

# Majoring on the Majors of Being in the Covenant

**STRAIGHT FROM THE HEART PART 8 A  
TIME TO MAKE A COMMITMENT**

Commit To The Covenant Of Yahuah

Decision

Trust

Shalom  
disturbed

LOVE

Appreciation

Cleansing our mouths

# YAHUAH'S OASIS

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PRAISE MUSIC

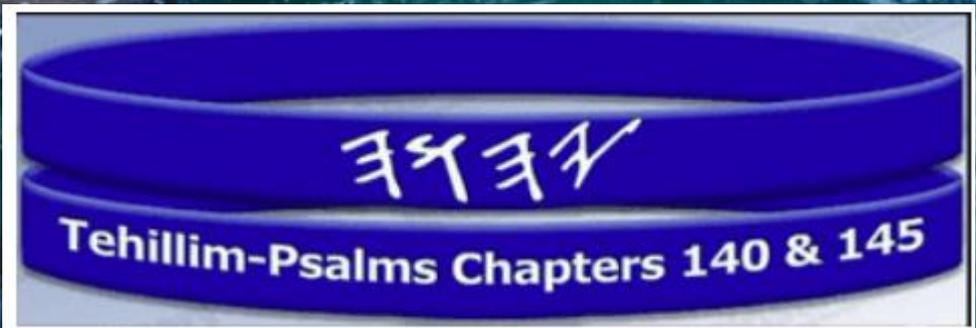
APPOINTED TIMES (FEASTS)

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.

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## 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

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

4/27/2019

Guarding

Seeking

Searching

Knocking

Listen-Pay Attention

Love with all your heart

Gratitude/appreciation

Our Speech

Commitment

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 –



## SO HOW DO I GROW, DEVELOP WISE SPEECH?

*Above all else, guard your heart, for everything you do flows from it. Keep your mouth free of perversity; keep corrupt talk far from your lips. Proverbs 4:23-24*

We must desire it, seek it and treasure it. We must have a reverence for Yahuah, knowing He hears our conversations. Yahusha is a great example:

*When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. 1 Peter 2:23*

We need to entrust ourselves to the one who judges justly...

**Psa 139:13** For You, You possessed my kidneys, You have covered me in my mother's womb. **14** I give thanks to You, For I am awesomely and wondrously made! Wondrous are Your works, and my being knows it well. **15** My bones was not concealed from You, when I was shaped in a hidden place, knit together in the depths of the earth. **16** Your eyes saw my unformed body. And in Your book all of them were written, the days they were formed, while none was among them.

THE WORDS OF THE  
MOUTH ARE DEEP  
WATERS

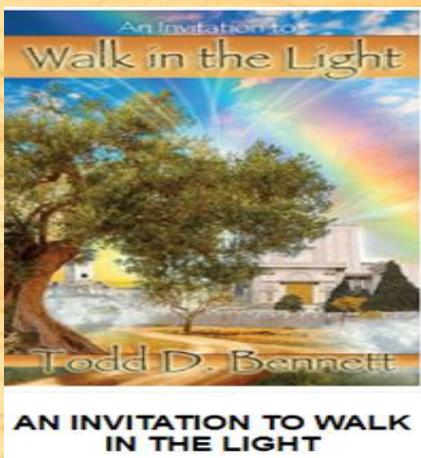
Proverbs on wise speech

4/27/2019

**Psa 139:17** And how precious are Your thoughts to me, O Yah! How great has been the sum of them! **18** If I should count them, They would be more than the sand; When I wake up, I am still with You. **19** Oh, that You would slay the wrong, O Eternal! Depart from me, therefore, men of bloodshed! **20** They speak against You wickedly. Bring Your enemies to naught! **21** O יהוה, do I not hate them, who hate You? And do I not loathe those who rise up against You? **22** With a complete hatred I hate them; They have become my enemies. **23** Search me, O Yah, and know my heart; Try me, and know my thoughts; **24** And see if an idolatrous way is in me, And lead me in the way everlasting.

**From Matthew Henry's Commentary: He appeals to Yahuah concerning his sincerity, 23, 24. 1. He desires that as far as he was in the wrong Yah would discover it to him. Those that are upright can take comfort in Yah's omniscience as a witness of their uprightness, and can with a humble confidence beg of Him to search and try them, to discover them to themselves (for a good man desires to know the worst of himself) and to discover them to others. He that means honestly could wish he had a window in his breast that any man may look into his heart: "Yahuah, I hope I am not in a wicked way, but see if there be any wicked way in me, any corrupt inclination remaining; let me see it; and root it out of me, for I do not allow it." 2. He desires that, as far as he was in the right, he might be forwarded in it, which he that knows the heart knows how to do effectually: Lead me in the way everlasting. Note, (1.) The way of Torah is an everlasting way; it is everlastingly true and good, pleasing to Yahuah and profitable to us, and will end in everlasting life. It is the way of antiquity, the good old way. (2.) All the Covenanted ones desire to be kept and led in this way, that they may not miss it, turn out of it, nor tire in it.**

4/27/2019



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



# Walk in the Light

## Covenants

Understanding the  
Creator's Plan for  
the Redemption of Mankind

Todd D. Bennett

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. We highly recommend his series - it was very helpful on our walk when we got started and yes as always we are not 100% in agreement but overall is a great learning tool.



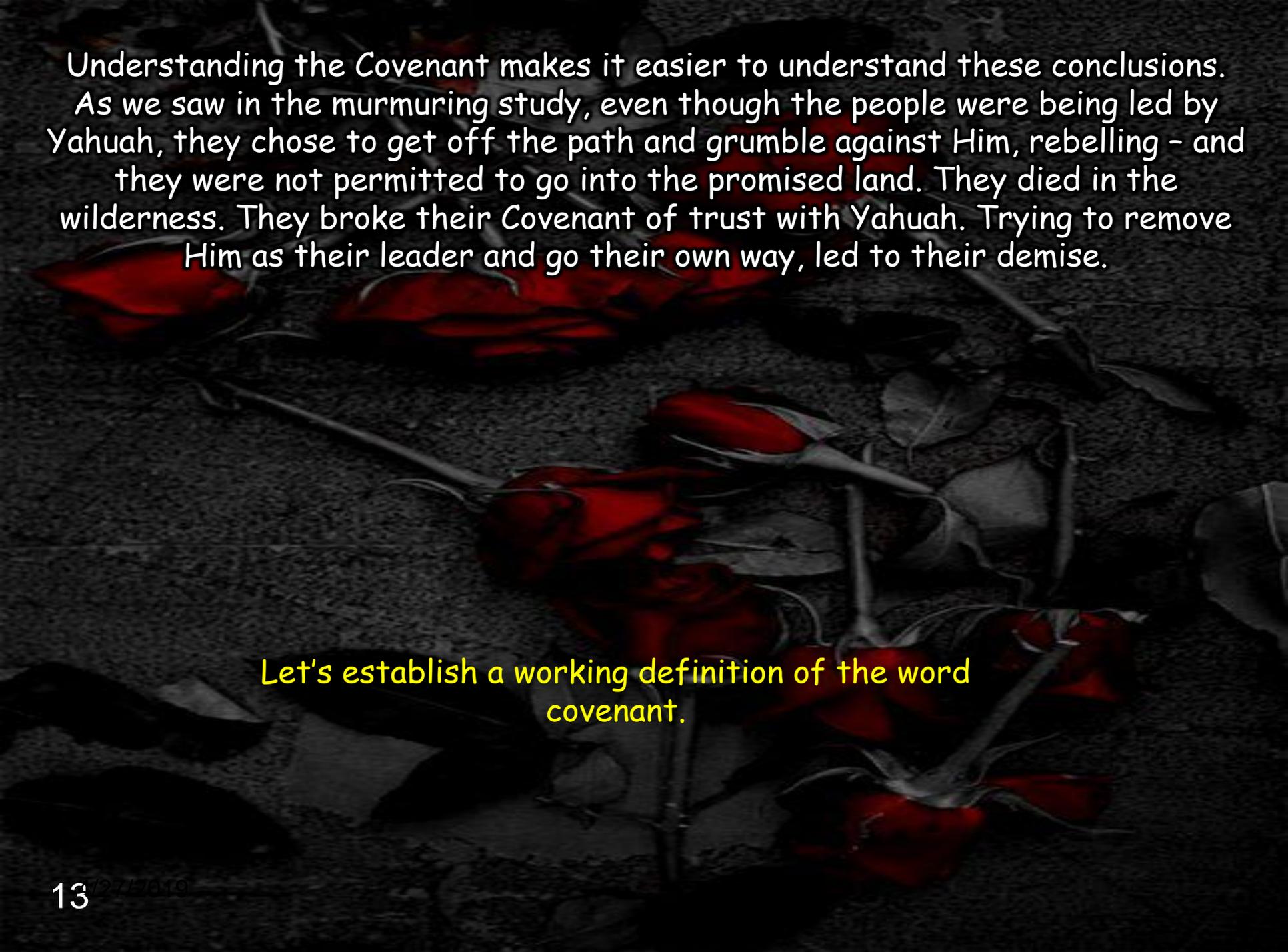
The time has now come to decide if we are going to make a commitment to Yahuah and His plan to become a part of His family and be willing to be led back home to the promised land of the garden restored.

