

COVENANT OF LOVE



STRAIGHT FROM THE HEART
PART 9D
THE MARRIAGE COVENANT

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

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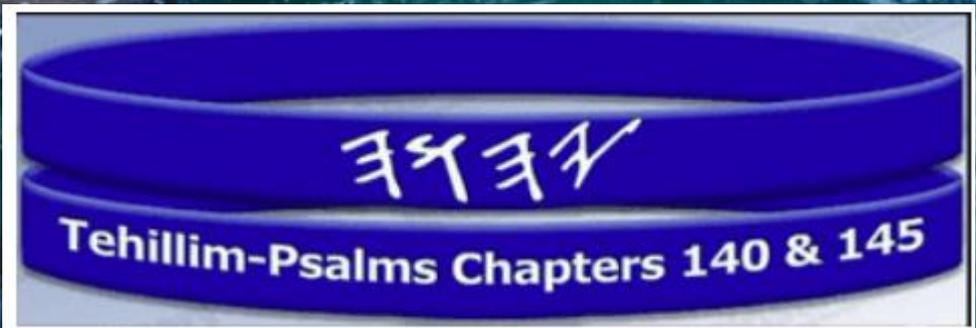
APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...

Majoring on the Majors Tab



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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

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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
 - 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



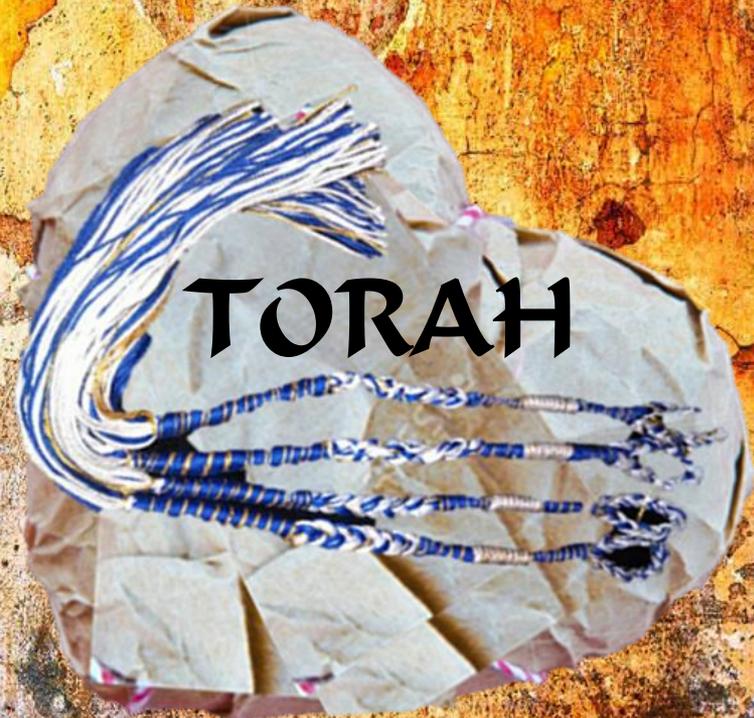


What does
Yahuah
want from
us?

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: הוה י הוה our Eternal, הוה י is one 6:5 “And you shall love- Ahab H157 as a strong covenant mark, הוה י your Eternal with all your heart – Lebab H3824, and with all your being – Nephesh H5315, and with all your might, exceedingly -to the highest degree –Ma-ode H3966. 6:6 “And these Words which I am appointing you today shall be on and lay over your heart –Lebab H3824,

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



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



DEFINITION OF "COVENANT"

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

6/06/2019

Steve Berkson



9

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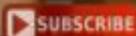
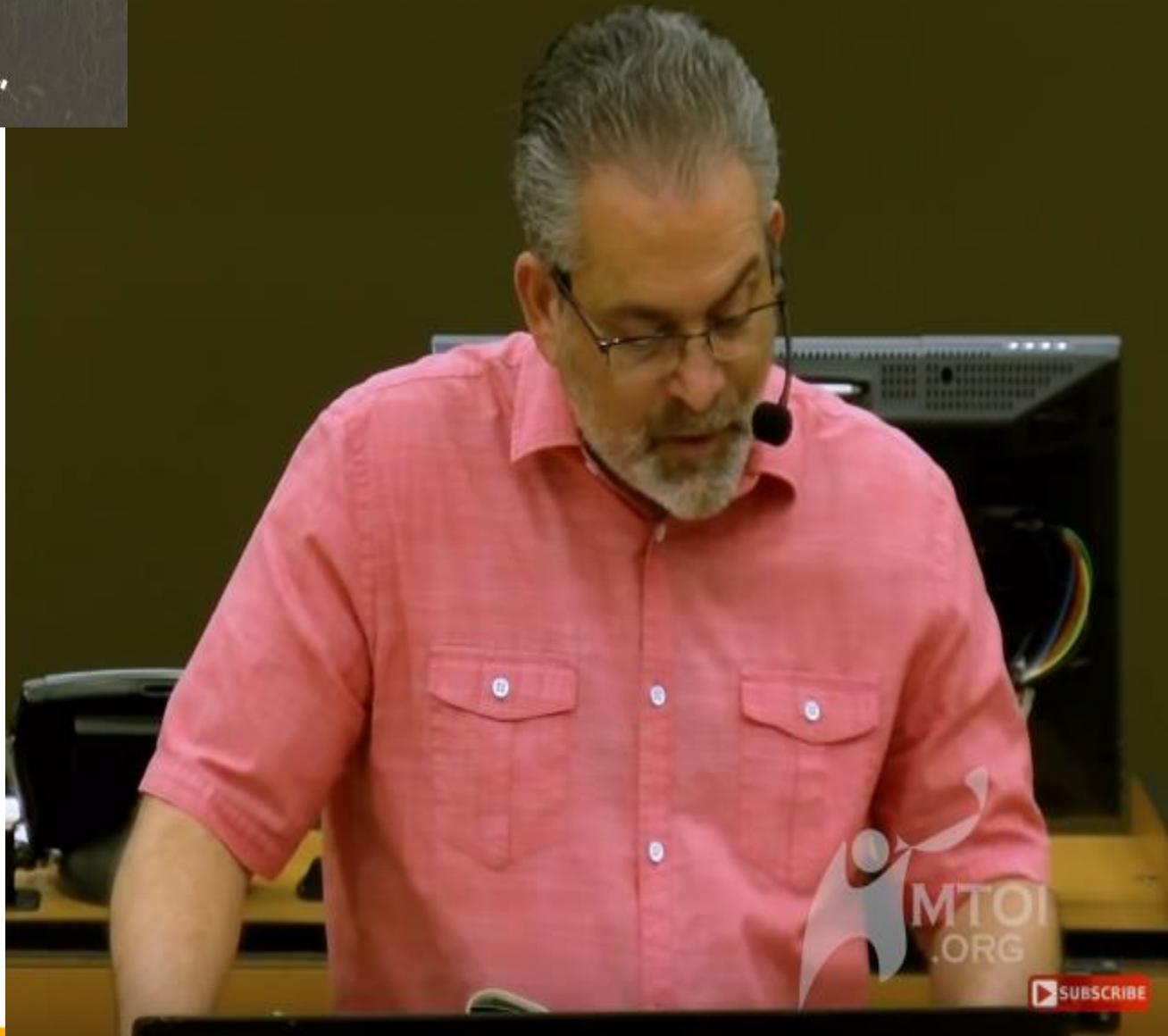


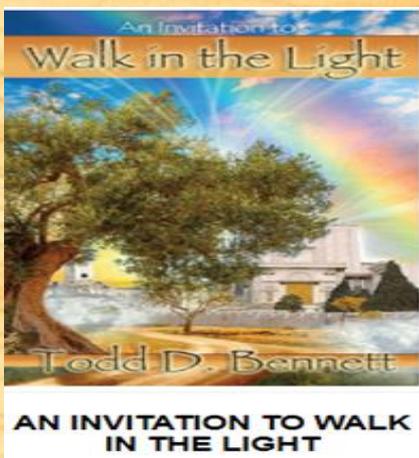
REVIEW

DEFINITION OF "COVENANT"

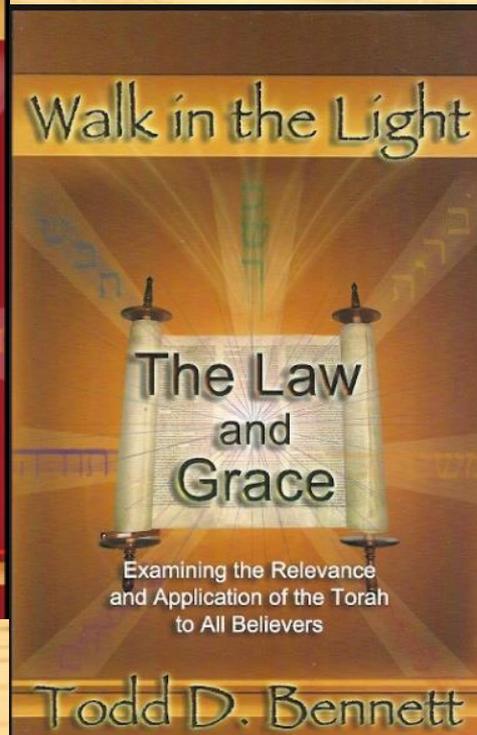
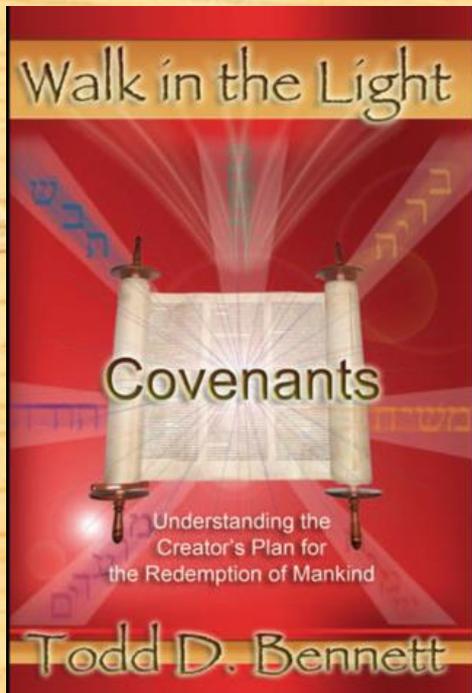
- When the Covenant is between Yahuah and mankind, there are conditions attached to that oath on the human side.
- If the human party involved in a covenant with Yahuah does not keep the Covenant's conditions, there are consequences. Just as there are rewards for staying in Covenant.

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.

