

'Eden – Joy

Living in Paradise...

This is the story of man. We will discover Adam's and Chawah's nature, and how and why they came to exist. We will explore their relationship with Yahweh, detailing their rebellion and its consequence. But more than all of those things, God will reveal the nature of choice, and the role freewill plays in forming loving relationships—the most important and valuable commodity in the universe.

Love is the one thing that cannot be compelled, even by an omnipotent deity. It can't be forced, bought, stolen, held for ransom, or even manufactured, but it can be earned. It can't be sold or bartered, but it can be given away.

Here's the bottom line: the capacity to love requires the capacity *not* to love. If the object of Yahweh's affection cannot reject Him, then accepting Him becomes meaningless. As mankind's history unfolds, this will become increasingly clear.

It's all about choice. And that is the reason religions exist. They are the sinister consequence of freewill, the residue of men concealing, corrupting, and counterfeiting Yahweh's Word.

The story of Adam and Chawah in Eden's Garden communicates on many different levels, not unlike the creation account. We are about to encounter an accurate historical presentation, one which starts man's time clock ticking. It is a spiritual parable, communicating the importance of the familial model. And Eden is a referendum on the nature of choice and freewill. This presentation of paradise serves as a treatise on the laughter and tears inherent in loving relationships. And it is also prophetic. Our future is made known by our past. Yahweh's seventh *Mow'ed Miqra'*, *Sukah* – Shelters, is invocative of our return to paradise, to camping out with God in a timeless realm of perfect joy.

To appreciate these intertwined testimonies, it is incumbent on us to scrape away the centuries of religious muck which has been smeared on top of the

Genesis account. In doing so, we must ask ourselves why “Eve,” the name of a pagan Mother Earth goddess, was substituted for “Chawah,” a name which means “source of life.” In Babylon, the Mother Earth goddess, Asherah, also known as the Queen of Heaven and Mother of God, became Eve when she wed the Evening Star, a.k.a., Satan. Asherah, in this guise, became known as a Serpent Goddess.

So why does this obvious error remain uncorrected? Setting aside the satanic associations, all names should be transliterated and Eve bears no similarity to Chawah (also vocalized in Modern Hebrew as Chavah or Chavvah). Setting the lost meaning aside, there is no rational justification for this corruption.

Along these lines, why does the church teach that Adam was the first human, rather than the first soul created in Yah’s image (with a “*nesamah* – conscience” in addition to “*nepesh* – consciousness”)? God goes out of His way to tell us that Adam was not the first animal, the first mammal, nor the first *Homo sapiens*, as He speaks of human communities living outside the garden at the time of Adam’s expulsion. Moreover, archeologists and paleontologists have verified that the species we consider human (*Homo sapiens*) has roamed the earth approximately 100,000 years, and thus was thriving well before the fall.

Therefore, I find it ironic that the oldest *Homo sapiens* fossil was found in of all places: Israel. A decade or so ago, there were twenty-one individuals discovered in a Qafzeh cave. A male was carbon-dated to around 95,000 years old. He was around twenty when he died. His nearly complete skull was found next to the remains of a small child. So in this cave we witness the full circle of life.

This begs the question: why have Christians been led to believe that plants and animals didn’t die or decay outside the garden or prior to Adam’s ouster when all evidence is to the contrary? Why are we told that children must be baptized to expunge the effects of initial sin when this is unsupported Scripturally? The continued promotion of these myths in light of evidence to the contrary makes it seem as if religious clerics are purposefully trying to make God appear unenlightened and errant. And yet, Yahweh’s testimony is precisely accurate and remarkably profound. It is written such that the simplest child can understand its message while at the same time being brilliant beyond comparison.

With the stage set, and questions lingering, let’s begin our review. In the previous chapter, which served as a summary of the creation account as well as an introduction to the story of man, Yahweh said: **“This is the record of the birth and genealogy (*towledowth* – the written account of the conception) of the spiritual realm (*shamaym*) and material world (*‘erets*) when they were created (*bara’* – caused to exist and brought to life) in the day (*ba yowm*) Yahuweh Almighty (*YaHuWeH ‘elohym*) prepared and produced (*‘asah* – did**

what was required to make) **the earth** (*'erets*) **and the heavens** (*shamayim*).” (Bare’shiyth / Genesis 2:4)

Yahweh, whose name means “I Exist,” caused the universe to exist so that life could exist. We are the product and purpose for which Yah prepared everything. Scripture is the story of life—abundant, purposeful, productive, joyful, familial, and eternal life.

Before we examine the next verse, recognize that scientifically, we have discovered that the earth was shrouded in water vapor for millions of years, creating a nurturing greenhouse effect. The climate was temperate from the equator to the poles. As a result, the evaporative heating process required to produce water vapor and then rain did not occur. We know this because we have found tropical fauna in the mouths and stomachs of mammoths recently freed from their icy graves north of the Arctic Circle. And most petrified wood is bereft of tree rings, confirming consistent growing conditions and a lack of seasonal temperature variations and rain. Even the emergence of dinosaurs is related to this condition. Without the direct assault of the sun’s damaging rays, reptiles, unlike other species, have virtually unlimited growth potential. That is not to say that there were not places and periods when the vapor canopy gave way to rain, only that there were extensive regions and extended periods when precipitation didn’t occur as it does today.

“Everyone (*kol*) **ponder and consider** (*shyah* – imagine, meditate upon, and think about) **the time before** (*terem* – previous to the time of) **the spreading out of the land** (*sadeh* – expansion of the ground, open fields, and the terrestrial environment) **came to exist** (*hayah*) **on** (*ba*) **the earth** (*'erets*) **and** (*wa*) **before** (*terem* – previous to the time of) **all** (*kol*) **the growth of** (*samah* – springing to life, and the increase in size, quantity, and vitality of) **green plants** (*'eseb* – vegetation) **on the expanding ground** (*sadeh* – growing terrestrial environment). **For** (*ky*) **Yahuweh Almighty** (*YaHuWeH 'elohym*), **had not** (*lo'*) **caused it to rain** (*matar*) **upon** (*'al*) **the land** (*'erets* – region). **And** (*wa*) **‘Adam** (*'adam* – mankind) **was not there** (*'ayin*) **to work** (*'abad* – toil in) **the associated** (*'eth*) **soil** (*'adamah* – ground or earth).” (Genesis 2:5)

While the primary definition of *shyah* is “to ponder and consider,” and its secondary meaning is “to communicate thoughts with words,” its tertiary definition is “shrub,” singular. So most translations enlarge the scope of this connotation from “bush” to “plant” and render the beginning of this passage “Every plant.” And while that is justifiable, albeit a stretch, the primary definition of *shyah* yields a much more profound statement. “Imagine,” God says, “the world before the land began to emerge from beneath the seas, before rain, and before man.” This is difficult for us because we humans are self-centric and see most everything from our own perspective.