We have looked at the basics of getting our hearts to a place where we can hear rightly what Yahuah is offering us and are in a process of cleaning up our behavior and thoughts.

The first thing to understand about making a commitment to Yahuah, to be in Covenant with Him, is deadly serious. He takes it deadly serious.

As we have learned previously in other studies, those who are not in Covenant with Yahuah, cease to exist at the end of their life. No hell, no torture. That is fair.

But those who make the commitment and then rebel against Yahuah are in a different category. They will be made aware of their transgression and if they do not teshuva- ask forgiveness, vow to not repeat this transgression and get back on the path, then they will have to answer for their actions. Yahusha can no longer be their covering at judgement. They have gotten off the path of his protection. There will be consequences to deal with.



Understanding the Covenant makes it easier to understand these conclusions. As we saw in the murmuring study, even though the people were being led by Yahuah, they chose to get off the path and grumble against Him, rebelling - and they were not permitted to go into the promised land. They died in the wilderness. They broke their Covenant of trust with Yahuah. Trying to remove Him as their leader and go their own way, led to their demise.

Let's establish a working definition of the word covenant.

WORD SEARCH:  KJV ▾ ▶

14

- Exact Match
- Beginning of the Word
- Any Part of the Word



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 Barrrrr-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	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?**

4/27/2019

## 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.

Steve Berkson



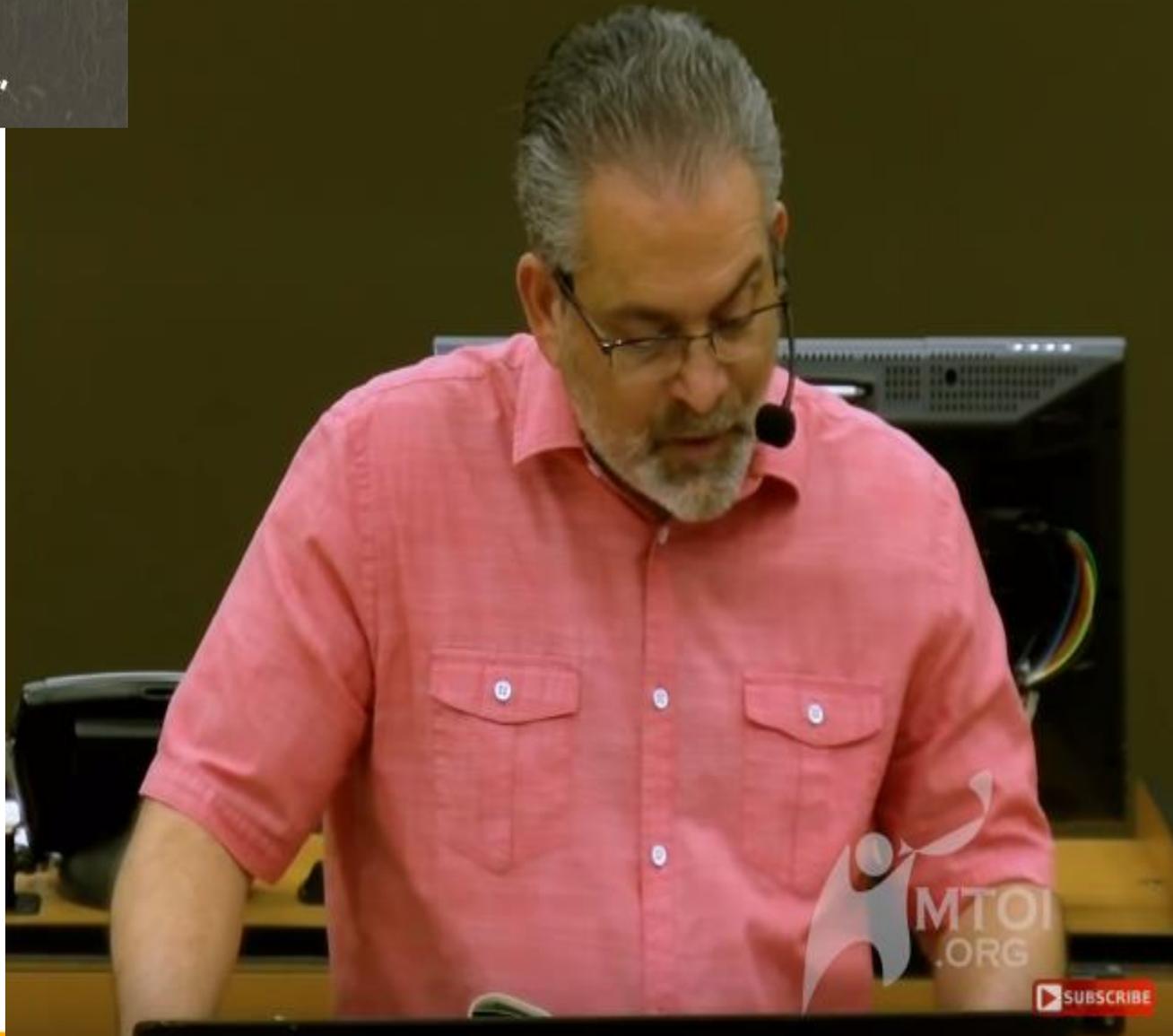
## REVIEW

### 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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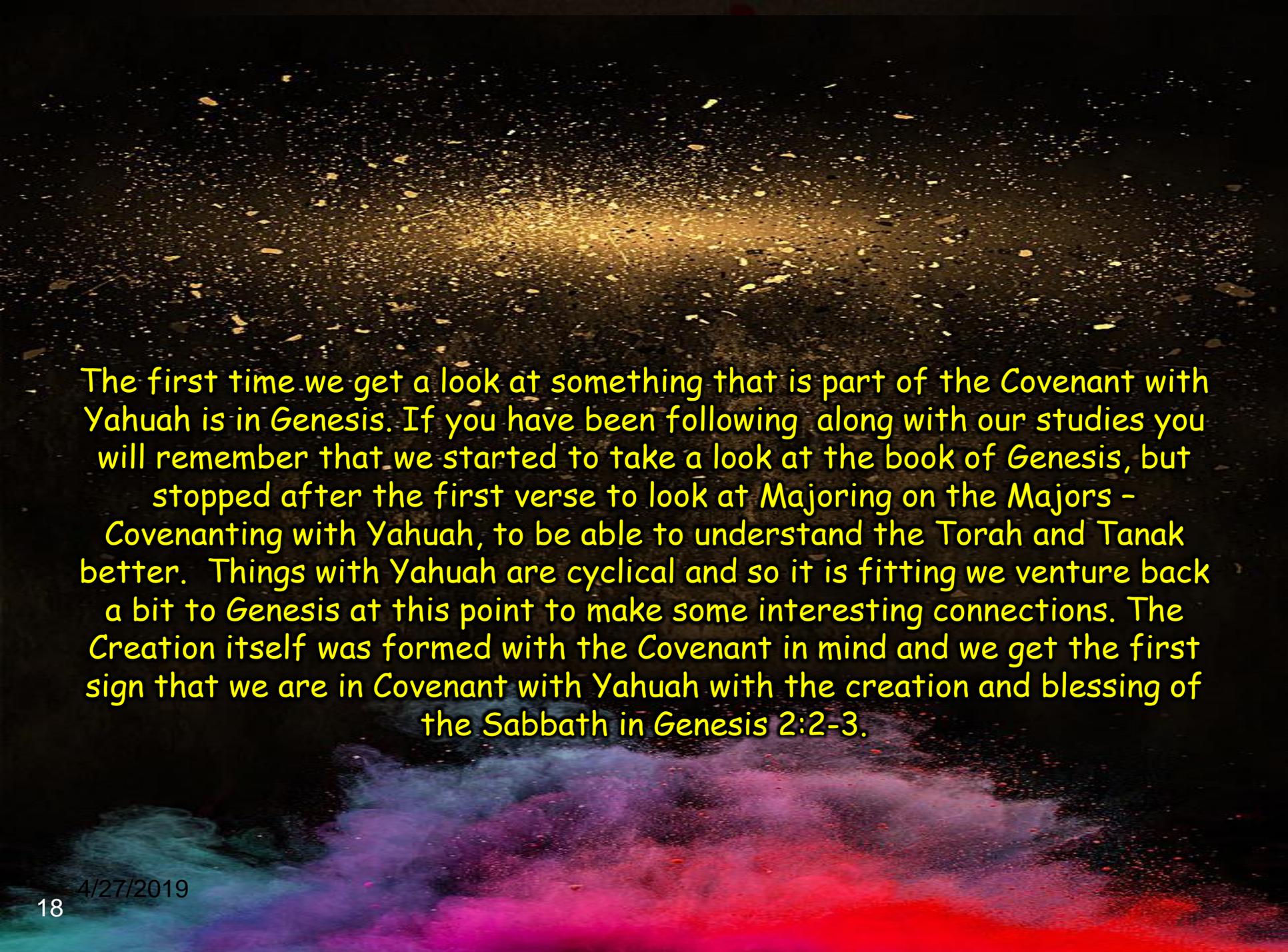


PROMISES & COVENANTS ARE  
NOT THE SAME THING

We will see  
HOW COVENANTS AND  
PROMISES INTERACT

You can break a Covenant but you don't  
get to **change** what the Covenant is!

Remember -Words matter – taking or  
making a vow or oath is extremely serious.



The first time we get a look at something that is part of the Covenant with Yahuah is in *Genesis*. If you have been following along with our studies you will remember that we started to take a look at the book of *Genesis*, but stopped after the first verse to look at *Majoring on the Majors - Covenanting with Yahuah*, to be able to understand the Torah and Tanak better. Things with Yahuah are cyclical and so it is fitting we venture back a bit to *Genesis* at this point to make some interesting connections. The Creation itself was formed with the Covenant in mind and we get the first sign that we are in Covenant with Yahuah with the creation and blessing of the Sabbath in *Genesis 2:2-3*.