WORD SEARCH:

12

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

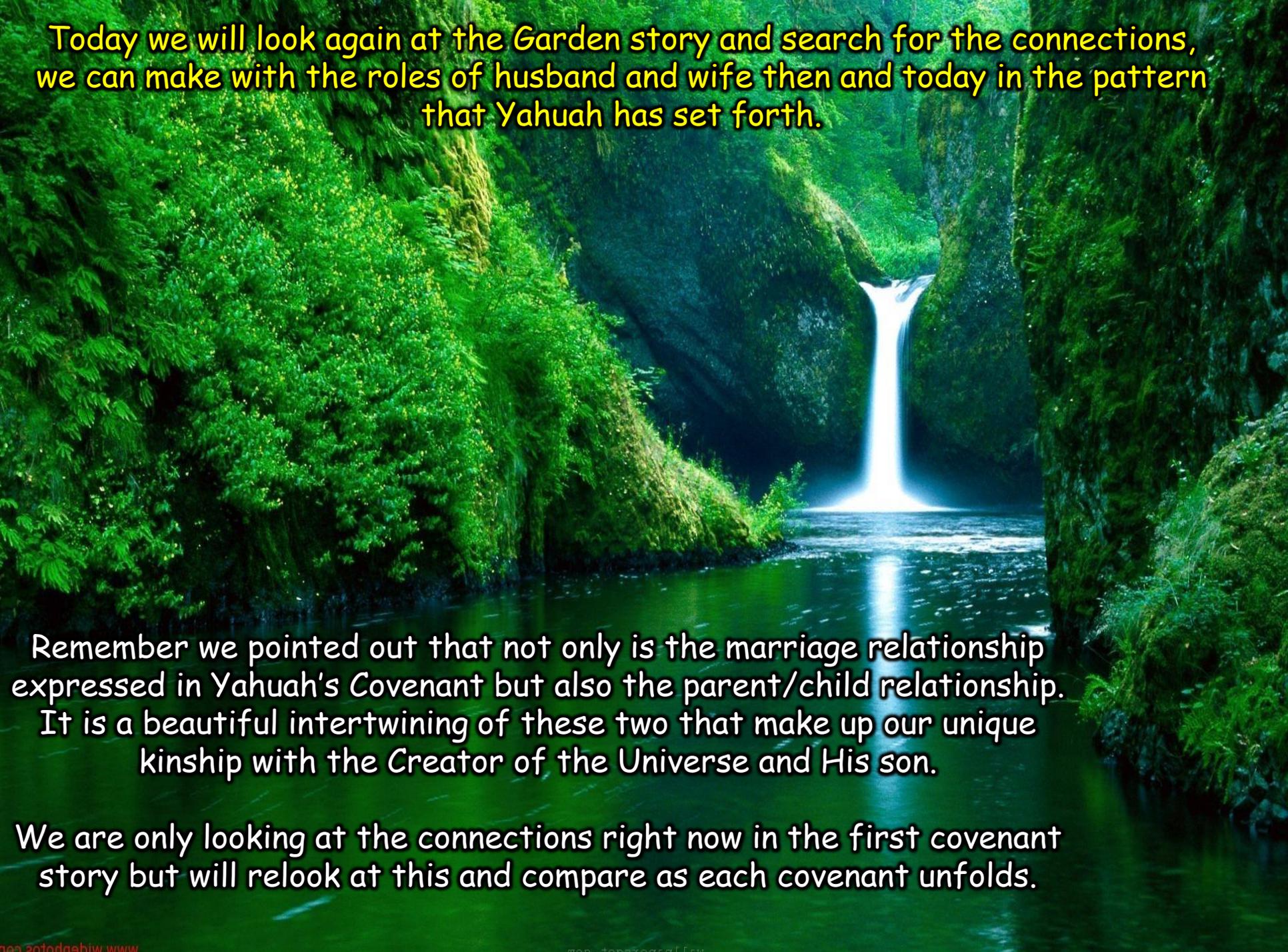


Reading right to left we would lend this understanding to Barrrr-eeth (modern pronunciation- roll the r),- Head of the family reaching out to make a covenant mark.

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

6/06/2019

A vibrant, high-angle photograph of a waterfall in a dense, green forest. The waterfall is a bright white stream of water falling from a mossy rock ledge into a dark, still pool of water below. The surrounding vegetation is thick and lush, with various shades of green. The lighting is bright, creating a sense of a sun-dappled forest.

Today we will look again at the Garden story and search for the connections, we can make with the roles of husband and wife then and today in the pattern that Yahuah has set forth.

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.

Because Yahuah created Adam and Hawah with free will, or the ability to choose, the tree of life and the tree of the knowledge of good and evil were located in the middle of the garden of Eden. This would be where man would be tested. It is just as true today as it was back then that Yahuah may test us, but **He will never tempt us**. James 1:13 tells us that Yahuah does not **tempt** anyone. Testing and tempting may be distinguished from each other in two ways. First, Yahuah is ultimately always the One who does the testing, while Satan ultimately always does the tempting. It is the Adversary who tempts; Yahuah never tempts anyone but He does allow it. Secondly, the objects and purposes of testing and tempting differ from each other. **The purpose of temptation is to cause the person to fall**. When the deceiver tempts us he hopes that we will fall into sin. **But that is not true of testing**.



The purpose of tempting is to make us worse, **while the purpose of testing is to make us better and to gauge where we are in our walk.** Just before entering the promised land Moses said to the people of Israel: Yahuah led you all the way in the desert these forty years, **to humble you and to test you in order to know what was in your heart, whether or not you would guard His instructions** (Deuteronomy 8:2). Then he said: Yahuah gave you manna to eat in the desert, **to humble and to test you so that in the end it might go well with you** (Deuteronomy 8:16). That is why Yahuah tests us, so that it might go well with us, so that positive results might be the outcome, so that we might be **closer to His image** after that period of testing is over. And that is why Yahuah allowed the tempting of Adam and his wife in the garden of Eden, to strengthen their faith and trust in Him. **Yahuah does not change. He has set the pattern with our ancestors and will do the same with us. Be prepared for this and count it as joy that He loves us! You could say the difference between testing and tempting is how we react. If we pass, it is a test, if we fail it was a successful temptation. He never tempts us to break Torah! He tests us to see if we will guard it!**



<https://jaymack.net/genesis-commentary/Aw-You-Must-Not-East-from-the-Tree.asp>

Satan's aim in this temptation is to regain the authority over the earth that he had lost in heaven as a result of his fall. Yahuah did not create Satan evil. As we saw at the end of the sixth day of creation: Yahuah saw all that He had made and it was very good (1:31). The tempter appears suddenly and unexpectedly here at the beginning of Chapter 3. That means that Satan's fall must have occurred sometime between the end of creation and sometime after the creation of Adam and Hawah. We do not know how long they were in the garden of Eden before the temptation took place. Genesis, focusing on the creation story here on earth, is silent about the fall of Satan, which occurred in heaven. From elsewhere in Scripture, however, we learn that the Enemy of souls was a created angel who fell when he was filled with pride.



<https://jaymack.net/genesis-commentary/Aw-You-Must-Not-East-from-the-Tree.asp>

Gen 3:4 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. 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.

There are two attacks against the woman. Where

Was Adam when Satan was attacking his wife? The first attack is in the second half of verse one and is the first question in the Bible. He said to the woman, "Did Yahuah really say, 'You must not eat from any tree in the garden'?" (3:1b). The serpent's tactics were unnerving. He raises the question in the most mocking, skeptical manner, making Yahuah's instruction sound rather silly. "Can it really be true – what I'm hearing – that Yahuah said, 'You must not eat from any tree in the garden'?" You can almost feel Hawah stiffen defensively.

From Todd Bennett's book, Covenants pg 8

partoon
evil - better known as the tree of an knowledge
It has been suggested that: "the phrase [tov v'ra] figure of speech whereby a pair of opposites are used together to create the meaning all or everything, as in the English phrase, 'they came, great and small', meaning just that they all came. So the Tree of Knowledge of Good and Evil they take to mean the Tree of All Knowledge. This meaning can be brought out by the alternative translations Tree of Knowledge of Good and of Evil (the word of not being expressed in the Hebrew) or Tree of Knowledge, both Good and Evil."⁹
"yada" (יָדָע)

From Todd Bennett's book,
Covenants pg 9

Todd reminds us that the word for "knowledge" comes from "yada" יָדָע . It has the meaning of, to have intimate knowledge of something- not just head knowledge. It is also used as a euphemism for having sex. Parkhurst gives us these insights.

ידע
I. To perceive or feel by the body or outward senses. Gen. xix. 33. Prov. xxiii. 35. In a Hiph. sense, to cause to feel, make feel, as we say for putting to pain. Jud. viii. 16; where many of Dr Kennicott's codices read fully in Hiph. יודע, and where LXX has *ηλωσησεν* thrashed, or, according to the Alex. MS. *κατιζανεν* tore, and the Vulg. contrivit and comminuit express the general sense, but not the ideal meaning, of the Hebrew; unless they read differently, יודע, comp. ver. 7. In Huph. to be made to feel. Prov. x. 9.
II. To know carnally. Gen. iv. 1, 17. xix. 5, 8,

To know (ידע) good and evil, evidently means to discern or distinguish the one from the other. Deut. i. 39. Comp. Isa. vii. 15. 2 Sam. xiv. 17. Heb. v. 14. Hence the tree *הדרע* of the knowledge of good and evil (Gen. ii. 9, 17.) was so named by God, not from any natural power, which it had of conferring this knowledge, but from its being appointed by God as the moral cause of teaching it; inasmuch as, by the divine precept of abstaining from it, though good for food, pleasant to the eye, and (as Satan afterwards asserted) a tree to be desired to make one wise, Gen. iii. 6, (comp. ver. 5.) it instructed our first parents, and through them all mankind, in that great article of all true understanding, prudence, or discretion, (בינה) namely the departing from, or avoiding of, evil. Job xxviii. 28; or, in other words, the mortifying all inordinate and forbidden concupiscence, even the lust of the flesh, the lust of the eye, and the pride of life, (1 John ii. 16.) to which the above-mentioned qualities of the tree respectively corresponded. But for farther satisfaction on this highly interesting subject, I with pleasure refer to Vitringa's Observations Sacrae, lib. iv. cap. 12, 13.
IV. To know, take notice of, acknowledge, respect, regard. See 1 Sam. ii. 12. Jer. i. 5.

III. To know with the mind or understanding. It occurs very frequently, and in this view has as great variety of applications, as the V. to know in English, which, however, it seems unnecessary particularly to enumerate. Also

"Yada" יָדָע being used in regards to the tree not only means it was a fruit that could be eaten, but by eating it, Adam and Hawah was definitely involved with "knowing" evil **because by this act, they disobeyed Yahuah which is by definition evil.** Shatan could not have been more truthful. **By eating the fruit, this very action, would chauffer in the knowledge of what it means to rebel against Yahuah.** I don't think that is quite how they understood it or they would never have chosen to be in the direct path of Yah's displeasure. Something also must have happened when they partook of this fruit.