In a way, this is the antithesis of John Lennon's "Imagine there's no heaven. It's easy if you try. No hell below us, above us only sky. Living for today..." Unknown to most who love the haunting tune, Lennon's attack on politics and religion was written to promote a one-world government apart from God—one without "countries or possessions" a "brotherhood of man...sharing all the world." All of life is a choice: you can go John's way, the Church's, or Yahweh's Way.

I am always intrigued with words which begin or end with "yah" as does *shyah*. Translated *shyah* encourages us "to consider Yah," "to think about Yah," "to give serious consideration to Yah," "to ponder all of the information pertaining to Yah," and "to meditate upon the thoughtful words Yah has communicated." As a singular word, *shyah* summarizes the purpose of the Torah, Prophets, and Psalms.

Digging a little deeper, we discover that the message of *shyah* speaks to us from the paleo-Hebrew characters from which it was comprised. The shin was depicted by teeth, and thus symbolized the "nourishing nature of words." The yowd was written using an arm and hand, which graphically and Scripturally convey the "authority and power to do whatever work is required." And the hey in *shyah* was inscribed using the image of a person pointing up to heaven, telling us to "observe and consider God." Bringing these thoughts together, *shyah* conveys: "observe and consider how God's nourishing words do the work which is required for us to know" Yah. In this case, the alphabetic characters which comprise "*shyah* – consider Yah's Word," define it.

Recognizing our tendency to consider ourselves as the highest form of life, God helps put us in our place. 'Adam is the basis of the Hebrew word for "ground," for "dirt," and for "soil"—*adamah*—inferring that temporally and materially, we are little more than a combination of dirt and water—something He also added. And yet with the addition of a *nepesh* soul or consciousness and a *nesamah* conscience, we are alive and vital. We become capable of choosing and accepting Yahweh's Spirit, and that is why living waters were sent down from heaven.

"A mist ('ed – water vapor, dew, and moisture, artesian springs and streams of fresh water) rose up ('alah) from (min) the land ('erets – ground or earth), watering (saqah – providing drink to) the whole (kol) surface (paneh – face and presence) of the ground ('adamah – dirt and soil)." (Genesis 2:6)

Yahweh is presenting Himself as the source of living waters and suggesting that He can satisfy the thirst of those who want to come into His presence. And by revealing this passage thousands of years before these scientific realities were known, He is also confirming that He is God and that we can trust Him.

Yahweh's 15-billion-year, six-day, timeline, is precisely presented in Bare'shiyth one. So now in the second chapter, we are reacquainted with the order of things, and of man being a late arrival on the scene. But this time we are not given any hints as to how many years transcended the time plants first sprouted and 'Adam was conceived. And I suppose that's because Genesis one is told from Yah's perspective, from the vantage point of the Creator at creation. Genesis two was revealed for the benefit of man, and it is presented from our frame of reference.

“Yahuweh Almighty (YaHuWeH ‘elohym) formed (yasar – forged and fashioned, planned and prepared) for association and accompaniment (‘eth) ‘Adam (ha ‘adam – the man) from (min – out of) the powdery dust (‘apar – fine dirt or very small natural material particles) of (min) the ground (‘adamah – soil or earth). He blew (napah – breathed) into (ba) his (huw’) nostrils (‘ap – nose or breathing passageway) a life-giving, restoring, and sustaining (hayym / chayym – lives, the plural of hay, a reviving, renewing, and prolonging) conscience (nesamah – seat of judgment, of recognizing the difference between right and wrong, discernment and discrimination). And ‘Adam came to exist as (hayah) a living (hay / chay) soul (nepesh – consciousness).” (Genesis 2:7)

There are two names listed here. They are linked for the purpose of “close association and accompaniment” by ‘eth, a word which “symbolically represents the beginning and the end, the premise and conclusion.” In the beginning, Yahuweh Almighty prepared Adam for the purpose of an association—a close and personal relationship which would endure throughout time.

In the pictographs of ancient Hebrew, the tav in ‘eth is depicted by way of an upright pole which represents “Passover, the Doorway to Heaven, the Messiyah Yahushua,” as well as a “sign and symbol which visibly and tangibly represent someone and communicate their message.” That someone is identified in the ram's head of ancient Hebrew aleph—the first letter in ‘eth. He is “Almighty God, the Mighty One with unlimited power and authority.” And we are reading His message now: the Towrah.

Yahuweh's name is written yowd hey wah hey. The yowd, which is depicted by way of an outstretched arm and hand, conveys “the willingness, authority, and ability to reach out and do whatever work is required to accomplish a task.” That mission is identified in the tent peg of the ancient Hebrew wah, because it speaks of “securing a protective enclosure.” Initially this sheltered living place, or home, was represented by the enclosed and protected Garden of Eden. And in the end it will be *Sukah* – Shelters, depicting the time that we are afforded the opportunity to campout with God in paradise. Then on either side of the tent peg we find a brace of heys in Yahuweh's name. And it is through them that we discover the beneficiaries of Yahweh's work: men and women who look to their Heavenly

Father and Spiritual Mother for salvation and protection. The ancient Hebrew hey is the most complex letter, showing a man or woman with both arms raised, pointing to the heavens.

Before we consider the basis of Adam's name, let's see what we can learn about Yahweh's title: *'elohym*. It is the plural of *'el*, which is the contracted form of *'elowah*. Comprised of two roots, *'wl* means "mighty" and *'lh* conveys "reverence." The message is: "revere the Almighty and the Almighty will revere you."

As we have just discussed, in ancient Hebrew, the aleph (*'e*) was written using a ram's or ox's head. This served to denote: "strength, power, authority, might, capability, and leadership." The lamed (*l*) is depicted by way of a shepherd's staff, which is invocative of "guiding, protecting, nurturing, and caring for one's sheep (a metaphor for God's children)." Therefore, "*'el* – God" is presenting Himself as "the Almighty, the Mighty One who has the power, authority and capability to lead, direct, guide and protect His children in a caring and nurturing way." He is the "Mighty Shepherd." The aleph is also the first letter in "Father."

Continuing to learn, we discover that the "o" sound found in *'elohym* is from the "w" in *elowah*. In ancient Hebrew, the wah is depicted using a "tent peg" which, as we have just affirmed, was used to convey the idea of "providing security," especially in the sense of "establishing a tent shelter in which a family was protected from harm." Yahweh explains the symbolism of the "tent peg" and its association with our Spiritual Mother "enlarging God's family," and "protecting His children" so that we can "campout with our Heavenly Father" in Yasha'yah / Isaiah 54. Should you be interested, that passage is reviewed in the "Douleia – Bondage" chapter of *Questioning Paul*.

