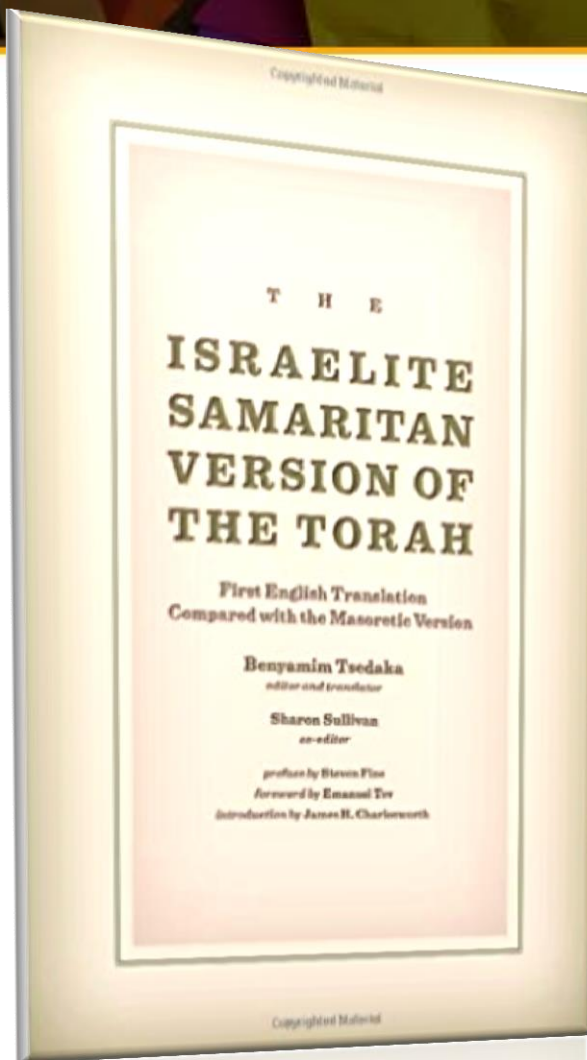
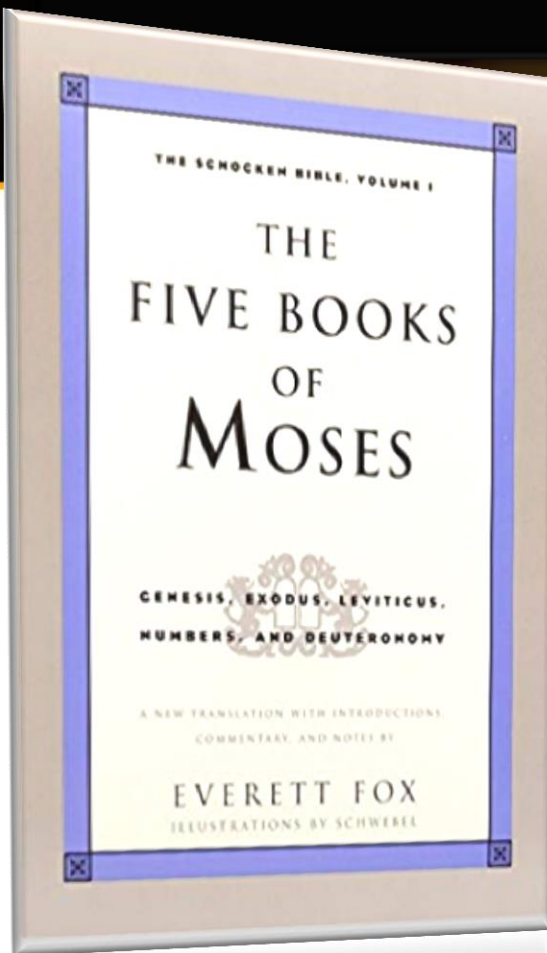
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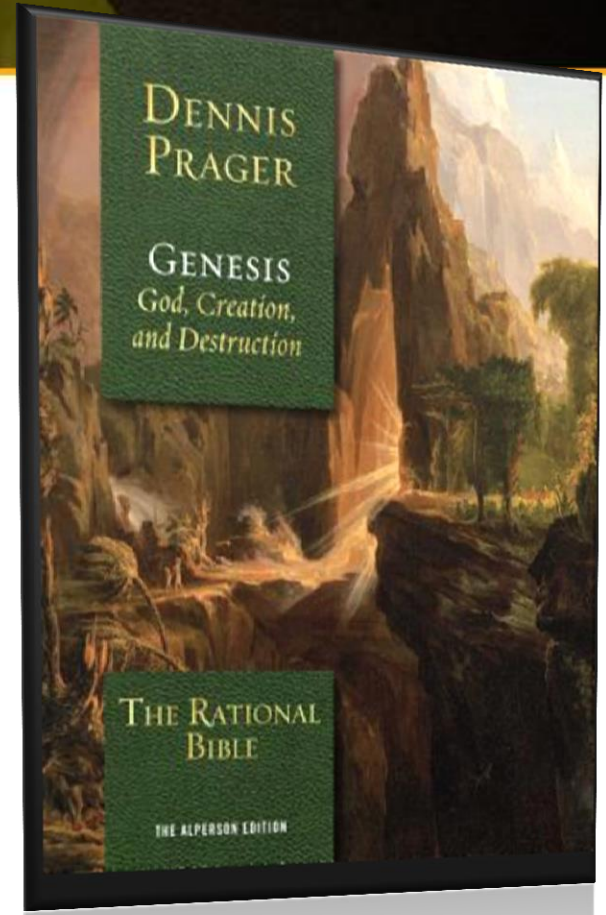
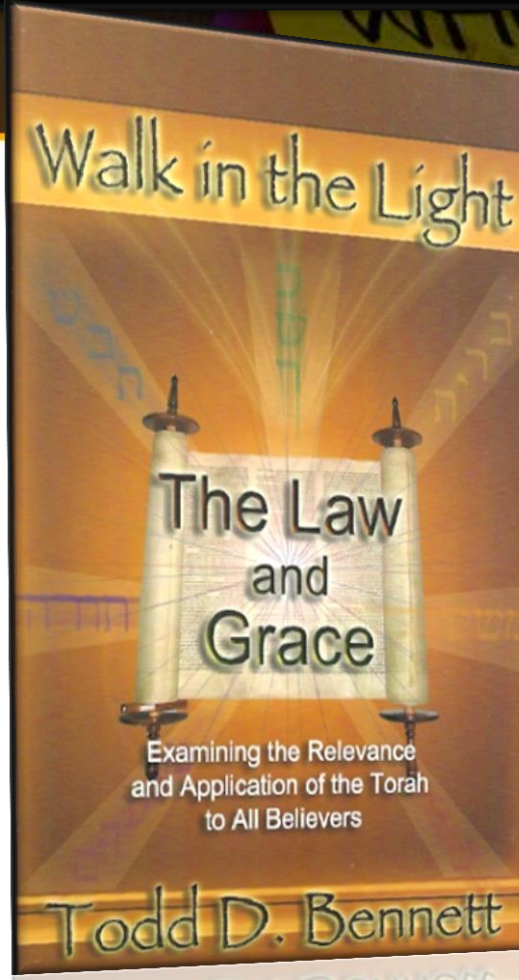
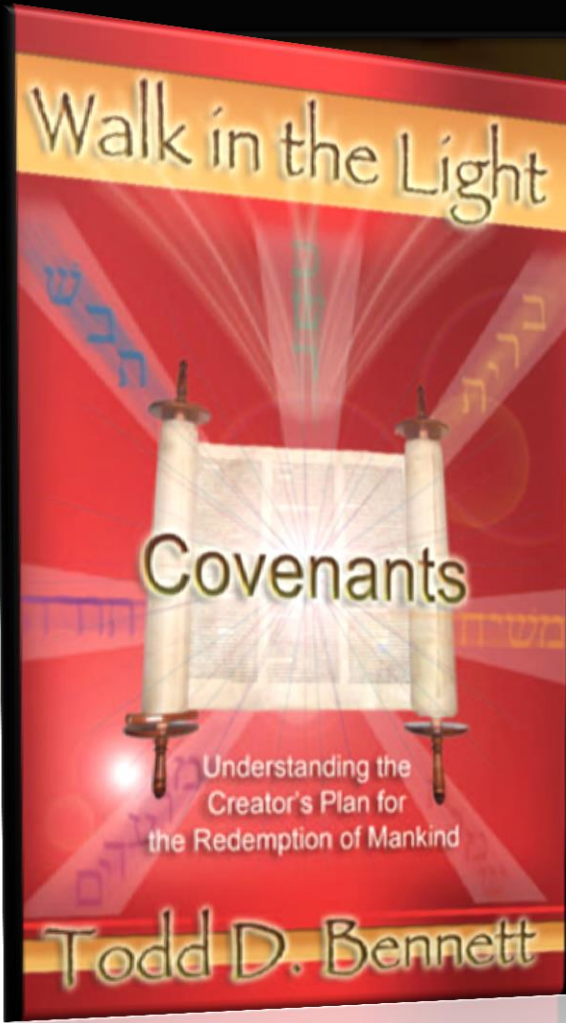


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Ancient Jewish Marriage Tradition

BETROTHAL

Shiddukhin = Bride is chosen

Gifts

Mohar = Bride Price

Mattan = Love Gifts

Shiluhim = Dowry

Ketubah = Covenant

Cup of Acceptance

WAITING PERIOD

Groom prepares a place for his bride

Bride = devotion & anticipation

NUPTIALS & CELEBRATION

Father of Groom: day & time

Groom returns to fetch his bride

Wedding party processes to groom's father's home

Marriage Feast

New life together begins



FBI



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