Remember, prior to this event, Scriptures say they were both naked and they were not ashamed. Afterward, they became acutely aware of their private bits to the point of covering themselves with leaves. Now they **"knew"** they were naked. **That was the only thing that had changed.** They had been naked up to this point and it never bothered them. They were exposed. What they had done exposed them. They could not hide.

Hebrew is awesome and here is a play on words you would not see in the English.

Gen 3:1 Now the serpent^{H5175} was^{H1961} more עָרֹם (orem) subtle^{H6175}

Gen 3:7 And the eyes^{H5869} of them both^{H8147} were opened,^{H6491} and they knew^{H3045} that^{H3588} they^{H1992} were עָרִים (arome) naked;^{H5903}

The root word for both of these is עָרַם aram! Lets look at the family tree of this word and we will see the story roll out before our eyes!

עָרַ - ar - to raise lift up, oneself or be raised, to stir up or excite, cause a stir or commotion, trembling, chaff or small dust raised from thrashing floor, to raise up a city, enemy, or foe, awake,

עָרַב - a-rab - to mix or mingle oneself, evening when day starts to mix with the night because of the mixture of type of light to dark and air of the day to night air, to be darkly obscured, a crow or raven from its dark color, the "woof" in weaving because the threads which shoot across and so "intermixes" with the "warp" by means of the shuttle, To mix or engage with another in trade, merchants, to mix, join or be joined or interwoven with another in contracts, to give security to him. As a noun, a pledge. Agreeing, to mix readily with be agreeable,

עָרְבָה - ar-a-bah wilderness - a desert, uncultivated country with a mixture of rugged rocks, dangerous precipices, and impassible valleys. A bargain or exchange. A pledge.

Gen 3:1 Now the serpent^{H5175} was^{H1961} more ערום (arum) subtle^{H6175}

Gen 3:7 And the eyes^{H5869} of them both^{H8147} were opened,^{H6491} and they knew^{H3045} that^{H3588} they^{H1992} were ערים (arome) naked;^{H5903}

ערג - a-rag - to desire eagerly, to long after - to stretch out to or extend one self, reaching after something, to pant after, to be untamed.

ערד - ar-ad - a wild ass - because of harsh and disagreeable braying

ערה - a-ra - to bare, uncover, strip, to bare or uncover oneself. Anything unseemly or indecent. To empty, pour out or forth, -fem noun עריה - arah- naked. ערוה - dishonor, impoverished

Gen 3:1 Now the serpent^{H5175} was^{H1961} more ערום (arum) subtle

Gen 3:7 And the eyes^{H5869} of them both^{H8147} were opened,^{H6491} and they knew^{H3045} that^{H3588} they^{H1992} were ערים (arome) naked;^{H5903}

עור -ore - the skin of a man or animal, probably so called from its continually pouring out the perspirable matter through its many excretory pours. In Gen 3:21 the coats of skin, which Yahuah made for Adam and his wife were, no doubt, of those animals which had been by divine appointment slain in sacrifice, as types of the sufferings and death of the promised seed. To strip or deprive entirely, to make quite bare, as to be without children.

ערך - a-rak - To set in order or array, to order or dispose, a turn of mind, temper, to set one thing with or against another, to compare, value, to tax or assess

ערל - aral - to be superfluous, exuberant, to take off or cast away. Be as uncircumcised, remain unharvested,

Gen 3:1 Now the serpent^{H5175} was^{H1961} more ערום (arum) subtle^{H6175}

Gen 3:7 And the eyes^{H5869} of them both^{H8147} were opened,^{H6491} and they knew^{H3045} that^{H3588} they^{H1992} were ערים (arome) naked;^{H5903}

ערם -a-rom - to be naked. Uncovered, stripped of ones usual dress.

ערום - a-rum crafty, shrewd, sly, prudent , ערם - a-ram subtil shrewd, crafty

ערן - a-ran - watcher

ערם - ar-e-sa - to kneed, to agitate

ערה - a-raf - to distil, fall down in drops, to cause to fall down by beating to pieces, to batter down, as a noun - the neck

ערים - a-rats - to agitate, shake violently, to terrify or shake other with fear

ערק - a-rak- to flee or to gnaw in want and hard severe hunger

ערר - a-rar- to strip or make oneself bare utterly

ערש - eh-res- bedding or bed furniture, a type of mattress

The serpent was more crafty (*arum*) than any of the other wild animals Yahuah had made (3:1a). Here we have a play on words with the last verse in the previous chapter (2:25). Adam and Hawah were naked (*plural arumim*), but the serpent was crafty or devious (*singular arum*).

Adam and Hawah were innocent in their nakedness and unaware of evil. So the devil used his craftiness to take advantage of them. Satan used his *arum* to take advantage of their *arumim*. He was deceptive and determined to destroy their moral innocence. This word play only makes sense in Hebrew.

The word *arum* itself is neutral, and can be used in both a positive and negative way. For example, it can be interpreted as prudent (Proverbs 1:4, 12:16, 13:16, 14:8, 21:3, 27:12). So Yahuah had created the snake with neutral characteristics of craftiness and prudence, which Satan will now use for evil.

Todd notes that because Hawah did not provide an accurate understanding of the instruction - she set herself up. This should be a lesson for us to know the instructions and not paraphrase them. The Nachash then seized upon this opportunity and corrected her with the "you shall certainly not die" - he knew the instruction regarding touching. He spoke the truth, but then everyone applied that to even eating it which directly contradicted Yahuah.

Basically saying Yah is the liar and was withholding the fruit for selfish reasons- so they would not know good and evil. Why would anyone want to Yada evil?

Here Satan begins with what sounds like a very innocent question, only concerned about Hawah's well being. But his question was wickedly designed to start Hawah down the path of doubting and distrusting Yahuah.

The key here is however, that Shatan **can not stir up** something inside us like doubt if it does not exist. So she had to have some doubt in order for this seed to bare fruit! The core of all temptation is to create doubt in Yahuah's Word and to subject it to human judgment.

I'm on your side!

<https://jaymack.net/genesis-commentary/Aw-You-Must-Not-East-from-the-Tree.asp>

Gen 3:7 And the eyes^{H5869} of them both^{H8147} were opened,^{H6491} and they knew^{H3045} that^{H3588} they^{H1992} *were naked*;^{H5903}

It appears that Hawah was essentially placed under a "spell." It could be that she was not protected by Adam - her covering. The instructions of the Creator were being misappropriated and twisted. While the Creator had told the man that "in the day that he ate from the tree of all knowledge he would certainly die"

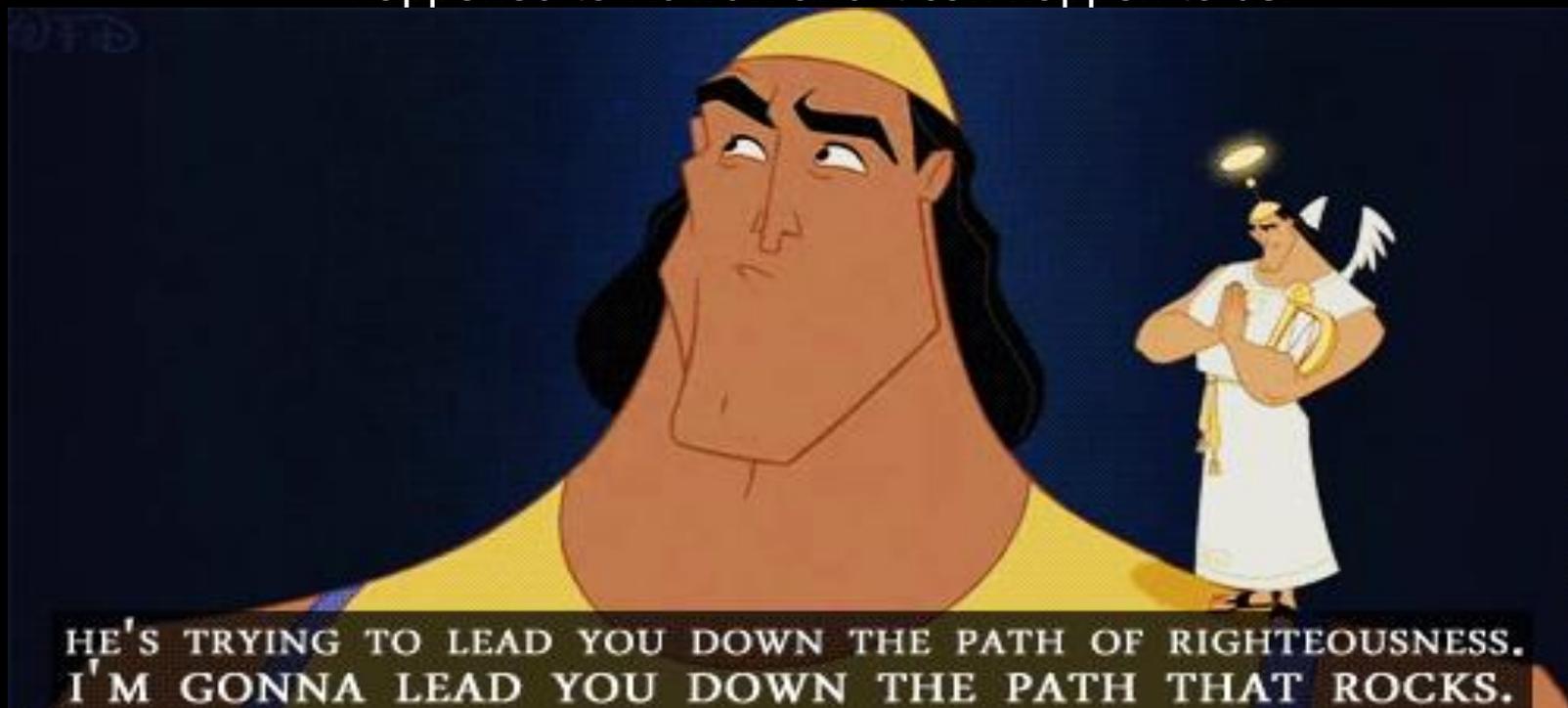
That is what the serpent is doing here. He twisted and misrepresented what Yahuah had said. Yahuah emphasized that they had the freedom to eat from all the trees except one. But Satan's question turned the emphasis around, implying that Yahuah was actually holding back something good from them.

Notice the difference between the serpent's words and Yahuah's actual instruction. Yahuah said: You are free to eat from any tree in the garden (2:16). The emphasis was on their freedom to eat, but Satan turned that around, on what they could not eat from. In this way he focused her attention on the one thing she couldn't do and set her up for the main assault on Yahuah's spoken word.