Todd Bennett noticed, when looking at the Hebrew word "bara -sheet" beresheet (In The Beginning) in the pictograph a connection to "Barr-r-eeth" Briyth or Covenant.

400



**Tav**



Cross  
Mark/sign of  
Covenant

300



**Shin**



Teeth  
Press/destroy  
Separate

1



**Aleph**



Ox  
Strength  
Leader

200



**Resh**



Head  
Authority  
First

2



**Beyt**



House  
Family  
in

Like the Briyth, we see that, (going from right to left) The head authority of the house was in charge of a Covenant mark. Beresheet adds the elements of the Aleph meaning a strong leader, and the Shin which gives a pressing and or separating quality- as in what teeth do to food. If we take the word of Aleph and Shin we get the word "esh" which is the word for fire and is connected to "aish" Alef/Yod/Shin which is word for male.

Lexicon :: Strong's H784 - 'esh

**Fire** אֵשׁ

Transliteration	Pronunciation
'esh	āsh (Key)
Part of Speech	Root Word (Etymology)
feminine noun	A primitive word

Lexicon :: Strong's H376 - 'iysh

**Male** אִישׁ

Transliteration	Pronunciation
'iysh	ēsh (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Contracted for אִנוּשׁ (H582) [or perhaps rather from an unused root meaning to be extant]

Yahuah, although we are not witnesses to the conversation, had to have told Adam prior to the creation of Hawah of the condition of the Covenant, to not eat from the tree of knowledge of good and evil. We know this because Hawah told the "Enchanter". So there had to have been an undocumented conversation regarding what was expected of the pair in order to be able to stay in the garden in perfect harmony- In Covenant - with Yahuah.

Lexicon :: Strong's H5172 - nachash

<b>נָחָשׁ</b>	
Transliteration	Pronunciation
nachash	nä·khash' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

**נָחָשׁ** nâchash, naw-khash'; a primitive root; properly, to hiss, i.e. whisper a (magic) spell; generally, to prognosticate:—~~×~~ certainly, divine, enchanter, (use) ~~×~~ enchantment, learn by experience, ~~×~~ indeed, diligently observe.

Lexicon :: Strong's H5173 - nachash

<b>נָחָשׁ</b>	
Transliteration	Pronunciation
nachash	nakh'·ash (Key)

**נָחָשׁ** nachash, nakh'-ash; from H5172; an incantation or augury:—enchantment.

Lexicon :: Strong's H5174 - nechash (Aramaic)

<b>נְחָשׁ</b>	
Transliteration	Pronunciation
nechash (Aramaic)	nekh·âsh' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Corresponding to נְחֹשֶׁת (H5154)

**נְחָשׁ** nechâsh, nekh-awsh'; (Aramaic) corresponding to H5154; copper:—brass.

Lexicon :: Strong's H5175 - nachash

<b>נָחָשׁ</b>	
Transliteration	Pronunciation
nachash	nä·khâsh' (Key)

**נָחָשׁ** nâchâsh, naw-khawsh'; from H5172; a snake (from its hiss):—serpent.

Todd makes some interesting connections in this Hebrew word family and also our next view of a 3<sup>rd</sup> Covenant being made. This time between Hawah and Adam.