The soft "h" in *'elohym* is derived from the Hebrew hey, which is represented by a picture of a person, arms raised, pointing to the heavens so as to say, "look up, observe, and know God." The hey is symbolic of "men and women searching for and carefully considering God's revelation so that they might live."

The *ym* suffix, which denotes plural in Hebrew, tells us that God represents Himself as He would like us to be: family—as in Father, Mother, and Child. While the "ym" suffix may not be germane to this graphic depiction of *'elohym*, should it be, the yowd, as I'm sure you recall, was depicted by way of an outstretched arm and hand. It conveyed God's "willingness and ability, power and authority, to do all of the work which is required to complete any task or mission." And the mem, depicted by waves upon the waters, speaks of the "source of life and purification," the Set-Apart Spirit.

Collectively then, *'elohym* expands the meaning of "*'el* – a mighty and powerful leader with the authority and capability of protecting and guiding us in a

caring and nurturing way” to include “observant men and women becoming secure in God’s shelter, continuing to live when we look to Him.” To which we may add that this is all achieved “by God’s outstretched hand doing all the work required for us to live, purified, and thus saved.”

Turning to ‘Adam, it begins with aleph, the first letter of the Hebrew alphabet, telling us that he was the first man. And by using aleph, the first letter in Yahweh’s title ‘el, we learn that ‘Adam was created in Yahweh’s image. The dalet in ‘*adam* denotes a “doorway,” suggesting the path we must follow to transition our mortality and become ever more like God. And as we have just discussed, the concluding mem, speaks of “water being the source of our mortal lives,” and of needing to “be purified” before we can walk through the doorway to Yahweh’s home and live forever with Him.

You may have noticed that Yahweh associated each of the following things with ‘Adam: “‘*apar* – the fine dirt, powdery dust, and very small natural material particles” of the “‘*adamah* – ground, soil and earth,” indicating that humans have a physical nature. We are material beings, comprised of the same elements from which the universe was conceived.

Next we discover that Yahweh “‘*napach* – blew breath” into ‘Adam’s “‘*ap* – nostrils” a “‘*chayym* – life-giving, restoring, and sustaining, reviving, renewing, and prolonging” “‘*nesamah* – conscience,” which is mankind’s “seat of judgment which enables us to discern between right and wrong, truth and deceptions.” Therefore, the *nesamah* is something unique, something associated with “‘*chayymn* – lives” plural, and thus to the restoration of life.

And Adam came to exist as a “‘*chay* – living” “‘*nepesh* – soul.” A “soul,” represents the third component of Adam’s nature. Therefore, man is a material being with consciousness and a conscience.

Napach, which means “blew and breathe” is only one letter removed from *nepesh*, which means “soul,” as in “mortal animal consciousness.” It in turn is from *naphash*, “to take a breath and refresh oneself.”

Since we are examining key words, “‘*nepesh* – soul” is written: nun pey shin. The ancient Hebrew nun looks like a sperm, but is said to be a seed taking root. It speaks of “children, heirs, inheritance, and the continuance of life.” The letter pey was drawn in the shape of a mouth, and thus conveyed “the breath of life and speaking.” Similarly, the shin was depicted using teeth, and thus spoke of “language and nourishment.” So in this case, *nepesh* is: “the breath of life which is nourished by words.”

Hay or *chay*, depending upon how one chooses to transliterate the Hebrew term, denotes “life,” making *hayym*, “lives.” The reason for the plural is that God

gave us a “*nesamah* – conscience” so that we could chose to become reborn spiritually and thus live two lives: one mortal the other eternal. We do this by capitalizing upon the gift of life and choice, by choosing to restored and sustained, and thereby living forever. That is to say, we must be born twice, once of water and once by Spirit.

And this is why *hayym* in its various derivations is translated “life-giving, that which “renews and restores life,” that which “invigorates and sustains life,” and that which “protects and preserves life.” We should not be surprised then that *hayah*, existence, and *hay*, life, are related, or that *hayah* is the basis of Yahweh’s name. Also, written as *hayyah*, the Hebrew word designates “the home of life and the residence of renewal.”

We should also not be surprised that *hay* is defined as “a sworn oath and promise,” to “nourish us,” and thereby “sustain our existence,” so that once we are “renewed and restored,” we might enjoy “eternal and abundant life.”

Returning to the pictographs of paleo-Hebrew, the cheth of “*chay* – life” is represented by a tent wall and conveys the idea of “being protected by being separated from that which is destructive and deadly.” And the yowd, depicted by an arm and hand, signifies the “authority and power to do whatever work is required.” Therefore *chay* depicts God “having the power and authority to do all of the work required to protect us, separating and sheltering us from that which is deadly and destructive.”

By juxtaposing *chayym*, “life-giving, restoring and sustaining” and *nesamah*, “the seat of judgment, discerning, and discrimination,” Yahweh has linked the terms and defined the purpose of our *nesamah*/conscience. In this context, the *nesamah* represents the ability to choose life over death, to accept restoration rather than annihilation. Our *nesamah*, or conscience, enables us to be discerning and judgmental, to distinguish that which is true from that which is not. It therefore endows us with the potential to know God and to receive His gifts of salvation and eternal life, or to reject Him and them.

In Job, which serves as the ultimate referendum on good and evil, Yahweh revealed: **“Indeed (‘*aken* – truly and surely) the Spirit (*ruwach*), She (*hy*) in (*ba*) mortal man (‘*enowsh* – in the weak and frail, in humankind) and the *nesamah* of the Almighty (*shaday*), provides understanding and teaches them (*biyn* – provides the ability for them to perceive and discern so as to apprehend information, to be rational and judgmental).”** (Job 32:8)

Based on this, we can reasonably conclude that it is the *nesamah* which makes the connection between information and understanding, between the soul and the Spirit. While it does not make us immortal, it provides us with the ability to know, commune with, love, and trust the source of immortality. It is the thing that unites

us with the source of life, which is why *nesamah* is based upon *nasham*, meaning “the process of childbirth.”

Our *nepesh*, or soul, makes us conscious, similar to all other animals. Our *nesamah*, however, makes us like God, providing us with the ability to distinguish between right and wrong. It is this unique human element that seeks to *yada* Yahweh.

The reason the concept of the *nesamah*, or conscience (sense knowing of right and wrong, of justice, of principled morality, ethical behavior, ability to reason and judge, and to discriminate and thus choose wisely), is introduced at the beginning of the Garden story, is because it provides the foundation for what follows. It reveals the path to God and to life, the purpose of freewill, the nature of choice, the difference between good and bad, and the consequence of choosing unwisely. The *nesamah* explains that man exists as the shadow, or diminished likeness, of God. And similarly, it reveals what made Adam unique, different from all other animals created with a *nepesh*/soul, or conscious awareness. Understanding the nature and purpose of the *nesamah* makes this message come alive.