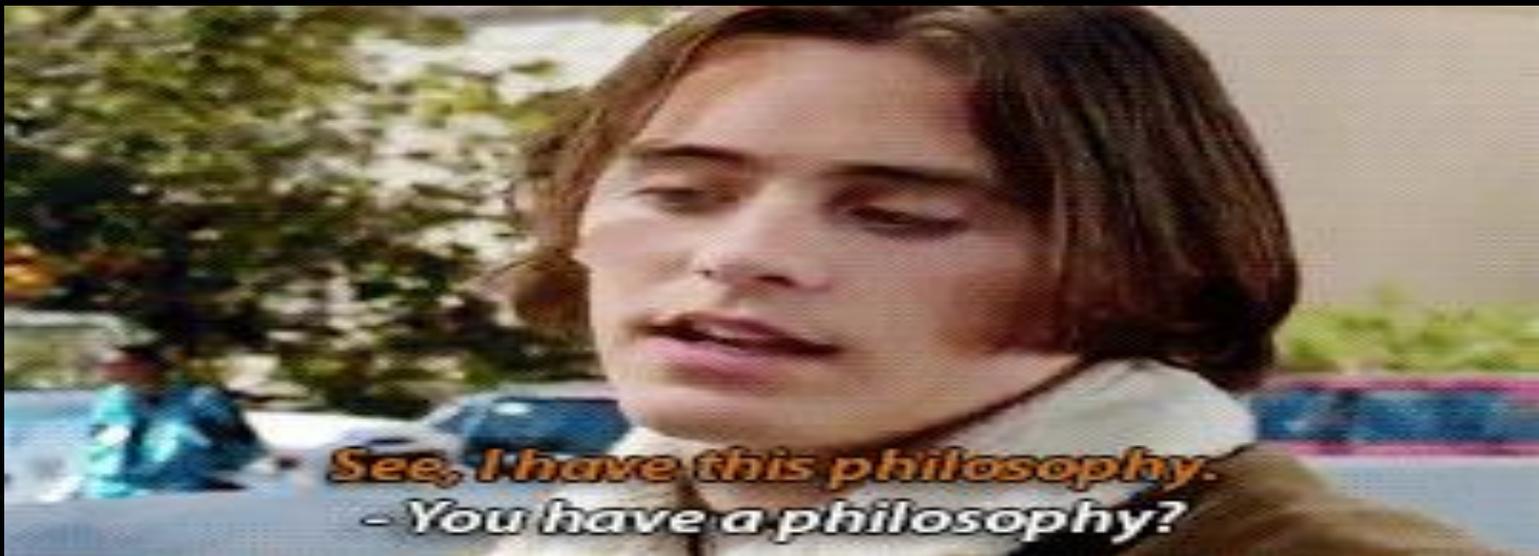
Satan's strategy was to portray **Yahuah** as limiting, or holding something back from **Adam and Hawah**. **He** was hinting that there was something sinister and evil in the character of **Yahuah**. But more than that, **he** implied that **he** was more interested in **Hawah's** well being than **Yahuah** was. **He** wanted **her** to have freedom! No restrictions! Freedom is a good thing, right? **Hawah** was not aware of **the tempter's** schemes, so **she** replies naively and throws up a flimsy excuse. **With the** added **“and you must not touch it, or you will die”** . **The rabbis teach that the Adversary pushed Hawah until she touched the tree, and when she touched it she did not die. So he said to her, “Just as there is not death in touching, neither will there be any death in eating.”**



But even though she did not know the evil she was facing, **she did know good**. She did know **Yahuah**. She had experienced nothing but good from **His** hand, and she did have a clear, unmistakable instruction from **Him**. **And even that instruction, restrictive as it was, was for her own good**. We must remember this lesson of life: **Do not be deceived like Hawah was**. **Every good and perfect gift is from above, coming down from the Father (James 1:17a)**. We must never doubt the character of **Yahuah**. Any restrictions **He** puts on us are for our own good. **Sin** starts believing that there is something better out there for us. That somehow, **Yahuah** is holding out on us. **If we try to rationalize their actions, we are saying Yahuah was to blame**. **Is that any different than what Satan said?** That is what happened to **Hawah** and it can happen to us.

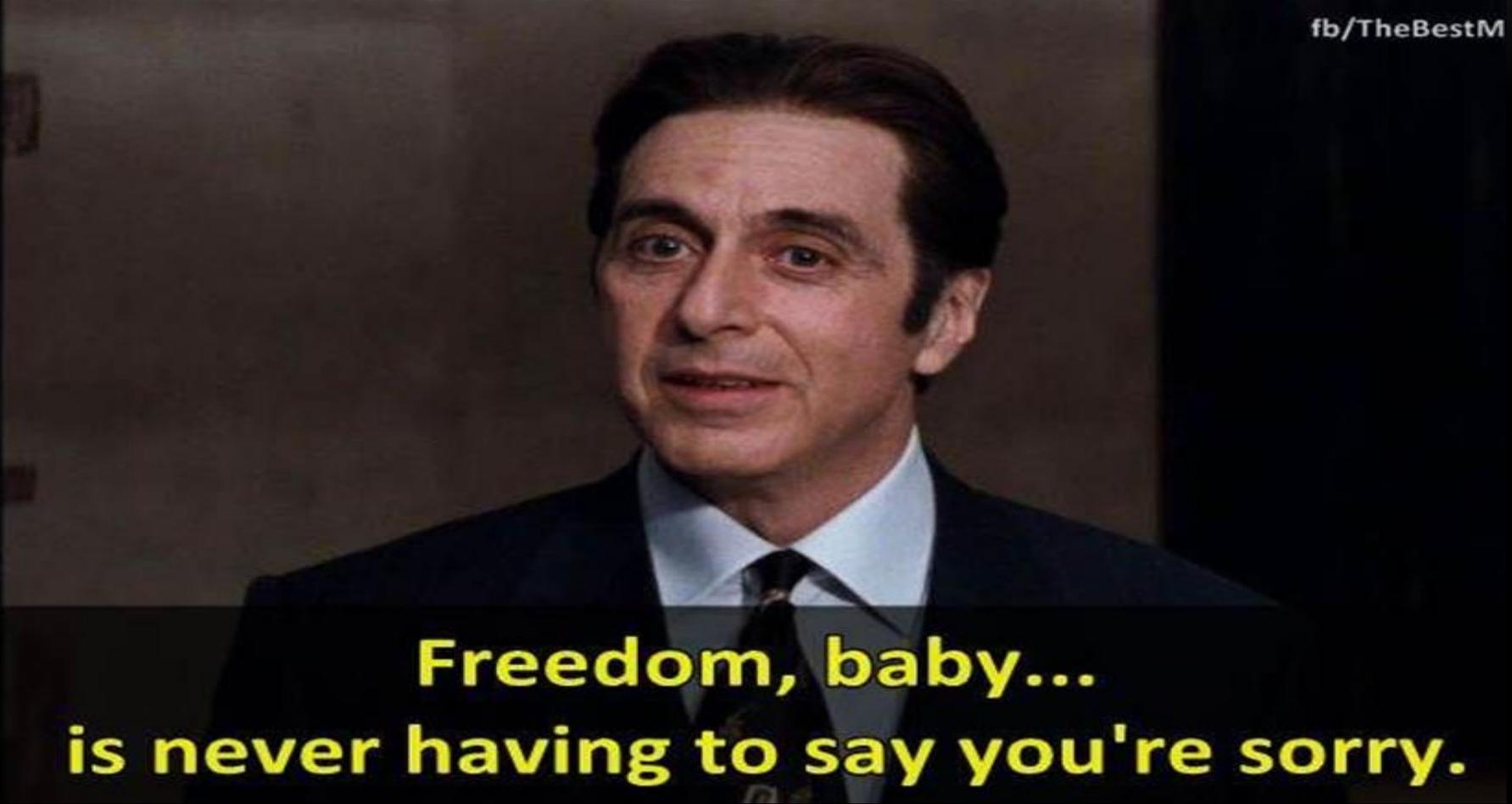


Satan's second attack begins when he moves from questioning what **Yahuah** says to lying about what **Yahuah** knows. He immediately insinuates that he knows more than **Yahuah**. Here we have the first lie in Scripture: **You will not surely die (3:4)**. Here **Satan** negates that death penalty that **Yahuah** had given (**2:17**). Satan as liar from the beginning speaks his native language. **He is the father of lies** because he initiated the first lie (**John 8:44**). And this is the lie: *you can sin and get away with it*. Suspicion had already found root in **Hawah's** mind. **Yahuah's** majesty had been insulted; **His** goodness had been maligned and **His** trustworthiness had been defamed. Despite overwhelming evidence of **Yahuah's** goodness from all that surrounded them, no one, neither **Hawah** nor her husband standing there listening to this whole sordid conversation, spoke up for **Yahuah**.



So Satan moved in for the kill. “Yahuah is a liar,” he says. “He has deceived you, taken your freedom, and restricted your joy.” **The destroyer’s lie is still the same today:** “You can be free. Do whatever you want. It is your life. There are no divine laws; no absolute authority; and above all, no judgment. **You will not surely die.**”

fb/TheBestM

A man with dark hair, wearing a dark suit, white shirt, and dark tie, is shown from the chest up. He has a serious expression and is looking slightly to the left of the camera. The background is a plain, light-colored wall.

**Freedom, baby...
is never having to say you're sorry.**

Continuing the lie to Hawah he says: **For Yahuah knows that when you eat of it your eyes will be opened, and you will be like Yahuah** (3:5a). Of course, to be like Yahuah was the desire of Satan himself when he said: I will make myself like the Most High (Isaiah 14:14). And it should be no surprise that all the false religions of the world are based on the same lie. They twist the truth. Yes, Yahuah wants us to be like Him in that we share His Righteousness, His love, His mercy, and so on.

But what the deceiver wanted Hawah to do, and us to do, is to believe that we are equal with Yahuah and to share in His power, His knowledge, His sovereignty, and His right to be worshiped. That realm belongs to Yahuah alone. **More dangerous still Nachash wanted them to think HE was on the same level as Yahuah! He probably ate the fruit in front of them first to prove the point! He obviously had done it before!** Satan's assertion that when we taste of the forbidden fruit in our lives we will be like Yahuah, knowing good and evil is a dangerous half-truth (3:5b). We know the good but are unable to do it, and we know the evil but are unable to resist it.

A. W. Tozer said, "The reason why many are still troubled, still seeking, still making little forward progress is because they haven't come to the end of themselves. We're still trying to give orders, and interfering with Yahuah's work within us." Therefore, There is a way that seems right to a man, but in the end it leads to death (Proverbs 14:12).

Man must choose to love and be in harmony with Yahuah on his own. Man was created with the ability of contrary choice, or *having the ability to choose contrary to his nature*. **Before the Fall, man had the ability to choose to sin; after the Fall, man has the ability to choose *not* to sin** if they are Covenant Family. **Yahuah**, however, does not have the ability to sin. **He** does not have the ability to choose contrary to **His** righteous nature.

Had **Adam** passed the test, **his righteousness** would have been confirmed, **he** would have been unable to sin, and would have lived eternally. The messengers have already made this choice. They had been created with the ability to sin. They also had the ability of contrary choice. The Bible teaches that **one-third** of the messengers sinned (**Revelation 12:4**), and these messengers are now confirmed in their evil. But two-thirds of the angels passed the test; their righteousness has been confirmed because they are in the presence of **Yahuah** in heaven.