We know Hawah was unique because she was not created from the ground, nor was the breath of life breathed directly into her, as was the case of Adam.

Hawah was literally birthed from the man. No other creature was created in this way that has been documented in Scripture.

Gen 2:21 So יהוה Eternal caused a deep sleep -slumber to fall on the man, so that he slept. And He took one of his ribs, and closed up the flesh in its place. 22 יהוה Eternal built the rib that He had taken from the man into a woman, and brought her to the man. 23 And the man said, “This-time, she is it! Bone from my bones and flesh of my flesh. She shall be called ‘woman,’/ Isha, for from Man/Ish she was taken.” 24 For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh. 25 And they were both naked, the man and his wife, yet they were not ashamed.  
– The Scriptures –ISR – Blue – Everett Fox Translation

## Did Eve Come from Adam's "Rib"?

By Dr. Nicholas J. Schaser - June 6, 2018-Professor of Hebrew Bible,

The description of the woman made from the man's "rib" has led to the mistaken conclusion that women are inferior to men because they originate from one small part of the male anatomy. Yet the Hebrew word ( צלע ) H6763- does not mean "rib," but rather **"side."** According to Exodus, for example, Yahuah told Moses to make four gold rings for the Ark of the Covenant, "two rings on one side (tsela) of it, and two rings on the other side of it" (Exod. 25:12). Likewise, when Yahuah takes one tsela from the man to make the woman, **Eve comes from an entire side of Adam's body, not a single rib.**



Adam's own words clarify that Eve comes from one of his sides when he declares of his wife, "Finally, this is bone of my bone and flesh of my flesh!" (Gen. 2:23). Had Eve been created from the man's rib alone, Adam would only have been able to say that she was "bone of his bone." As Adam's bone and flesh, the woman is the man's "other half." When man and woman cleave to one another and return to being "one flesh" (2:24), the two equal halves of humanity are brought back together. Therefore, the primordial couple in Genesis represents Yahuah's vision of equality and complementarity between the genders.

צֶלַע

## Transliteration

tsela`

## Pronunciation

tsā·lä' (Key)

## Part of Speech

feminine noun

## Root Word (Etymology)

From צָלַע (H6760)

## Dictionary Aids

TWOT Reference: 1924a

## KJV Translation Count — Total: 41x

The KJV translates Strong's H6763 in the following manner: side (19x), chamber (11x), boards (2x), corners (2x), rib (2x), another (1x), beams (1x), halting (1x), leaves (1x), planks (1x).

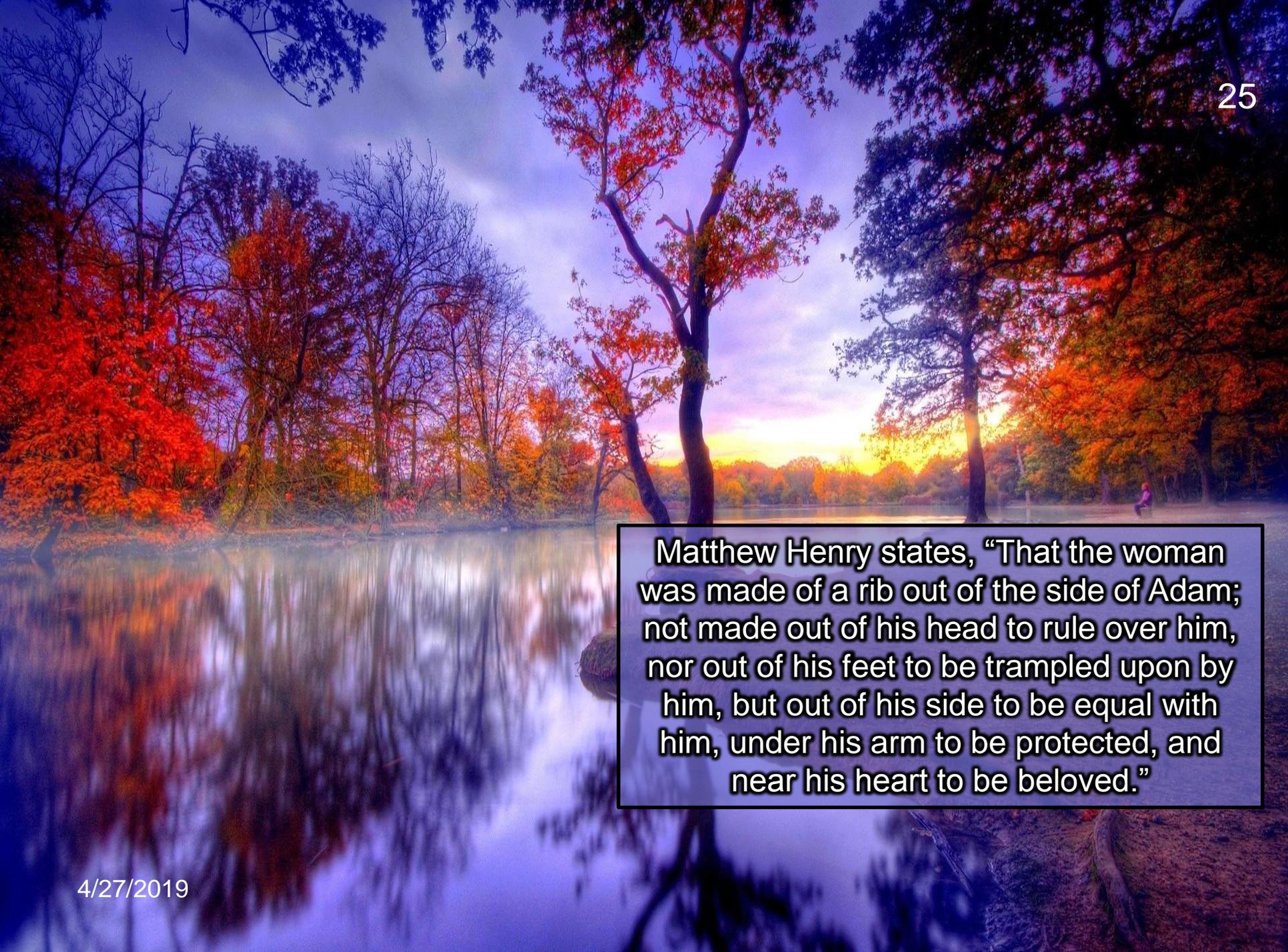
צלע

Parkhurst

*To be or go on the side.*

- I. As a noun צלע plur. צלעות, *a rib*, q. d. *a side-bone*. Gen. ii. 21, 22, where LXX and Theodotion *πλευρα*, and Vulg. *costa*, *a rib*. Comp. ver. 23.
- II. As a noun צלע *a side* or *lateral extremity*. Exod. xxv. 12. 2 Sam. xvi. 13. Job xviii. 12 & al. freq.
- III. As a noun mas. plur. צלעים is used for the *sides* or *leaves* of a double wicket. 1 K. vi. 34. Comp. under קלע III.
- IV. As a noun צלע *a side-room*. 1 K. vi. 5, 8, & al.
- V. As a noun fem. plur. צלעות *boards lining the side of a room*, q. d. *ribs*, so LXX *πλευραις*. 1 K. vi. 15, 16.
- VI. As a verb in Kal, *to lean or slip on one side, to halt in walking*, q. d. *to sidle*. Gen. xxxii. 31. Mic. iv. 6, 7. Zeph. iii. 19. As a noun צלע *a slipping aside, a halting*. Ps. xxxv. 15. xxxviii. 18. Jer. xx. 10, & al.
- DER. *To slink, to sling*. Qu?