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There are many passages which benefit from amplification, but few more than this one. “**Yahuweh Almighty** (*YaHuWeH ‘elohym*) **planted** (*nata* – established, firmly embedded the seed for) **an enclosed garden** (*gan* – a covered, surrounded, protected, and defended shelter suitable for sustaining life) **in** (*ba*) **‘Eden/Great Joy** (*eden* – delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness)...” (Genesis 2:8)

Gan, which literally means “covered and protected enclosure,” is from *ganan*, denoting: “to surround, cover, shelter, and defend, shielding from danger.” According to etymological resources, *ganan* “strongly implies a spirit of care and concern on behalf of those being protected.” And therein lies an important key to understanding the Garden, and its relationship to the Festival of Shelters, the Millennial Sabbath, eternity in heaven, and the Set-Apart Spirit. As a reflection of His care and concern for us, the Spirit covers us in a Garment of Light, protecting and sheltering us in Yah’s perfect enclosure.

The Garden is therefore a metaphor for the *Miqra*’ of *Sukah*, which is a metaphor for the Millennial Sabbath, which is a metaphor for eternal life in heaven—all of which depict camping out with God in His sheltered garden. In

this *gan*, Adam was protected from pain, work, disease, and dying. He was the charter member of Camp Yahweh.

One of the reasons we know that the *gan* is symbolic of the seventh Festival Feast, the *Miqra'* of *Sukah*, is because '*eden* (blissful joy, gladness, pleasure, and delight) is synonymous with both descriptive terms Yahweh used in Leviticus to depict the attitude and emotional state of those engaged in the observance of the Called-Out Assembly of Tabernacles. There we find that '*asarah* is a "joyous assembly of people participants in a festive celebration," or simply, "party-goers," and *samah* means: "rejoice and be glad, be happy and express your joy, be merry and party, flourish, take pleasure in, and celebrate."

This blissful state is attributable to the Spirit's protective Garment of Light. '*Eden* is "a fine and beautiful jeweled material used to make a garment." This remarkable wardrobe makes us appear perfect in Yah's eyes, thus enabling us to camp out for all eternity with our Creator. It is a "favor" He has bestowed on us, the gift which brings "great joy."

It should also be noted that '*eden* is derived from '*ed*, which means "to repeatedly and continually witness, providing testimony and evidence," and from '*ad*, a "of a future continuous and eternal existence." And '*eden* is directly associated with '*uwd*, "to continuously surround and restore."

There are very few things as foundational to our understanding of Yahweh's prophetic timeline or His plan of salvation that this. The "*gan eden* – protective shelter which is conducive to life and provides total satisfaction," a.k.a. the Garden in Eden, is synonymous with: 1) the purpose for which we were created, 2) with the result of Yahweh's plan of salvation as it is delineated in the seven Called-Out Assemblies, 3) with eternal life in heaven, 4) with the seventh *Mow'ed Miqra'*, *Sukah*, a.k.a. the Festival Feast of Shelters, and 5) with the Millennial Sabbath, where we campout with God on Earth restored to the conditions in Eden for one thousand years. Life comes full circle and mankind is restored and returns to full fellowship with Yahweh.

While it's a small thing among big ones, God did not say He "planted the Garden of Eden." *Ba* is "in or with," not "of," and there isn't a definite article before *gan*. Further, *nata'* literally means "to establish upright," making *nata'* the foundational concept behind and the purpose of the Covenant. Yahweh stood up for us so that we could stand with Him, established upright for all eternity. Therefore, Genesis 2:8 is saying: **"Yahuweh Almighty established an upright protective shelter conducive to life which provides complete satisfaction and a most favorable state."** By comparison, "planting the garden of Eden" loses something in the translation.

Yashayahu, meaning “Salvation is from Yah,” but better known as Isaiah, spoke of Eden, and of the realm outside the protected enclosure, in a passage which presents Abraham as a prototype of our Heavenly Father’s role as our Savior, while at the same time referring to Sarah metaphorically as our Spiritual Mother. He equates our Spiritual rebirth with the pain of that sacrifice, using words which ground the prophetic message in the story of Adam and Chawah in the Garden. In that the Savior and Spirit provide the lone means back to Eden, let’s consider what Yah’s prophet revealed.

“Consider, observe, and look to (*nabat ‘el* – understand the symbolism of) Abraham (*‘Abraham* – Merciful Father from *‘ab* and *raham*) your father (*‘ab*) and to (*wa ‘el*) Sarah (*Sarah* – meaning to contend with, to persist with, to persevere with, so as to be empowered by). She waited, turned around, and experienced the anguish of childbirth for you (*chuwI*). For indeed (*ky*), first (*‘ehad* – a singular essence or union [in marriage with Sarah]) I called out to and summoned him (*qara’* – called and invited him). Then I knelt down to bless him (*barak* – I lowered Myself out of love to greet him and favor him), multiplying him (*ceph*) and I caused him to prosper (*rabah* – multiplying his value, influence, and offspring). Because surely (*ky*), Yahuweh (*YaHuWeh*) will change the thinking of Zion so as to demonstrate compassion (*nacham tsyown* – will prompt reconsideration to change the minds of those where the conspicuous sign posted along the way can be seen in order to restore and comfort). And all (*kol*) Her ruins, destroyed and lifeless places (*charebah*), and Her uninhabited wilderness of words (*midbar* – wasteland of empty promises devoid of life; from *dabar*, meaning desolate words), He will reestablish and transform (*sym* – restore in a new location, set up and make) to be like (*ka* – something similar to) ‘Eden (*‘eden* – a joyous, pleasurable, luxurious and delightful paradise providing complete satisfaction and contentment). And her desert plateau (*‘arabah* – dry and dark wilderness occupied by foreigners) will be like (*ka*) Yahuweh’s (*YaHuWeH’s*) enclosed Garden (*gan* – the living protected, surrounded, sheltered, and defended shield of deliverance). Joyous expressions (*sasown*) and cheerfulness (*simchah*) in (*ba*) confessions of gratitude (*towdah* – expressions of thanksgiving) will be found (*masa’*) in voice (*qowl*) and song (*zunrah*).” (Isaiah 51:2-3)

First, Yahweh wants us to understand that Abraham and Sarah, God’s human partners in the establishment of the familial covenant relationship, represent Him as our Merciful Father and His Set-Apart Spirit, the Maternal aspect of Yahweh’s nature responsible for our long-awaited, and indeed painful spiritual birth. Through them, Yahweh invited us to become His children, diminishing Himself to bless us, making us infinitely greater than we currently are as mortal souls. But, as much of Scripture confirms, before we can benefit from God’s compassion, we

must first change our thinking regarding the conspicuous signs He has posted along the way to this life.