Spiritual death could come on the same day as disobedience. We know that **Yahuah** was talking about spiritual death because **Adam** lived over 900 years. So **he** did not **die** physically that day, but **he** did **die** spiritually. Spiritual death means separation from **Eternal**. The Hebrew here is a special construction called *mot tamut*. It uses the same Hebrew root twice together, making it emphatic. That is why it says: **You will surely die**. Literally it means, *in dying you will die*. This is original sin, and on the day **Adam** took the fruit and ate it, **he** died spiritually. And not only that, the moment **he** disobeyed, the principle of death and decay would take hold and it would begin to operate in **his** body.

<https://jaymack.net/genesis-commentary/Aw-You-Must-Not-East-from-the-Tree.asp>

The results of the Fall were immediate and devastating. The deceiver had promised that their eyes would be opened, and they would be like Yahuah, knowing good and evil (3:5). As usual with Satan, the results were a mixture of half-truths and lies. Their eyes were opened, but in a way they never imagined. Instead of knowing good and evil, they realized they were naked (3:7a). This was hardly the knowledge they bargained for, it was nothing like Yahuah's. It was the opposite. What had been a sign of a healthy relationship in 2:25 now became a sign of shame. In fact, in the Hebrew text, the word for naked is written differently to indicate that change. In 2:25, naked is written *arumim*, but here it is written *eirumim*. It means the same thing; however, it is written differently pointing to a different relationship. Sin had destroyed their innocence.



So what was it like, the morning after the great crash? After living in **the Garden**, in harmony with **Adam**, after enjoying open access to **Yahuah**, what was it like to awaken in the wilderness knowing they could never go back again? How very different was it from the first time **Hawah** opened **her** eyes and saw **her** jubilant husband. No one was overjoyed now. Tension and distance had come between them. How long would it be before **Adam's** anger subsided – the anger that pointed the finger of blame at **her**?



Their actions delivered what Yahuah had promised: death! The freedom and joy **they** once relished just disappeared. **Their** hearts turned cold toward Yahuah. **Naked** and filled with shame, **they** frantically stitched **fig leaves together** to cover **themselves**.

Now **they** were polluted. The result was that **they** were uncomfortable with each other.

So they sewed fig leaves together and made coverings for themselves (3:7b). One rabbinical view was that the fig tree was the forbidden fruit. The **fig** tree produces the largest **leaves** in the area of Mesopotamia. The word for **coverings** means *a girdle used as part of a woman's dress (Isaiah 3:24), or the belt of a warrior (Second Samuel 16:11; First Kings 2:5; Second Kings 3:21).*

They covered themselves in their nakedness. The very source of human life that **they** were covering had been contaminated by **sin**, and **sin** will now be transmitted through birth. King David would say: **Surely I was sinful at birth, sinful from the time my mother conceived me (Psalm 51:5).**

Gen 3:8 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. 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.**”



While **Adam** and **Hawah** were hiding from **Yahuah**, **He** was already seeking **them** with merciful intent. The Bible teaches that **Yahuah** is **forgiving, gracious and compassionate, slow to anger and abounding in love (Nehemiah 9:17b)**. Here **He** was looking for some honesty so that **He** would have an opportunity to forgive. It is important to understand that being forgiven does not mean that there are no consequences for our actions.

A murderer may be forgiven, but he or she still goes to prison. The consequences for **the serpent**, for **Adam** and for **Hawah** will come soon enough. But for the moment, **Yahuah** wants confession. First things first. And, although **Hawah** had sinned first, **Yahuah** addresses **Adam** because **He** holds the man responsible for what goes on in the marriage. Therefore, **Yahuah called to the man (3:9a)**.

The first question He asked Adam was: Where are you (3:9b)? Now, He obviously knew where Adam was since He knows the secrets of the heart (Psalm 44:21). *The real issue was why was he hiding?* This is very similar to Yahuah's other "where" questions. He wants an admission of guilt. Yahuah asked Cain: **Where is your brother Abel (4:9)?** And He asked Hagar: **Where are you going (16:8)?**



Adam replied: I heard you in the Garden. Now Adam was not answering Yahuah's question (**Where are you?**), but he was answering the implication of the question: **Why are you hiding?** Adam answers: **I was afraid.** Here he admits that the reason for his fear comes from within him, and not from Yahuah. It was a fear of Yahuah that Adam had never experienced before. Then he gave the reason for his fear: **because I was naked.** His fear was not so much a result of his nakedness, as it was a result of the knowledge of his sin nature. He concluded by saying: **so I hid (3:10).** At this point he did not incriminate **Hawah.** He uses the singular I, not we. But his chivalry would not last long.



Then **Yahuah** poses **a second question** designed to get **Adam** to confess what **he** had done: **Who told you that you were naked (3:11a)?** Normally, if you are **naked**, you know it! The implication behind the question was this, *what is the source of your knowledge and the feeling of your guilt and shame?* For **nothing in all creation is hidden from Yahuah's sight.** Yahuah's question to **Adam** was, therefore, not designed to extract information; it was designed to probe the conscience of **Adam** for **Adam's** sake – to draw out a confession.



Now comes **the third question.**

Here, **Yahuah** goes from the general to the specific. **He asks: Have you eaten from the tree that I commanded you not to eat from (3:11b)?**

This shows that **Yahuah** knew **his** sin and was giving **him** the opportunity to ask for forgiveness.

The question begs for a confession, but **Adam's** reply tries to shift the blame. In fact, **he** begins by indirectly blaming **Yahuah Himself** and says: It was **the woman You put here with me.** After all, it was **Yahuah** who created **Hawah!** **Adam** takes no responsibility and becomes the victim. **She gave me some fruit from the tree (3:12a).**

How contemporary this is to our own society; criminals want to paint themselves as victims. This shows how quickly and completely sin had corrupted Adam. Ultimately, like small print at the bottom of an advertisement, Adam's admission comes only after minimizing his own involvement in the sin: and I ate it (3:12b).

It was not **Yahuah's** original intention for **Adam** and **Hawah** to **die**, but **they** had free will, and privilege always creates responsibility. The one who is given free will must be given a test to determine whether he or she will obey **Yahuah** or not. **For when you eat it you will surely die (2:17b)**. **Death means separation, and Adam was separated from Yahuah spiritually the very instant that he ate**. **They** had succeeded in hiding **their nakedness** from each other, but not from **Eternal**.

Their separation from **Yahuah** showed that they had died spiritually. From the instant **they** had rebelled against **Eternal**, **Adam** and **Hawah** were aware of their **sin**. Something had gone terribly wrong in the **Garden**.

When we become aware of our **sin**, it will either drive us far from **Yahuah** or into **His** arms. **Adam** and **Hawah** hid from the **Yahuah** **because the fellowship they once had with Him was no longer possible**. They now **feared** the very thing **they** had previously delighted in the most, **His** presence. Those involved in **sin** without repentance always despise **His** presence, because they know they cannot stand in the face of such blinding righteousness. But wisdom never comes to us when we hide from **Yahuah**. **The fear of Yahuah is the beginning of knowledge, but fools despise wisdom and discipline (Proverbs 1:7).**

We think when we are on the Torah paved path, lighted by Yahuah's word we naturally revere Him. We have nothing to fear from Him. But the minute we step off that path that reverence melts and fear wells up and overtakes us. Dread, shame- everything the first couple felt, we feel the moment we know we have mis-stepped. How quickly we tesuvah (repent) and turn around will determine this time of misery. Shalom is only under His covering.

How do we search for independence from **Yahuah** today? There was a time when people thought that there was no more of a tragic day in history than the one described here. But in our society, self-sufficiency has become **like Yahuah**. Today people would say that **Adam** and **Hawah** did a good thing in marching to the beat of **their** own drum, and **their** independence was worth the cost. Personal freedom is valued above all else and if this account were written today, **Adam**, and especially **Hawah**, would be heroes. But when we reject dependence on **Yahuah** we choose a far more costly dependency. We become dependent on our own resources and ourselves. We exchange what we think is self-rule, for a different set of chains.

All the modern ideologies that have separated us from **Yahuah** have proven to be bankrupt. We have achieved what modern society has presented as life's greatest purpose: individual self-sufficiency, the right to do what one chooses. Yet this has not produced freedom.

Instead, it has led to loss of independence, gang shootings, people huddling in gated communities for protection, and the abuse of our children. We have discovered that we cannot live in the chaos that inevitably results when we hide from **Yahuah**. When we choose to become our own "god", we do not gain freedom, we lose it.

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for " <u>husband</u> "			
H376	אִישׁ	'iysh	man, men, one, <u>husband</u> , any, misc
H1166	בַּעַל	ba`al	marry, <u>husband</u> , dominion, wife, married wife, Beulah
H1167	בַּעַל	ba`al	man, owner, <u>husband</u> , have, master, man given, adversary, archers, babbler, bird, captain, confederate, misc
H2860	חָתָן	chathan	law, bridegroom, <u>husband</u>
H7453	רֵעַ	rea`	neighbour, friend, another, fellow, companion, other, brother, <u>husband</u> , lovers, neighbour

Reliability Consistency
Sincerity Commitment
Integrity Competence



The Torah teaches and reveals Yahuah's excellence in all these areas and in His functional plan for us.

The Husband needs to have these qualities in the marriage in order to have success in Yah's plan.

TRUST

What if the wife is not a covenant member?

While it is true that Yahuah has set a husband in authority over his wife, the mindset of today's culture is that a woman need not submit to her husband at all. And even if it were not this way, the goal is not for a husband to force his wife to believe (that isn't belief at all!) but to come to faith in Yahusha in a way that is sincere and genuine. Still, as a husband you need to assume leadership in the home. Diligently labor in the word, hungering and thirsting for righteousness and then gently guide the home in the way of love, righteousness. She will have a harder time respecting your leadership if you are spiritually lazy. We also need to be careful about how we lead. Yahuah leads us little by little, step by step, molding us into the image of His Son.



When He was with his disciples, he said:

50

John 16:12 "I still have many things to say to you, but you cannot bear them now".

Husbands should lead their wives in a way that they are able to bear. To be "overbearing" is simply "overwhelming". In Acts 15, the apostles recognized that they should not lay upon the Gentiles everything at once, but to give them some necessary instructions to get them started in their walk with Yahuah. Indeed, even in our own walk it is a daily growth that must take place. When you plant a seed, you can yell at that plant all day long but you cannot make it grow. Yahuah has to do that. Therefore, wisdom must be used in leadership, with prayer and diligent seeking of how Yahuah wants men to lead.