Putting aside the issues with Strong's, though, notice that the two times (2x) that the KJV says that tsela means "rib," these usages come from Genesis 2:21-22. That is, the \*only\* instances in which Strong's claims the word means "rib" are found in the verses under examination in the above article. It would make sense that tsela does not mean "rib" in Gen 2:21-22, since none of the other 40+ instances ever means "rib." These data, along with the linguistic and contextual data, point strongly to the fact that tsela, in the context of the Adam and Eve narrative, means "side."



Matthew Henry states, "That the woman was made of a rib out of the side of Adam; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."

## Comments from the post:

The Scriptures need to emphasize that the DNA of Adam and Eve had related each other. Simply come to a conclusion that the concept of family was Yahuah's plan through which man to multiply in the world. Also see blessing of Yahuah to Noah, Abraham, Jacob that emphasizes that their generations will be multiplied and blessed. We now know that DNA strands are paired. So taking tissue from any part of Adam, or any excretion or even a flake of skin, Yahuah could have taken two X chromosomes from Adam, paired them and made Chava. So taking only one "side" of man's DNA, Yahuah created woman! This is actually a good explanation.

rib....source of stem cells.....deep sleep was not mere anesthesia...probably more of an extended coma like state...(although he may have had dreams!)...because Eve was a mature young woman when Yahuah presented her to Adam. 2 stem cells were removed from Adam's rib marrow ....the Y chromosome was removed from one and discarded. An X chromosome was removed from a second stem cell and inserted into the nucleus of the first, seconded cell discarded. First cell is induced to begin cleavage and form a blastula and is placed into a suitable in vitro proxy womb where gestation is completed= baby Eve. The "deep sleep" Yahuah placed Adam into may have been extended suspension because when Yahuah presented Eve she was already an sexually mature young woman. This Scientific explanation fulfills the Scripture without violation of Yahuah's PERFECT Laws. (If Laws are PERFECT, "magic" explanations become an oxymoron) "At last, flesh of my flesh and bone of my bone and even blood of my blood. Eve is a female clone of Adam fulfilling "I will call her woman becomes she 'come from man"

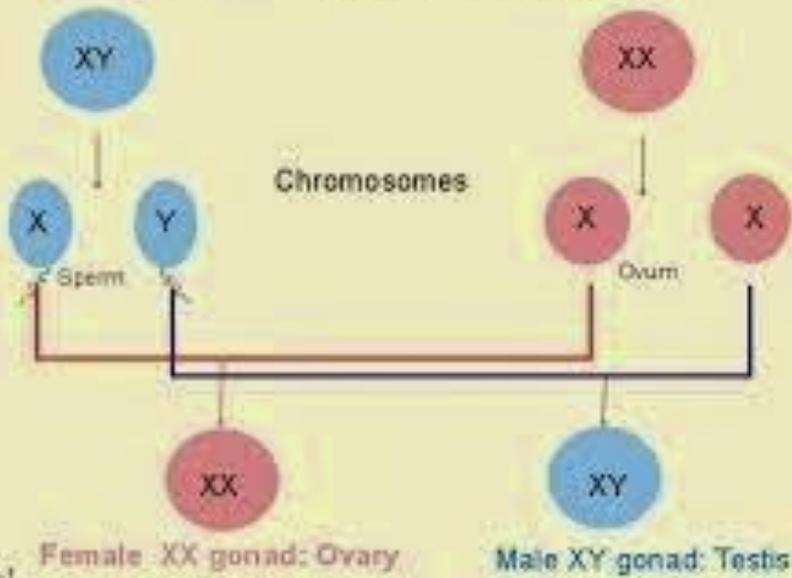
First, one of Adam's sides would certainly include ribs — half of the rib cage to be exact. One of Adam's "sides" would also include an arm, leg, half of his face, etc. That is, the biblical image is of Yahuah taking "half" of Adam, not just one rib. Second, "tsela" can be one of many sides (e.g., the Ark of the Covenant has four "tselas" or "sides"). In Adam's case, since humans have two equal "sides" or "halves," the picture is of Yahuah taking one of the two.

## Regenerating Ribs

Although all bones can repair themselves, ribs can regenerate themselves. Ribs are commonly removed during surgeries that require bone grafts in other parts of the body. The rib is removed from the periosteum (a tissue surrounding the bone) much like a banana would be removed from its peel while keeping most of the peel intact. The periosteum must remain, as it contains osteoblasts which build the new rib bone. Keith L. Moore and Arthur F. Dalley, *Clinically Oriented Anatomy*, 4th ed. (Philadelphia: Lippincott Williams & Wilkins, 1999), p. 64.