We are told that the beneficiaries of God's promises will witness the transformation of the earth. That which man has destroyed with his lifeless words will be restored as God reestablishes Eden on Earth. He is of course speaking of the one-thousand-year-long celebration of the Called-Out Assembly of Shelters, where all of the damage we have done to ourselves and our planet is undone, enabling us to enjoy Yahweh's company in a protected place conducive to life and total satisfaction. As a result of what He has done for us, we who have been perfected and placed in this perfect place, will express our gratitude in voice and song. Indeed, like the *Mow'ed Miqra'* of *Sukah*, this celebration of life and relationship will be a party, a time of merriment and music.

In the context of us changing our thinking regarding the *tsyown/signs* Yahweh has provided "along the path to restoration and life," it is especially instructive to reaffirm that '*eden* is derived from '*ed*, which means "to repeatedly and continually produce a witness, providing testimony and evidence," of "'*ad* – a future eternal existence" where we are "'*uwd* – surrounded and restored."

There is a great and multiplicitous result derived from Yahweh's Covenant with Abraham. Yahushua is Abraham's/the Merciful Father's seed, and His redemptive sacrifice has restored thousands of souls, all of whom have been reborn spiritually. That is the reason the text recorded in the Dead Sea Scrolls adds "I multiplied him and made him productive" as opposed to the Masoretic version which simply says: "I blessed him and made him productive." Along these lines, the name Yahceph, corrupted to become Joseph, means "Yahweh adds, increases, and multiplies." It's a perfect moniker for someone cast in the metaphorical role of the Savior.

It is also instructive to know that '*edon* and '*eden* are differentiated in the Hebrew text solely by the initial letter, which is considered silent. '*Edon*, meaning the foundation of the Tabernacle, the upright pillar, and the golden legs of the Messiyah in the Song of Solomon, begins with an *Aleph*, while '*Eden* starts with an *Ayin*. Eventually, they will become one, existing as the foundation of the New Jerusalem, the eternal Tabernacle of Yahweh, and '*Eden*, the place and time of joyous, satisfied living, will become one.

This will occur in stages. Yahweh will allow men to virtually destroy the planet and most all life on it before He wipes all wickedness and evil, desolate lifelessness, from the face of the earth, reconstituting the Garden in Eden, creating a paradise on earth where Yahushua shall rule for a thousand years during mankind's final Sabbath. Then, the heavens and the earth will be destroyed and replaced with a new creation devoid of deceit and desolation. In this regard, the

story of Eden is prophetic of the Millennial Sabbath, and in so doing, it sheds considerable light on the purpose of Tabernacles.

Along these lines, *gan*, speaks more about the Set-Apart Spirit's protective garment of deliverance, and Yahweh being our protector than it does of an actual "garden." Eden is established as the model for eternal life in heaven. To that end, that is why the end of the passage reveals: **"Joyous expressions (*sasown*) and cheerfulness (*simchah*) in (*ba*) confessions of gratitude (*towdah* – expressions of thanksgiving) will be found (*masa*) in voice (*qowl*) and song (*zunrah*)." (Isaiah 51:3) To this, the Dead Sea Scrolls add: **"Sorrow and mourning will flee away."****

While there is joy in the midst of sorrow, and joy is more than the absence of sorrow, perfect joy requires an abolition of sorrow. This is the reason Yah must abolish the existing universe at the end of the Millennial Sabbath and replace it with a new one. In our current realm, our curiosity might cause us to explore our past and thereby enable us witness many of man's worst deeds, a sorrowful experience to be sure. But in a new universe, one without our painful past, there would be no limits to our curiosity and exploration.

This sounds like a wonderful place. And fortunately, we have a confirmed reservation. While I can't prove it, knowing Yahuweh, I suspect that our eternity is going to be exciting, a time of great adventure, discovery, entertainment, and joy. I think, and these words seem to confirm, that we will be able to sense and see more than we can now. When we are elevated from three dimensions to a minimum of four and perhaps to as many as seven, I think Yahweh is going to provide us with the ability to discover and discern things which we can't even imagine—even if they were explained to us.

Returning to the first Eden, the "joyous enclosure" was more than a metaphor; it was a real place. After reprising the beginning of the passage, we discover: **"And Yahuweh Almighty planted and firmly embedded a sheltered and protected garden conducive to life in Eden from (*min*) the east (*qedem* – the former or earlier time and pertaining to eternity)..."** While we are given many more specific clues, Eden was east of Yisra'el. And figuratively, *qedem* tells us that 'Eden is indicative of eternity in the Promised Land.

"...and He established him (*sym*) relationally (*'asher*) fashioning and forming (*yasar* – conceiving, planning, forging, and creating) the man named 'Adam (*'Adam*) there (*sam* – in that position and place)." (Genesis 2:8) All of creation, like the joyous shelter, was established for man. From God's perspective, we exist in the center of the universe.

There is something else worth pondering here. By using *sym*, translated "established," but also meaning "placed," God could be inferring that mankind

was created outside of the garden, and that this unique man, one named Adam, was placed there after receiving the *nesamah*. You see, this passage could have been translated: “...and He put there the man whom relationally He had formed.”

Moving on to the next verse, we read: “**Yahuweh Almighty** (*YaHuWeH ‘elohym*) **enabled life to sprout up and grow** (*samah* – initiated and caused life to increase in stature) **from** (*min* – out of) **the ground** (*‘adamah* – soil or earth); **all kinds of** (*kol* – many) **trees** (*‘es*) **which are desirable** (*hamad* – pleasing, delightful, and pleasurable) **in appearance** (*mar’eh* – visually) **and good** (*towb* – beautiful and beneficial, agreeable and pleasant) **to eat** (*ma’akal* – as food to be consumed). **The Tree** (*‘es* – upright timber) **of Lives** (*chayym* – renewals and restorations, revivals and nurturing, homes and dwelling places where lives are preserved and flourish) **was in** (*ba*) **the midst** (*tawek* – middle or center) **of the protective enclosure** (*gar* – sheltered, covered, and defended garden)...” (Genesis 2:9)

First, let’s begin at the beginning with *samah*, translated “enabled life to sprout up and grow.” That which doesn’t grow, dies. Even Yahweh grows to live. And that is the purpose of man. Just as our children complete us, fulfilling our lives, and making us richer with each experience, entertaining us, God gains something from His relationships with humankind. Each added member of His eternal family, each unique camping experience, each loving and grateful conversation, each meaningful question, and each profound insight grasped, adds to Yah’s happiness and satisfaction. Our Heavenly Father is not so big that He doesn’t grow a little each time one of His children calls out His name and spends some quality time with Him.

An infinite entity, by definition, must continually grow. The souls created independent from Yahweh, who choose to love and exist with God, make Him more than He was. While it is completely inconsistent with the religious concepts of God being omniscient and omnipresent, the idea of God growing through loving familial relationships is the only rational explanation for creation.