6/06/2019

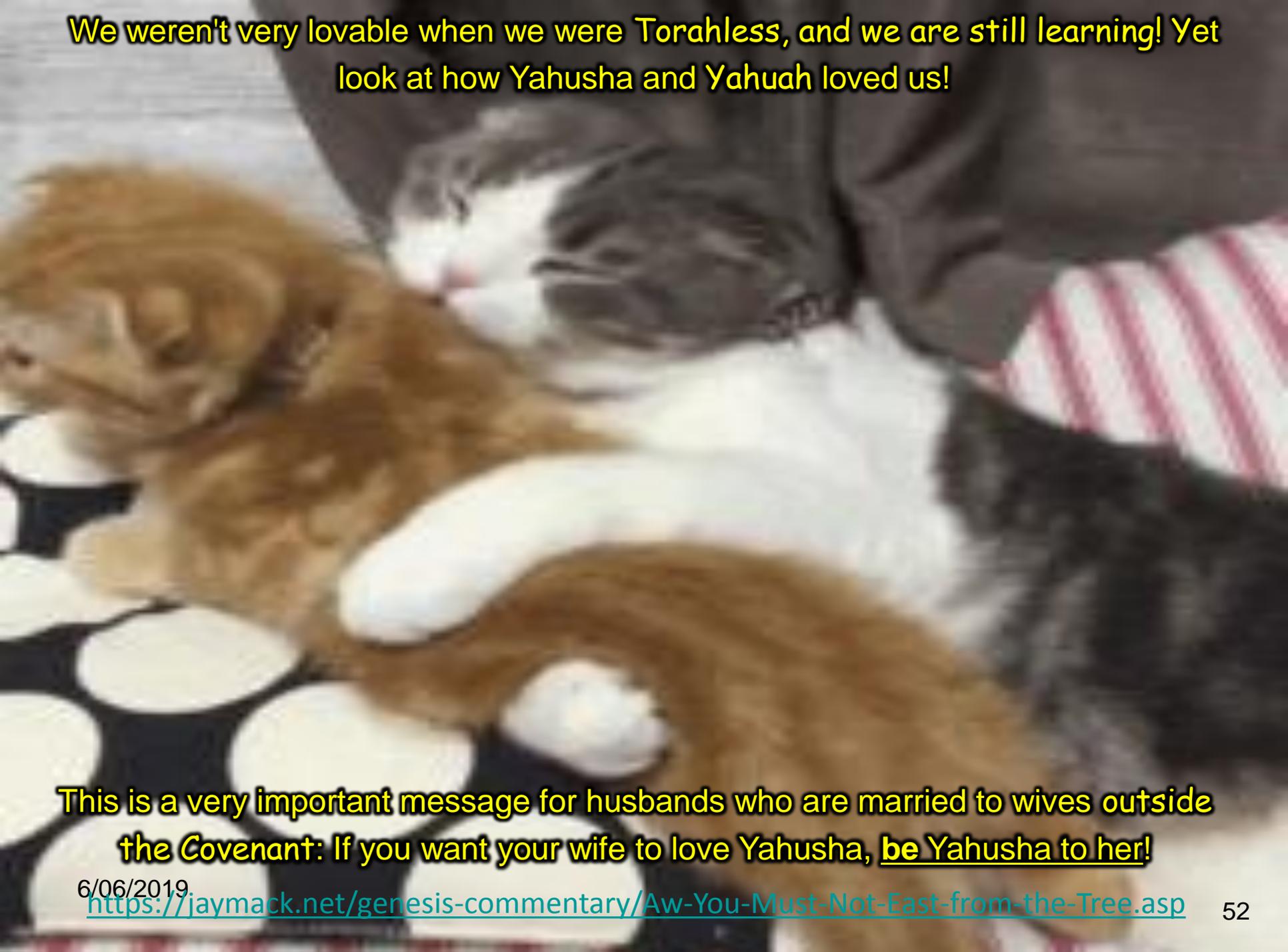


With any wife, the best way to win them is to love them as Yahusha loved the assembly...whether they deserve it or not. Too often, a husband excuses himself from having to love his un-submissive and unbelieving wife because he thinks it is all her fault that he is not loving her. But we must always remember what brought us to Yahusha!

1 John 4:19 We love Him because He first loved us.



We weren't very lovable when we were Torahless, and we are still learning! Yet look at how Yahusha and Yahuah loved us!



This is a very important message for husbands who are married to wives outside the Covenant: If you want your wife to love Yahusha, be Yahusha to her!

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<https://jaymack.net/genesis-commentary/Aw-You-Must-Not-East-from-the-Tree.asp>

If she doesn't want to read the scriptures, you can **be** the scriptures in such a way that few women can resist. Don't be a bully or aggressive and threaten her with hell fire.

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At first she may not treat you in kind, but remember she is not in *Covenant* so what do you expect? Don't be bitter or have even a hint of bitterness toward her.

Remember YOU picked her!

You weren't treating Yahusha and Yahuah very well all those years that you didn't submit, were you? Please remember that you do have to be very patient. The seed that falls on good ground will bear fruit "with patience":

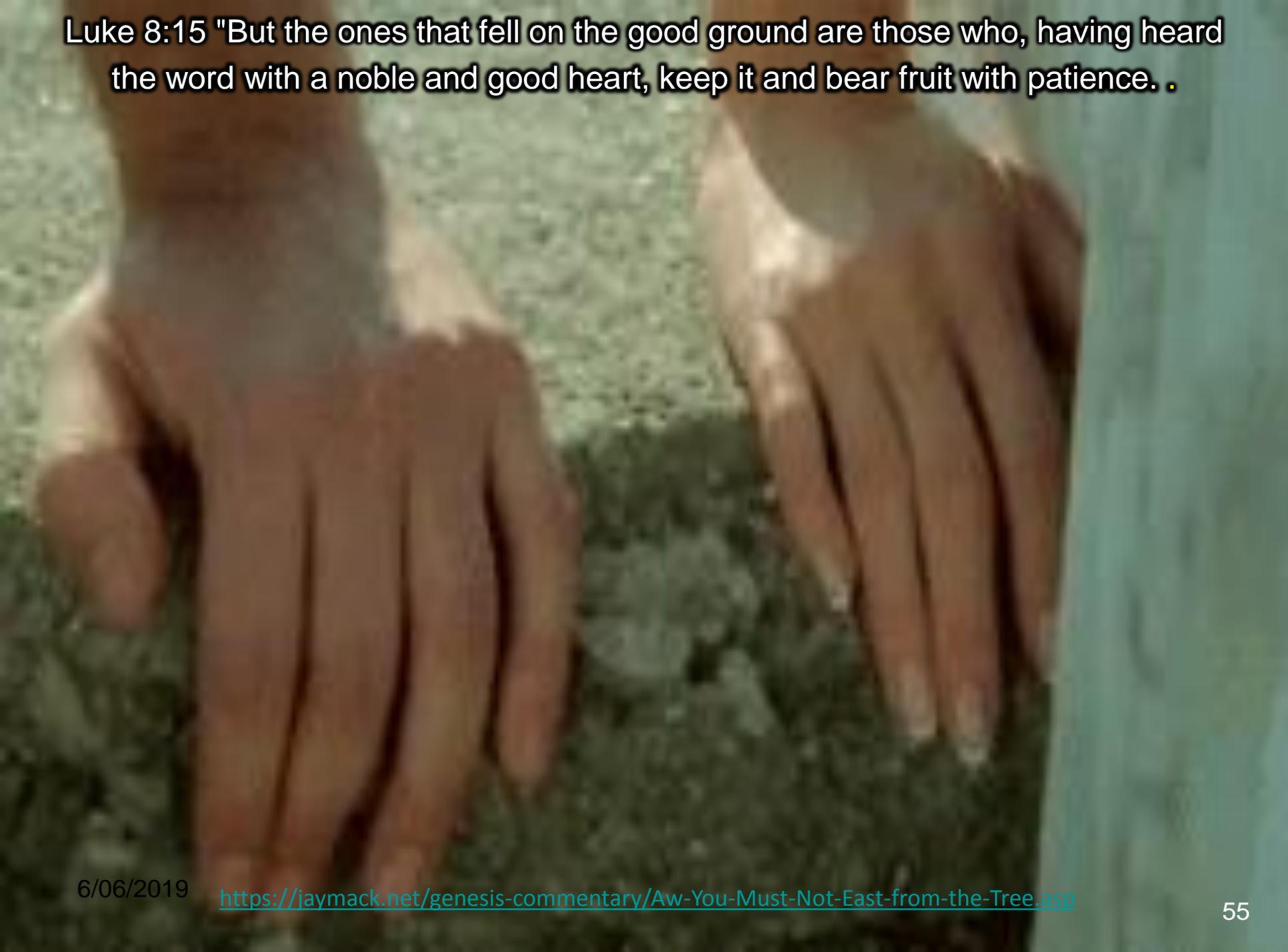


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Just Hold me, ok ? That will help me.

<https://jaymack.net/genesis-commentary/Aw-You-Must-Not-East-from-the-Tree.asp>

Luke 8:15 "But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience. .



Yahuah waited very patiently for us, and He continues to be patient with us.

Should not our patience mirror that of Yahuah's?

Also remember that even though Yahusha is the King of Kings, he was not prideful. he humbly washed the feet of his disciples to demonstrate the need to be kind to one another in service and love. When a man treats his wife with honor, it will compel her to start walking in that honor. When a man serves his wife with numerous acts of kindness and is a true gentleman to her, it will be harder for her to resist such a love. Of course, such love must come from the heart and not be phony. He must follow the example of Yahusha **whether your wives are Covenant members or not**. If you don't have it, ask Yahuah to fill you with His love for the lost and confused souls of this world.

REMEMBER, You chose her!

You might wonder how you could ever match Yahusha's love for the assembly and Yahuah's love for people throughout the ages. . The closer we are to Yahusha's example, the more pleasing we are in Yahuah's sight.

When we walk in Yahusha's example, we are providing the best environment to bring positive changes in your wives and also your children. We show our whole family how wonderful Yahusha's love is by our example.

If it turns out in the end that she totally rejects that and decides to divorce you and go her own way, if you have shown her Yahusha's love you can know that it is not you she is rejecting... but Yahusha himself in you, and Yahuah's path. That is her choice to make.

Adam's sin breaks the Covenant that Yahuah had with Adam (1:28-30 and 2:15-17). Speaking of unrepentant Isra'el, Hosea says: Like Adam, they have broken the covenant; they were unfaithful to Yahuah (Hosea 6:7). The result was spiritual death.