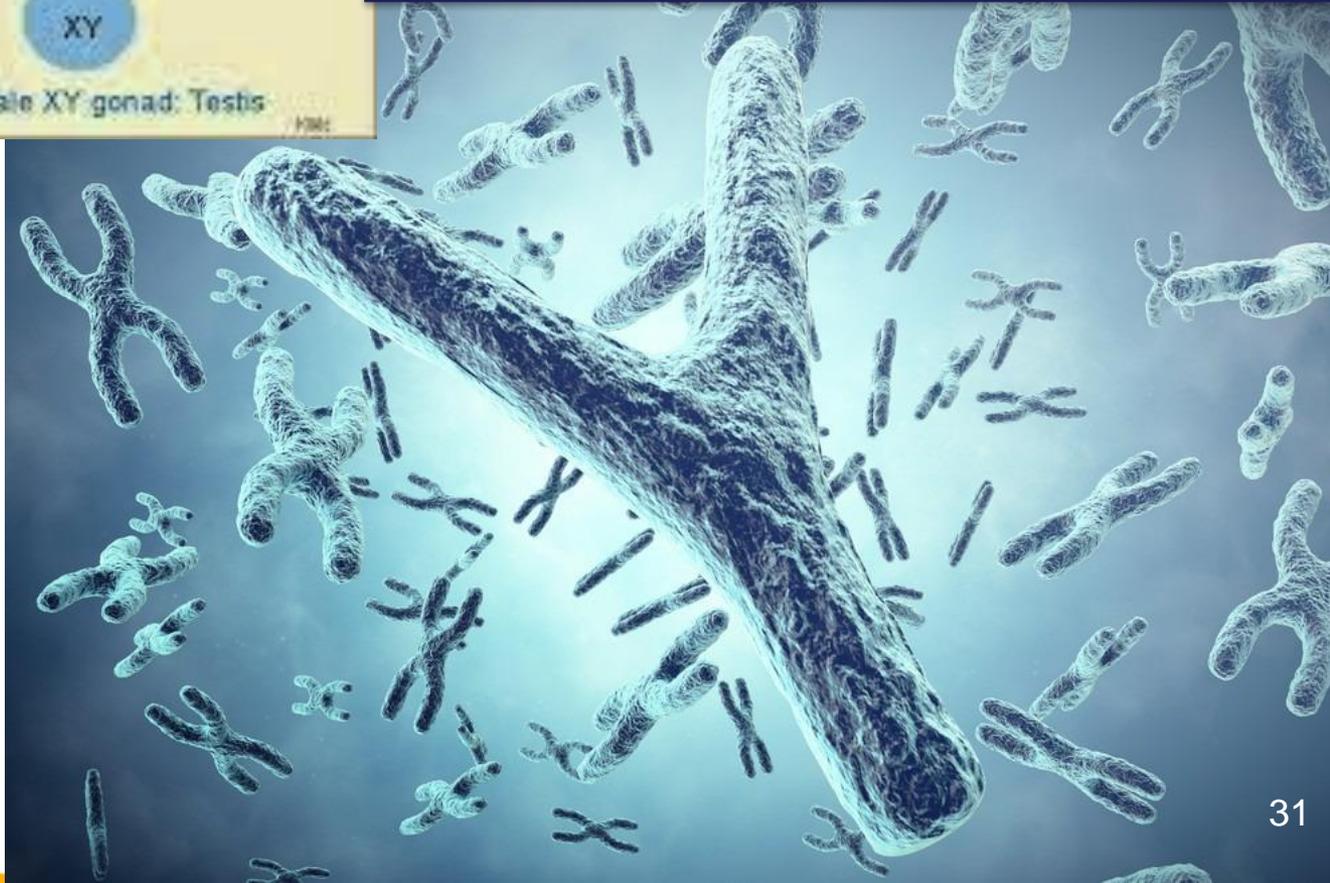
צלעה translated does not mean “rib.” It means be a side or an architectural element. Written 3,500 years ago this phraseology could be understood “and Yahuah took the DNA Helix from Adam.” Moses does use mythological language but language that can be understood in any generation. Amazing.

### The Sperm Decides The Genetic Sex



Eve could have been the alteration of the chromosomes. A woman has got 2X chromosomes and the male XY, just one of the “ribs” is removed, instead of XX one of the legs of the X is removed and you are left with a Y. So to explain it to the ancient it is easy to say, a woman is XX and a man has one of the ribs removed and is left with a XY.

Looks like Yahuah chose the side of Adam with the X chromosome, not the Y chromosome. Hence woman is XX, man is XY.



Some how we have left out the words of Yahusha ha Meshiach says: For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore, what Yahuah has joined together, no human being must separate. Matt. 19:5-6. Obviously, Yahusha adds his support. He sees the man and woman as split. He sees that they are not whole. He sees that marriage, real marriage, causes the split to be repaired.

What Yahuah joins (two individuals becoming one flesh) is smoother for me. The 'side order' helped to bring a conclusion. That is where we came from, the side. Yahuah gave Adam a 'side order' (Eve). That is what wives are...a side order, at their husbands side. Adam had the first major surgery in a deep trance with Yahuah being his surgeon. Thank you to ALL! Shalom!



I would suggest that possibly what the text is describing to us is actually the process of either mitosis or meiosis – taking a body of cells and splitting it into two, creating two distinct sets of cells.

If you've ever watched the process of mitosis, it appears as if one cell emerges from the 'side' of the original cell. This would have been on a grand and super-complex scale!



Todd offers this up concerning the "deep sleep" Adam was placed in for the procedure. It was as if Adam was brought back to life or resurrected afterward so that he and his bride could live in paradise. Sound familiar?

The entire "birthing" process is an important event. Yahuah could have created Hawah from scratch. But He chose to create a new being, similar, but very different from Adam. Not only are man and woman unique, but also the fashion in which they were created.

Before Hawah, Adam was "echad", a united single being. Afterwards, when Yahuah created Hawah, and He took the side of Adam, dividing him, he had to be closed up, as Scripture points out. This means blood was shed. This splitting into two parts and shedding of blood is called a blood covenant. Also, we see this afterwards when a woman gives birth, there is a shedding of blood in the process. This is serious business.

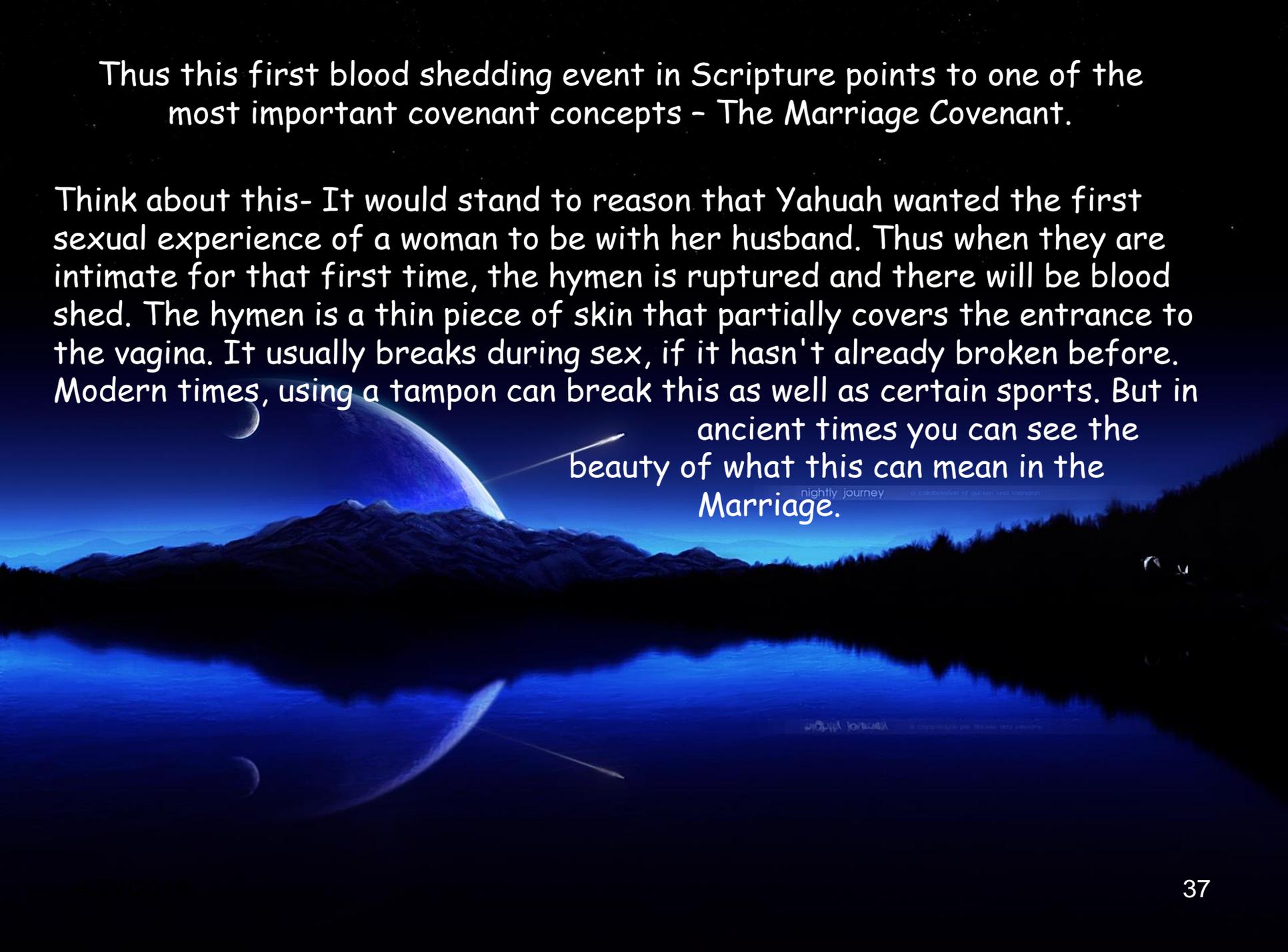
From this event we can make very important connections to the foundation of the marriage covenant- the way it was supposed to be. "Marriage is supposed to be a very special relationship, the formation of which involves more than just ink on paper. It is when two lives are spiritually and physically joined together as one."