Another amazing detail we discover when pondering Yahweh’s Word, is that *samah*, a term which embodies “abundant life growing up and increasing in stature,” is the root of *nesamah*—the unique gift of judgment given Adam which not only made him like God, but more importantly, made Adam capable of liking God. Our *nesamah* is our conscience, the seat of judgment and discernment. This ability to reason enables us to know Yah, choose Yah, trust Yah, and love Yah. It is the unique human quality which makes it possible for us to transcend our own mortality and live forever with God, growing up with Him while living life abundantly.

Therefore, you may not be surprised to learn that as a feminine noun, *samah* is “an ornamental covering” and thus it is symbolic of our Spiritual Mother’s Garment of Light. As a masculine noun, *semah* is “the Branch,” as in “the Mesiyah.” As a verb, in addition to meaning “causing life to grow and increase abundantly,” *samah* conveys the result of the Covering and Branch: “to complete life and thereby achieve a successful result.” And that is why in Yahuchanan/John 10:10 we find the Mesiyah Yahushua saying: “I came that they may have life, and might have it more abundantly.”

The second insight gleaned from this Genesis 2:9 passage is that God is the architect of beauty, and the most brilliant designer. His creation, from sunrises to waterfalls, and from spring flowers as they reach up to heaven to falling leaves as they carpet the earth, are “visually pleasing to the eye.” The Creator is not only inventive, He is a maestro. The universe is beautiful. And that is because Yahweh is beautiful.

Third, trees which produce fruit are deciduous. That means that their leaves die as part of the cycle of life. The fallen leaf is then transformed, its essence rising through the roots to provide the nutrients for spring’s blossoms. Those who say that there was no death and decay prior to the fall are ignoring the obvious.

Fourth, in its singular form, *chay* is the word Yah used as an adjective to define animal consciousness in Genesis 1:24: **“the earth will bring forth living (*chay*) souls (*nepesh*) after their kind, animals (*bahemah*)”** who are **“moving organisms and established (*remes*) life forms (*chayah*).”**

Then in Genesis 2:7 Yah use the plural of *chay*, *chayym*, to suggest that mankind’s *nesamah* could be deployed to add an extension, and perhaps another dimension, to this mortal life: **“And Yahweh Almighty formed for association and accompaniment ‘Adam (*ha ‘adam* – the man) from the dust (*‘aphar* – small particles of loose matter) of the ground and He blew (*naphach*) into his nostrils the life-giving, restoring, and sustaining (*chayym* – a reviving, renewing, and prolonging) conscience (*nesamah* – seat of judgment, of recognizing the difference between right and wrong, discernment and discrimination). And ‘Adam came to exist as (*hayah*) a living (*chay*) soul (*nepesh*).”**

While considering the application of *chay*/life to man and as well as to animals, please note that Yahweh did not use it in reference to plants in Genesis 1:11. Plants simply **“grow (*dasha*) sprouting vegetation and reproduce after their kind by way of seeds (*zara*).”** Therefore, there must be a reason *chayym*, the plural of *chay*, has now been used as an adjective to modify the nature of our conscience and as a proper name when applied to this singular tree.

To appreciate the reason, consider the fact that the root of the noun *chay* is the verb *chayah*, which in turn is based upon *hayah*, as is Yahweh's name. Affirming this, *chay* is sometimes translated "to exist." This infers that restoration and eternal life are based upon Yahweh's name and existence. Along these lines, as a verb, *chayah* means: "to live and to remain alive, to be revived from sickness, discouragement, and death, so that life is renewed and sustained life." To *chayah* is "to preserve and restore to life." Therefore, *chayah* also "implies nurturing and affection."

In this regard, *chayah* serves as the basis of Chawah's name, which means "Life-Giver." And as such, this earthly mother serves as a metaphor for the work of the Set-Apart Spirit, our Spiritual Mother. Therefore, we shouldn't be surprised to learn that to be *chayah* is "to be healed, to flourish, and to rise." These are all things Yahuweh enables through His Spirit, as they comprise His gifts of salvation and the resurrection to eternal life. Additionally, *chawah* speaks of the purpose of God's Word: "to declare, to reveal, to make known." It is only after we come to know God that life eternal is possible.

In what will soon become a referendum on choice, the Tree of Lives provides us with the potential to know God, to choose Him, and to love Him. We were given the "*chayym nesamah* – life restoring and sustaining conscience" so that each "*nepesh* – soul" might choose "*hayah* – eternal existence." So to do that, to make a reasoned decision, to properly exercise freewill, and be judgmental, we not only require a *nesamah*/conscience, but also two different options—one which leads to renewed life as well as one which results death. The Tree of Lives yields the better result.

Fifth, as you now know, it is the "Tree of Lives," plural. God had a plan for restoring that which had not yet fallen. He knew that Adam would marry, that he would rebel, and that he and his wife would have children, so He conceived a plan to restore many lives, which is one of many reasons why *chayym* is plural. In the opening stanza of the Covenant Scriptures we have been given a glimpse into the Renewed Covenant.

And speaking of the Familial Covenant Relationship, *chay* is occasionally translated "family," "relatives," and "kin." It is also rendered "solemn promise," "revival," and "the blessing of abundant life." As such, the Tree of Lives serves as a metaphor. It represents our Heavenly Father's promise to adopt those who respond appropriately into His Family.

And sixth, this tree is indicative of the upright pillar upon which Yahushua would be hung, making the "tree of restored lives, of nurturing and protection" the fulcrum upon which life and death is determined for all of us. It is the lone door back into fellowship with God and thus into paradise. It is in the center of

the garden enclosure because the upright pillar is central to Yahweh's plan of salvation. It represents the source of eternal life—the better of the two choices.

But there would be another option: “...and the Tree (*'es*) of the Knowledge (*da'at* – acquisition of information with a focus on the application of discernment and judgment for the purpose of understanding) of Good (*towb* – that which is prosperous, beneficial, and proper, favorable, desirable, and agreeable, even joyful) and Bad (*ra'* – evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad).” (Genesis 2:9)

Da'at is a derivative of *yada'*, meaning “to know in a relational sense, to be acquainted with, to consider, perceive, discriminate, distinguish, recognize, and acknowledge.” When it comes to God, in most cases, the more one *da'at* / knows the more likely they will come to *yada'* Yahweh.

However, knowledge without the proper perspective and associations, devoid of a conscience and judgment, can lead to arrogance and self-reliance. Alone, unconnected to the source of life, knowledge has caused many men to believe that they are all that matters, and that they have all the answers. Some even come to think that they are responsible for life and death. A few consider themselves as gods. In this light, Satan has *da'at*/knowledge of God's existence and yet he does not *yada'*/know and recognize Him in a relational sense.