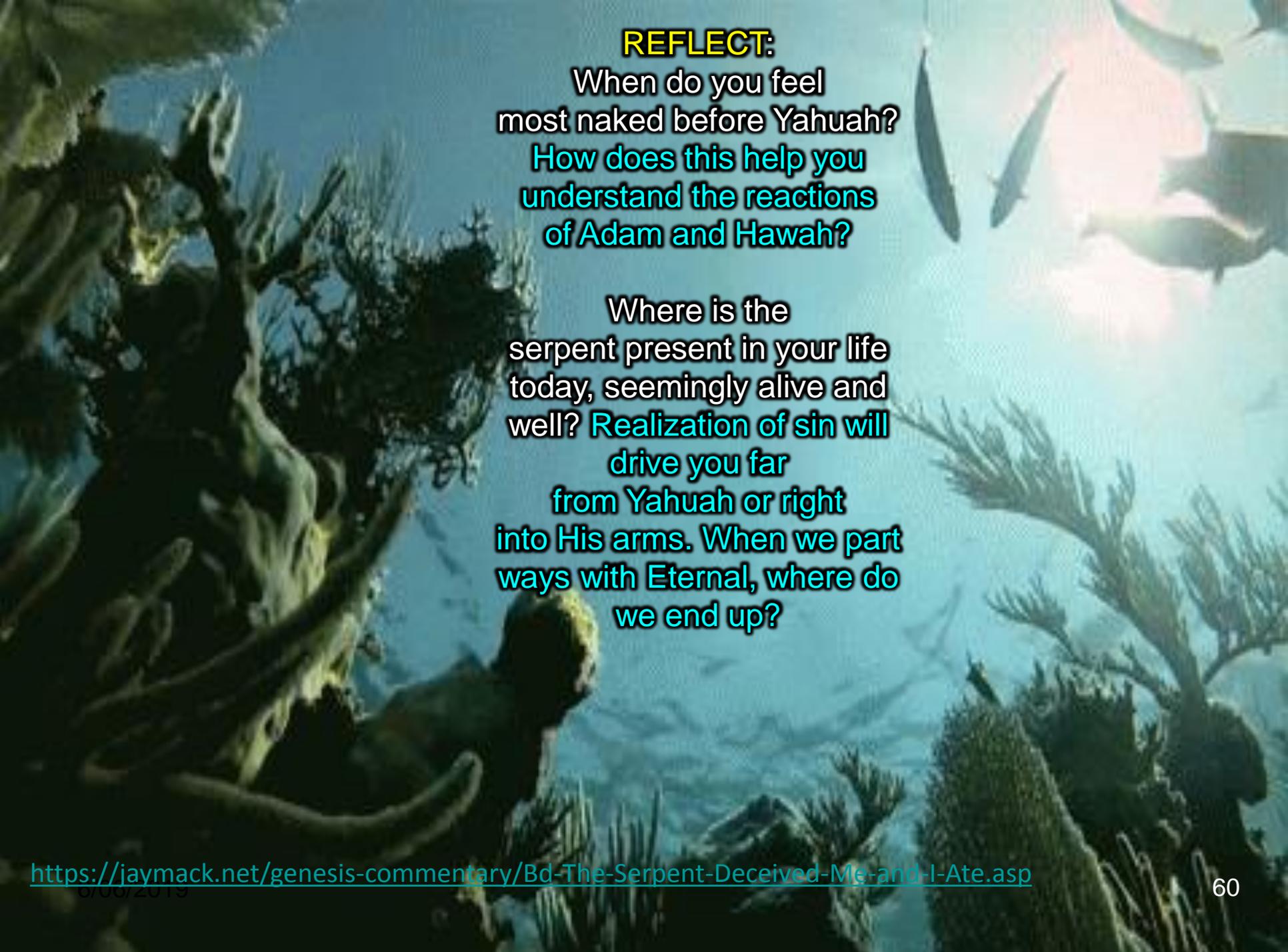
Therefore, there are only two kinds of spiritual food. **There is devil's food and angel's food, and if you aren't eating one, you're eating the other!**



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REFLECT:

When did you learn that nothing can be hidden from Yahuah? When was the last time you were called on the carpet by Yahuah? How did you respond? Were there consequences, or did you receive mercy? How do you handle consequences for your actions? Were you repentant or resentful? Do you accept responsibility for your sin, or do you blame the devil (James 1:13-15)?

An underwater scene with various types of coral and several fish swimming in the water. The lighting is bright, suggesting sunlight filtering through the water.

REFLECT:

When do you feel most naked before Yahuah?

How does this help you understand the reactions of Adam and Hawah?

Where is the serpent present in your life today, seemingly alive and well? Realization of sin will drive you far from Yahuah or right into His arms. When we part ways with Eternal, where do we end up?

REFLECT:

Compare Yahusha' temptation to this one (see Luke 4:1-13)? How was his similar? **How were his responses different?** Has your pride gotten you into trouble? **How can you change your heart attitude?** How are you most frequently tempted? **When have you believed Satan rather than Yahuah in your life and lived to regret it?** How might you fall prey to the same tempting question: **Did Yahuah really say . . . ?**

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.

23. We will be on guard in our relationships.

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.

Our Statement of Trust in Yahuah

14. We will trust Yahuah when He asks us to take our rightful positions, to be able to function as He has planned from the beginning.

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.

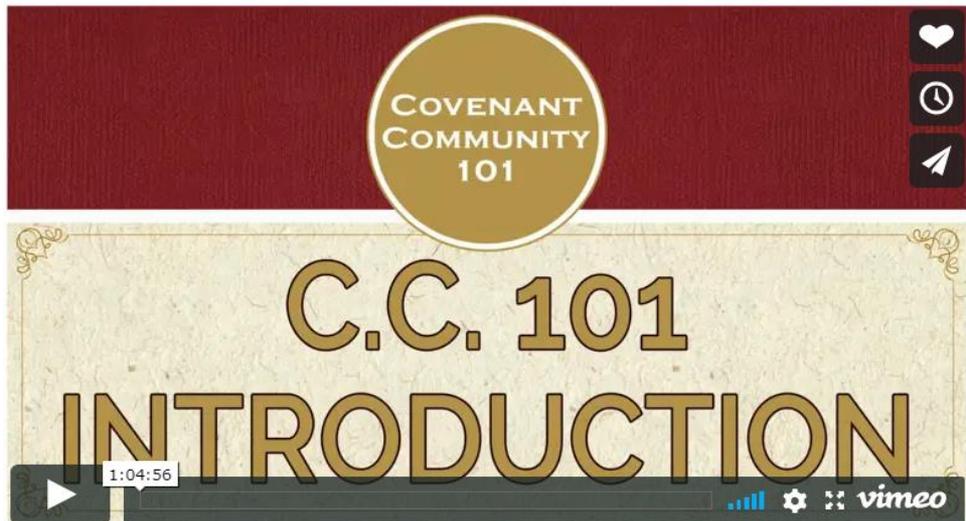
Its is an on going process. We will not always walk this out perfectly. But if we learn the art of gentle self-correcting and Teshuva, turning back around to Yah, we will stay on the path more than get off of it.

Resources



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

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



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Resources



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



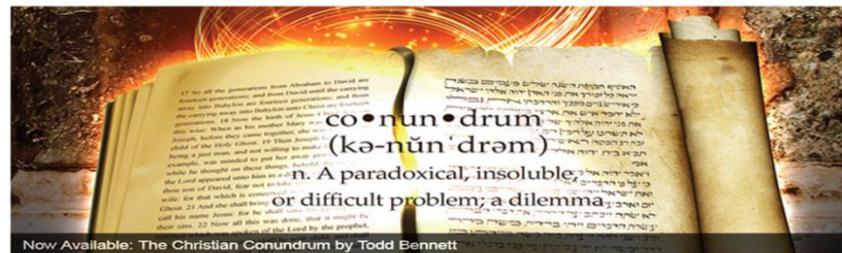
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Chaim Ben Torah
Biblical Hebrew Studies