**"Echad does not just mean the number 1, but unity. When this Covenant is broken, the two lives that have been knit together and unified are ripped apart. Divorce is messy and destructive."**

**This is the difference between a contract and a Covenant. A Covenant is more intimate and that is what Yahuah also seeks to have with us.**

Thus this first blood shedding event in Scripture points to one of the most important covenant concepts - The Marriage Covenant.

Think about this- It would stand to reason that Yahuah wanted the first sexual experience of a woman to be with her husband. Thus when they are intimate for that first time, the hymen is ruptured and there will be blood shed. The hymen is a thin piece of skin that partially covers the entrance to the vagina. It usually breaks during sex, if it hasn't already broken before. Modern times, using a tampon can break this as well as certain sports. But in ancient times you can see the beauty of what this can mean in the Marriage.



The story of the fall simplified shows that there were ground rules or a Covenant made between Yahuah and Adam and Hawah. Respect and guard them and live with Yahuah in the Garden forever or rebel and forfeit eternal life in the Garden. Life is represented as living with Yahuah and death is separation from Him. It was the Original and ultimate Covenant we will get back to.

“There were terms and conditions that defined a relationship between different parties, and there was a consequence for violating those terms – death. We see the union between man, woman and their Creator ruling a kingdom from paradise as the essential picture provided from the beginning. It was the Marriage Covenant that was at the core of everything at the beginning and man proved to be unfaithful and adulterous. Man was therefore essentially given a divorce and expelled from the marital residence.”

“When speaking of the Edenic , Noah, Adamic, Mosha etc Covenants and naming them as such, there is a danger in thinking that these are all different, which they do reveal differing conditions of the man's relationship with Yahuah. However, these are not different covenants. Yahuah does not change His mind every thousand years and implement a new covenant. Scripture reveals that we have a relationship that is torn and weak and needs to be restored because we have broken our covenant with Yahuah. This is the theme of Scripture. The restoration of the relationship between Yahuah and mankind, which is defined through His Covenants.

A dramatic landscape at sunset or sunrise. The sky is filled with heavy, dark clouds, with a bright sun breaking through in the center, casting a golden glow. The sun's rays illuminate the clouds and the landscape below. In the foreground, a winding dirt road leads through a valley. The valley floor is dark and rocky, with some patches of lighter-colored sand or soil. In the background, there are dark, silhouetted mountains. The overall mood is one of hope and journey.

We will continue to explore the concept of covenants, so we can be sure we understand what we are agreeing to, when we become Covenant Family Members of Yahuah.

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.**

## **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.**

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.

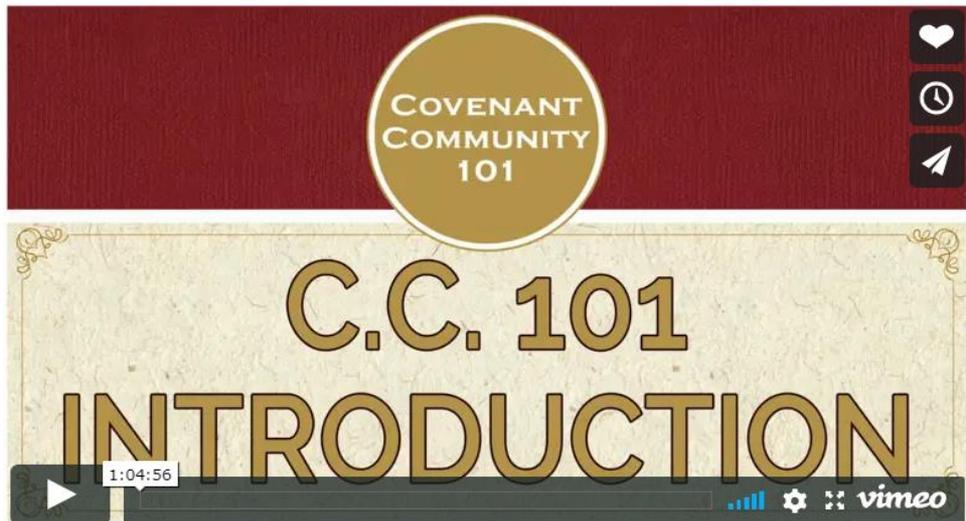
Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

# Resources



[https://www.mtoi.org/teachings/making\\_decisions\\_the\\_reason\\_you\\_exist.shtml](https://www.mtoi.org/teachings/making_decisions_the_reason_you_exist.shtml)

[https://www.mtoi.org/teachings/covenant\\_community\\_part\\_1.shtml](https://www.mtoi.org/teachings/covenant_community_part_1.shtml)



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[http://anintroductiontogod.com/An\\_Introduction\\_to\\_God-00.0-Prelude-Who\\_is\\_Yahowah\\_What\\_Does\\_He\\_Want.Torah](http://anintroductiontogod.com/An_Introduction_to_God-00.0-Prelude-Who_is_Yahowah_What_Does_He_Want.Torah)



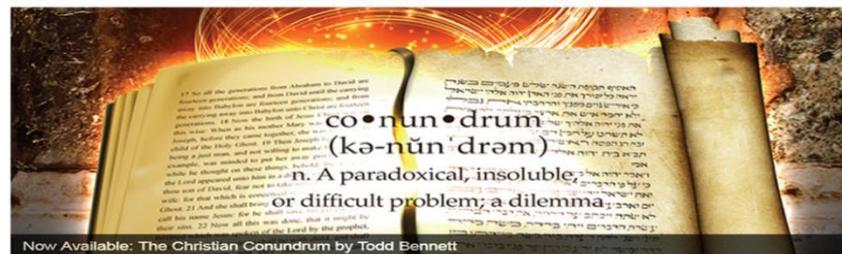
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יום ולחשך קרא לילה ויהי ערב ויהי בקר יו  
קיע בתוך הפנים ויהי מבדיל בין מים למים: ויגש  
ין הפנים אשר מתחת לרקיע ובין הפנים אשר מע  
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By Jeff A. Benner