Da'at/knowledge, and our *nesamah*/conscience (the ability to be discerning, discriminating, judgmental, and moral), are collaborative. One without the other has limited value. They are the prerequisites of meaningful choice, of justice, of morality and wisdom, even of logic and reason. To make an informed choice, to render a wise decision, to issue a moral judgment, to deliver a just verdict, or to reach a reasoned conclusion, one must first know the facts. But to process that information in a reasonable and rational way, we must use our conscience to be discriminating and judgmental. It is through making connections and understanding the relationships between things that we arrive at reasoned conclusions regarding the evidence. This is the very essence of *yada'* Yahweh—and of Scripture.

The intersection between Scripture and “*da'at* – knowledge” is powerfully presented in Hosea: “**My people (*'am*) are destroyed and will perish (*damah* – they have ceased to be effective and are cut off, they are in a ruinous state, separated and no longer engaged in the mission and will be wiped out, ceasing to exist) as a result of a lack of knowledge and corrupted information (*bely da'at* – ignorance and a failure to understand, a dearth of wisdom and a deficiency in awareness). **Indeed because you have rejected and avoided (*ma'as* – have limited your association with, despised, spurned, refused, disdained, and been adverse to, even scorned and loathed) understanding (*da'at* – knowledge, the****

acquisition of information with a focus on the application of discernment and judgment), **I will also reject and avoid** (*ma'as* – shun an association with, spurn, disdain, and be adverse to) **you, so you shall be separated from serving as My ministers. And since you have ignored and forgotten** (*kasach* – have overlooked and are not mindful of the significance of, have responded inappropriately to and ceased to care about) **Almighty God's Towrah** (*towrah* – prescriptions for living, law, instructions, information, and written code of conduct), **I will ignore, cease to care about, and forget** (*kasach* – become oblivious to) **your children also.**" (Hosea 4:6)

The message is simple: a person who elects to ignore Yahweh's Torah (as Christians do as a result of Paul's perverted letters) will destroy themselves and ultimately cease to exist—as will their children. There is a direct connection between “*da'at* – knowledge” and life in association with God.

I only know one person with whom what I'm about to share resonates. Hoping that there will be more, let's ponder something which I think is profound. The reason that there is no longer any hope for the world as a whole (only a limited number of individuals will be saved) is because egocentric and greedy, conscienceless religious and political, men and women have deliberately corrupted both sides of this *da'at*/knowledge and *nesamah*/conscience equation.

In totalitarian societies, like those found in fascist, socialist, and Islamic nations, access to information is constrained and that which is available is often inaccurate. Without access to good data, reason is useless, and thus wise choices are impossible. In so-called “free and democratic” countries, information is so abundant we nearly drown in it. So as to rob people of their ability to choose wisely between man and God, good and evil, right and wrong, elitists created the immoral code known as “Political Correctness.” Based upon the irrational notion of “being intolerant of intolerance,” it makes being judgmental, and thus discerning and discriminating, a sin. No matter how prevalent or accurate the facts are, without the ability to process them judgmentally, wise conclusions, and thus good choices, are impossible. As a result, men and women have abrogated their freewill as most everyone on the planet has been rendered unable to rationally process truth based upon one of these two human schemes.

Political Correctness has become the moral code of most all Western universities, of the media, of politics, and for society in general. It is the soul of America's national religion: Socialist Secular Humanism—the doctrine of man. And make no mistake; it is a control mechanism, one designed to condition the masses so that they are easier to manipulate, indoctrinate, and fleece.

In this regard, I can provide a mountain of evidence which proves conclusively that the religions of man, Islam, Judaism, and Christianity are

wrong, but it makes no difference to those who are unable to process that evidence rationally. I can provide overwhelming proof that Yahweh exists and that He revealed His plan of salvation to man in these Scriptures, but it seldom resonates with those who have been poisoned by man's schemes. I can reveal the fate that awaits mankind over the next twenty years, without motivating people to change, because their consciences are no longer engaged.

As a result, all of man's political and religious schemes oppress and fleece the masses by controlling access to information or by criminalizing thoughtfulness. For example, during the millennia-long political and religious domination of Catholicism, the union of Church and State kept the population ignorant and enslaved. The same can be said of Communism during the last century. And throughout most of these periods, anyone who challenged the edicts of a Catholic or Orthodox Christian cleric, a Communist or Fascist dictator, or Islamic caliph, was tortured and killed. Discernment was not allowed, because reason is the enemy of all political and religious schemes. Today in the West, the universal application of political correctness assures that anyone in the public arena who is judgmental will be condemned, humiliated, and silenced.

Having traveled in nearly 150 countries and having studied history, I can tell you that man's legacy is abysmal. For nearly six-thousand years across the face of this planet, a malignant concoction of politics and religion has served to enslave the masses for the benefit of cleric and king. And even that was not enough for an unending line of ruthless, egocentric leaders. They have always coveted more. So with revolting regularity cleric and king would send their subjects off to war to confiscate more power, tribute, and territory for themselves. On a global scale, man's history, both ancient and modern, is very troubling, with only occasional (outside of family and friends) moments of good brightening an otherwise hideous tapestry. Given the choice between good and evil, leaders with a choice have almost universally chosen evil. Throughout time, the overwhelming preponderance of people have had their freedoms decimated through a mix of oppression and fear. Choosing to live outside the religious and political constructs of these men and their schemes enjoins such severe consequences, most people abrogate whatever freedom they may otherwise have enjoyed.

For those who read the whole of *Yada Yahweh*, you will discover that God told us this would happen. He prophetically predicted that the consciences of the world's hypocritical political and religious leaders (those who say one thing and do another) would be seared beyond recovery. He warned us that while knowledge would increase, man would become increasingly foolish; listening only to those who would tickle their ears—telling them what they wanted to hear. To this end, George W. Bush announced that “central to making good decisions was being positive.” Information and reason have given way to false hope. But

the crowning achievement in hypocrisy goes to the Nazi Pope Pius XII and his army of armed priests who brutally slaughtered hundreds of thousands of Orthodox Christians and Jews, and then danced around their corpses.

By way of our schools and media, an entire generation has been raised to view Political Correctness as an appropriate moral code. They have been taught that man can solve his problems and that science has the answers—even to the conception of life itself. Knowledge, apart from the source of our very existence, has led to the death and decay of humankind on an unprecedented scale. The more we know, the more foolish and lethal we have become.

Turning our attention back to the text of Genesis 2:9, and: “**the Tree of the Knowledge** (*da’at* – acquisition of information with a focus on the application of discernment and judgment for the purpose of understanding) **of Good** (*towb* – that which is prosperous, beneficial, and proper, favorable, desirable, and agreeable, even joyful) **and Bad** (*ra’* – evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad),” we discover that *towb* and *ra’* are opposites. They are: prosperous and valueless, favorable and harmful, moral and inappropriate, beneficial and malignant, joyous and sad. Behaviors and attitudes, ambitions and deeds, doctrines and teachings, even foods, can be judged as such, and be placed in one or the other of these categories. And that is the purpose of our *nesamah*—the seat of judgment.