By Jeff A. Benner

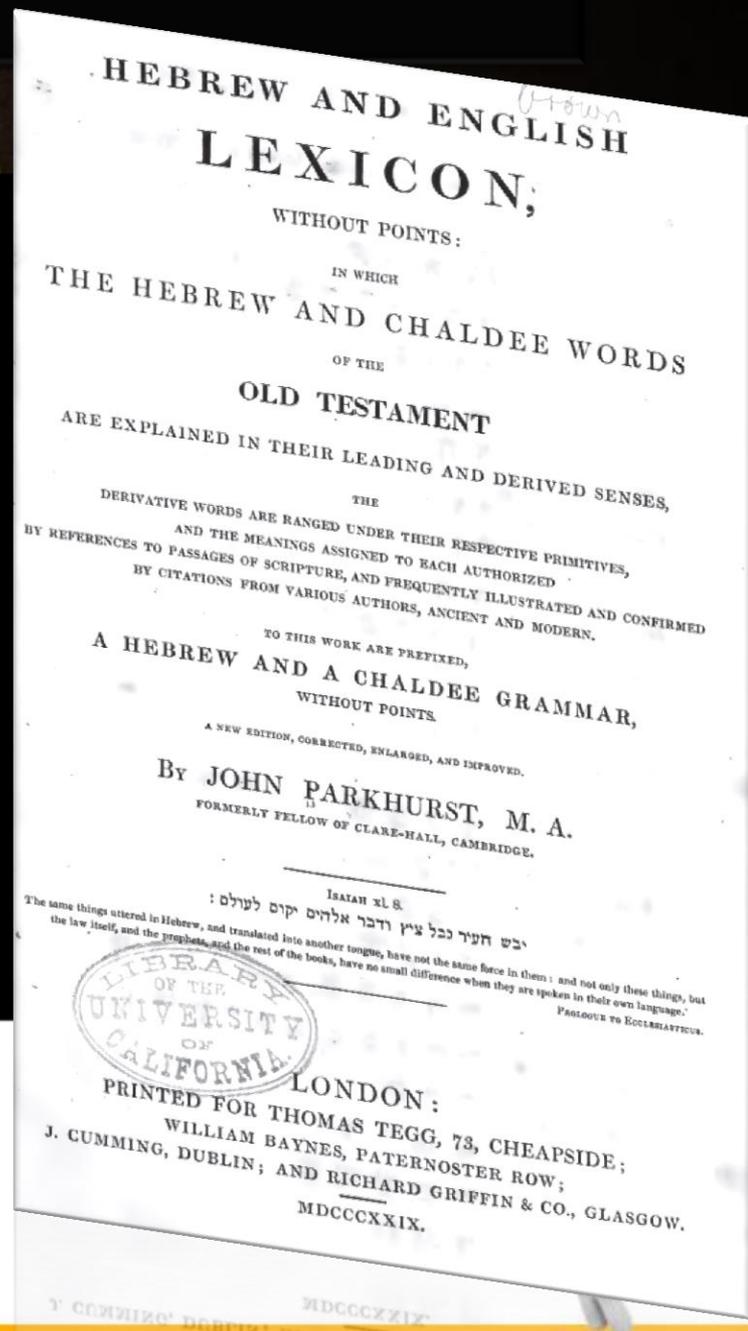
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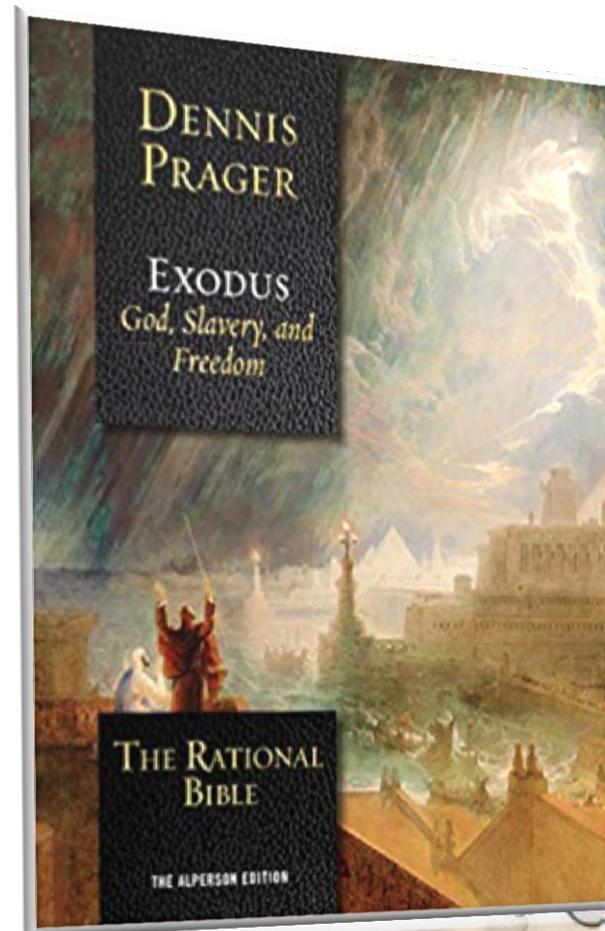
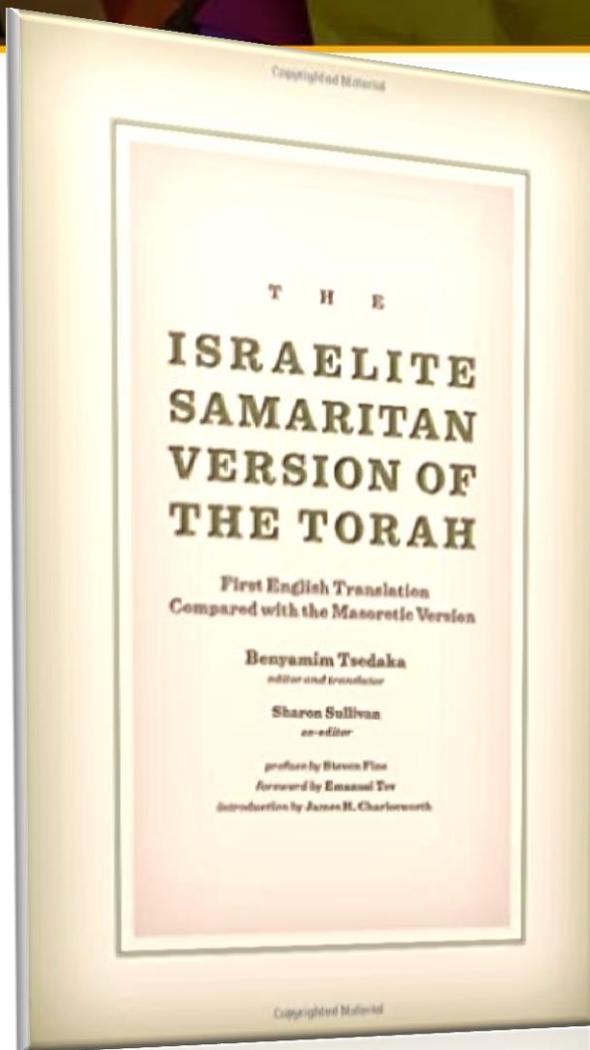
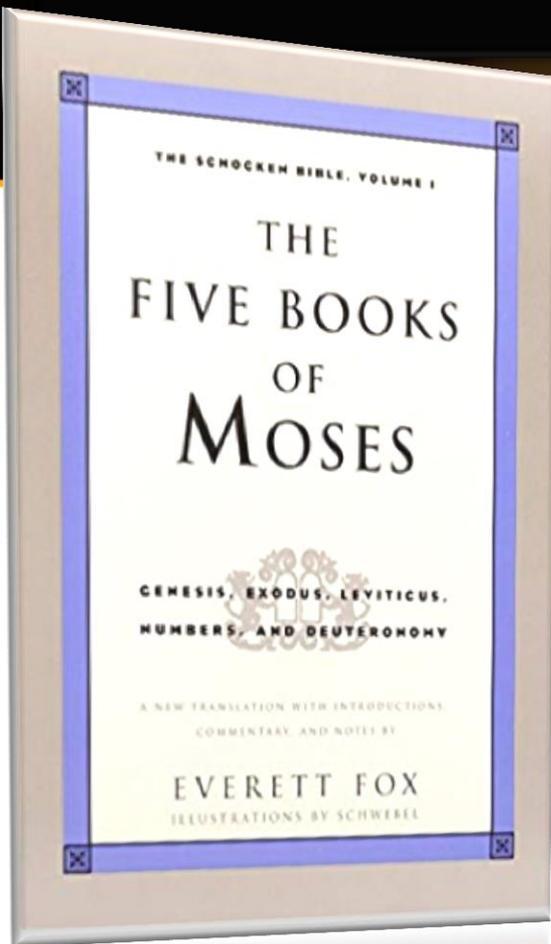
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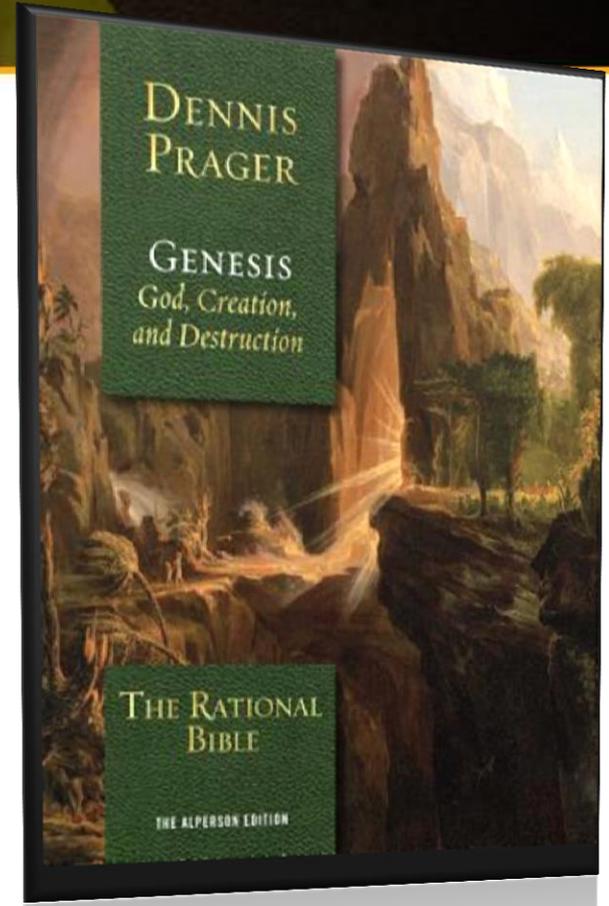
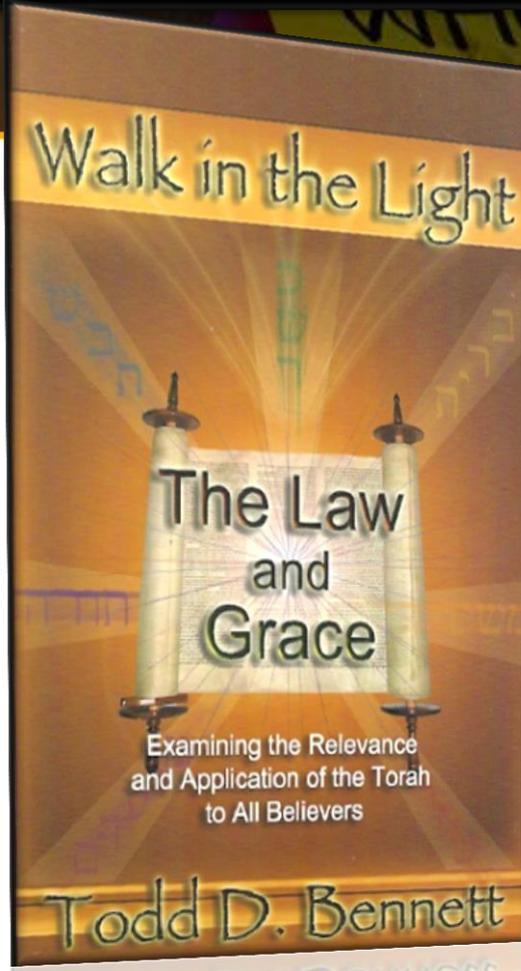
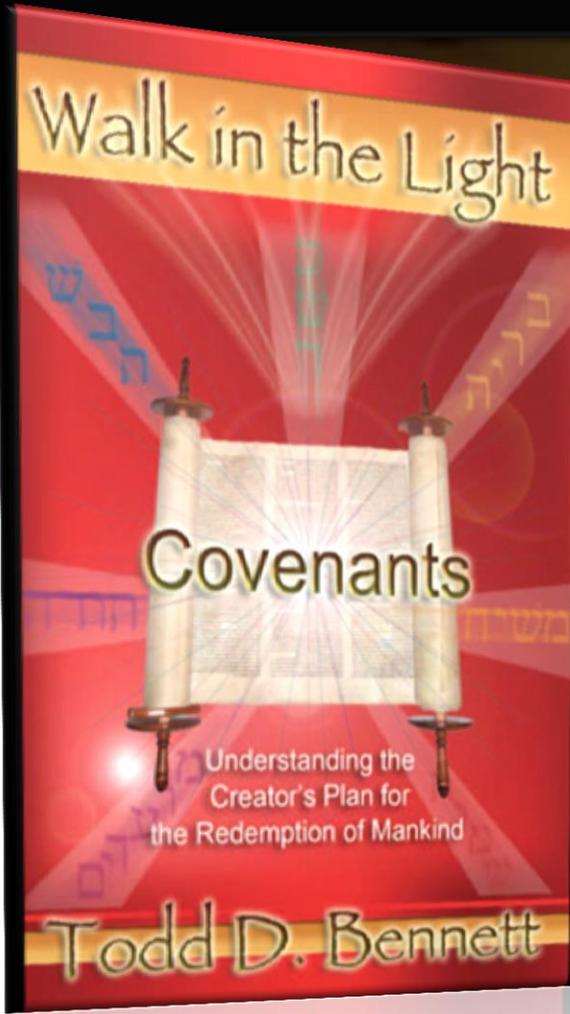


Resources



6/06/2019

Resources



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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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