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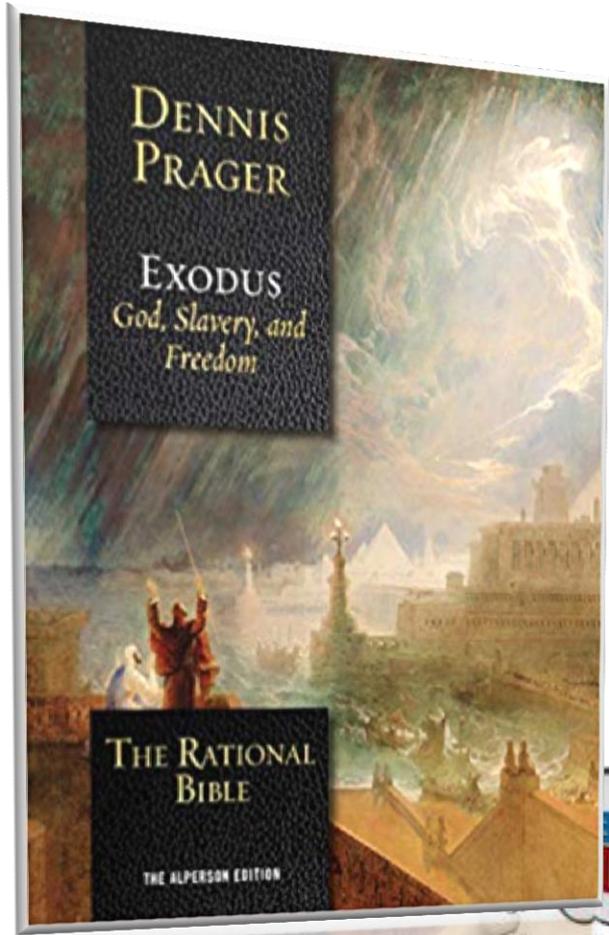
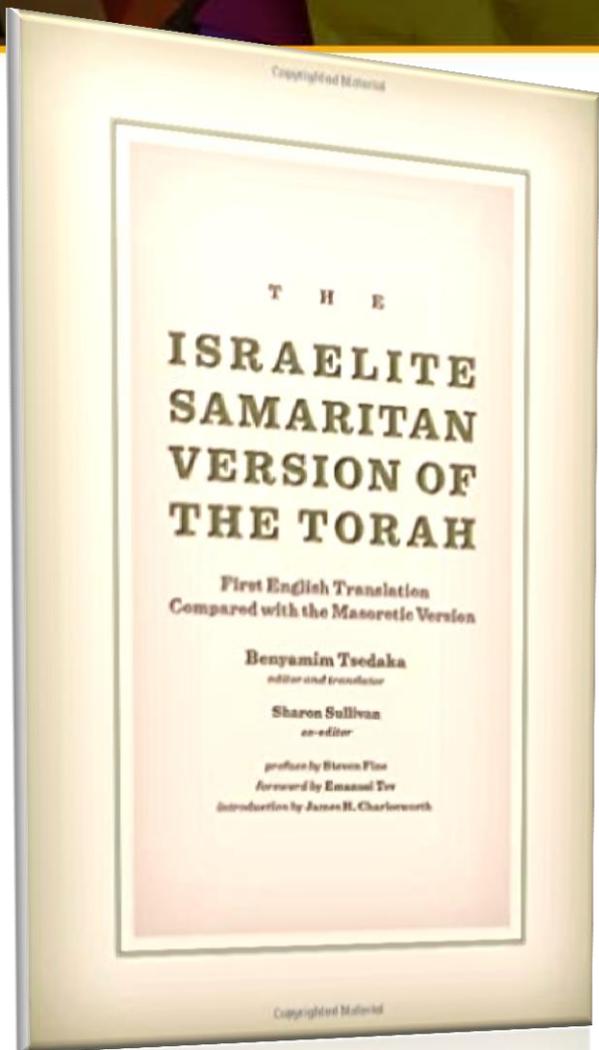
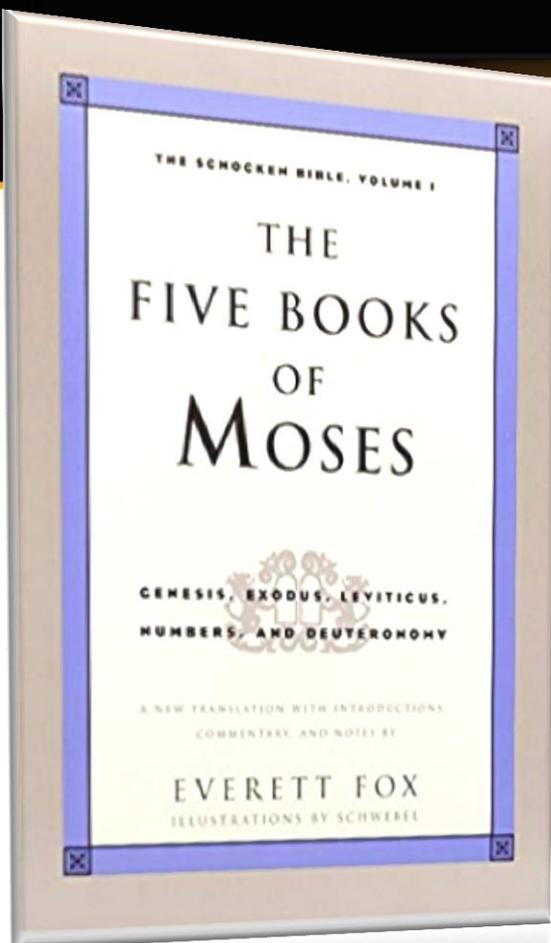
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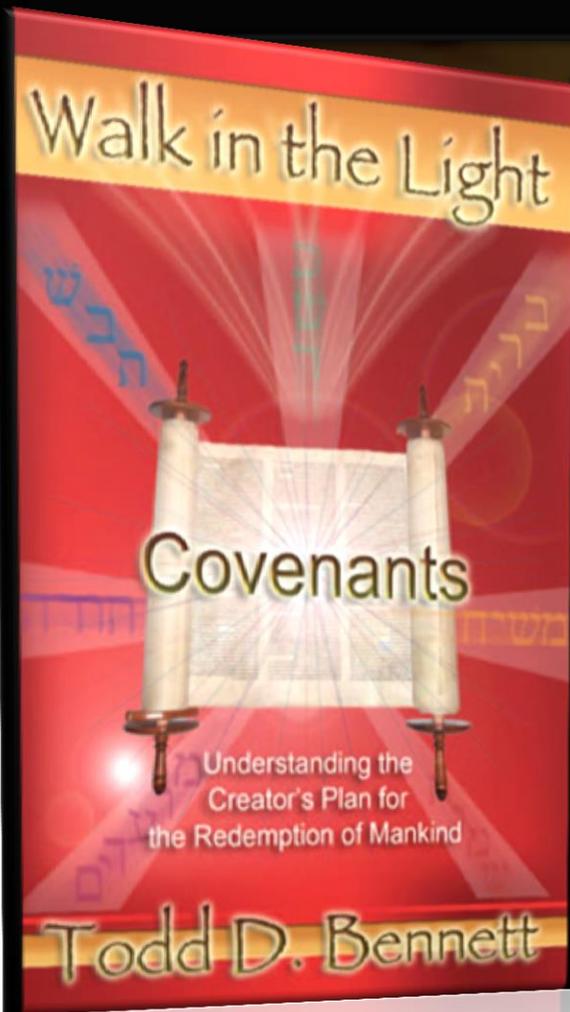
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