Before we consider why there would be such a tree in the sheltered enclosure, be aware that there was nothing unique about its *towb*/good nature. Earlier in the same verse we read: “Yahuweh Almighty caused to sprout up and grow from the earth every (*kol*) tree which is desirable and pleasing in appearance and good (*towb* – beautiful and beneficial, agreeable and pleasant) to eat.” *Towb*/good was *kol*, “ubiquitous and unlimited, completely and totally, collectively and entirely” present and available within the garden.

Likewise, there has been no limitation on *da’at*/knowledge. Yahweh had already provided us with more information regarding the purpose and nature of creation than we could process, and there is no reason to suspect He was any different with Adam. So the only thing that was unique regarding the “Tree of the Knowledge of Good and Bad” was an awareness of evil—the one thing that is routinely expunged from God’s presence and paradise. That which is harmful and morally inappropriate, malignant and disagreeable, valueless and unpleasant, depraved and displeasing, causing sadness and distress is the antithesis of God—meaning they are not God.

Yet without access to evil, without a way to reject God, deprived of the opportunity to choose that which He is not, there would be no way to love Yahweh. Love requires choice. It is the only thing that cannot be made,

compelled, or purchased, making love the most valuable and powerful commodity in the universe.

Freewill is the primary, but not the only, prerequisite for a loving relationship. A person must also come to *da'at*/know the other party as they really are, otherwise the emotional response is delusional, and can be no deeper than frivolous fascination. True love requires us to be able to judge whether the potential object of our affection is worthy of this level of trust. And once again, this is the purpose of our "*nesamah* – conscience.

There are two additional insights related to the Tree of the Knowledge of Good and Bad, especially with regard to knowing things which are "evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad." Man brought these things upon himself. It is therefore inappropriate to blame God for pain and suffering, for crippling diseases, for disabilities and death. Rather than saying "a loving God wouldn't allow suffering to occur," we should recognize that love requires the choice we humans made to become acquainted with them. Pain and suffering are a direct derivative of the choice Adam and Chawah made in the Garden, and of the subsequent choices we humans have rendered after them.

For those who fail to appreciate the purpose of freewill, or acknowledge its value or consequence, and who continue to lament over a God who would allow any or all of the many atrocities and misfortunes to occur on our planet, please consider what you are asking of Him. If Yahweh were to intervene and stop all bad things from happening, the result would be to remove consequence from choice. Doing so would completely undermine the benefit of freewill, which would in turn make love impossible and our very existence pointless. There would be no reason for the universe to have been created, because Yahweh would no longer be able to grow through the loving relationships we are able to form with Him.

The idea of God allowing people to choose to be bad rather than follow His instructions is fairly easy to understand. However, when it comes to a child suffering or dying prematurely, it is difficult for us to appreciate how even the most trivial decisions we make can change our futures and those of others.

Should God intervene and stop a company from dumping pollutants into the air, ground, and water to keep a child from getting cancer? If so, what about altering trivial events which might cause someone to drive a little slower or faster on a trip, consume an additional drink, or get distracted, when the result leads to an accident? The smallest thing might not only affect the rest of their existence but also might impact the lives of otherwise innocent bystanders. And even the initial victims of an accident don't stand alone. What about the parents of a child

struck by a car; what about the family members, close friends, coworkers, and neighbors of an adult victim? What if one of those killed would have become a great teacher, doctor, inventor, or philanthropist?

And this works the other way as well. There may have been an Austrian with a great affinity for painting landscapes, who for some reason, turned down a position on the admissions board at the Vienna Academy of Art. The person who was hired instead, rejected an 18-year-old boy's application. In his opinion, the lad's work "lacked an appreciation of the human form." How much different would the world be if Adolph Hitler had spent his life as an artist?

Every decision has a ripple effect, and on and on the consequences go. So, who knows what confluence of events brings us to a situation where something horrible happens to an innocent person. Even if it were possible, at what point should God stop meddling in the minutia of an endless stream of variables to prevent a seemingly senseless tragedy to occur? What repercussions would His intervention have?

What should also be considered is that if Yahweh does prevent certain bad things from happening, at what point should He stop? If God engages in terminal illnesses for newborns, at what age does He stop intervening? And if God cures all diseases (ignoring the obvious enormous ramifications), then should He stop all fatal accidents? And if He stops all fatal accidents, should He then stop all random acts of brutality? It's a slippery slope that can easily result in an existence where there are no bad consequences for any actions, making choice irrelevant, and love impossible.

All this said, other than the option to choose them, "bad, evil, distress, and sadness" don't exist in Yah's paradise, nor will they be knowable in heaven. By the time we arrive, we will have already made our choice.

In Revelation, God specifically tells us that there will be no pain or suffering during our eternal existence with Him. And since the remembrance of evil and displeasing things would surely bring anguish, all things bad must be banished from heaven. This is why Yahweh obliterates our record of wrongdoing, pronouncing us innocent when we accept the Redeemer's gift. He even goes so far as to say that there will be no remembrance of our transgressions—not by Him nor by us.

There are two additional thoughts I'd like you to consider before we move on to the next verse. First, Yahweh has intervened on occasion to preclude the exercise of freewill when He recognized that the cost of not doing so would be catastrophic. Examples include the flood, Egypt's choice to retain their Hebrew slaves, the eradication of a handful of villages in the Promised Land at the terminus of the Exodus, and the elimination of the Assyrian army surrounding

Jerusalem in the time of Hezekiah. And yet, God is routinely assailed for these interventions, even though each was merciful because by nipping these rapidly escalating problems in the bud, God ultimately prevented far more grievous wholesale slaughters. Each case was not unlike God preventing the one hundred thousand people most responsible for Hitler's Germany, Stalin's Russia, Hirohito's Japan, and Mao's China from living, thereby saving one hundred million lives. But the very people who cry out to God to intervene to prevent future perpetrators from harming innocent people, criticize Him for doing this very thing three-to-five thousand years ago.

The second ramification of limiting His involvement in the suppression of freewill pertains to Scripture. The first sin recorded in God's Word is the corruption of God's words. Satan misquoted and manipulated Yahweh's instructions to Adam and Chawah to beguile them. And since God obviously allowed this, why are Christians in particular so reluctant to accept the obvious reality that He has allowed this same crime to continue unabated for millennia? There are tens of thousands of old manuscripts of the Torah, Prophets, Psalms and Renewed Covenant Writings and yet they all differ materially from one another. So God, as a result of freewill, either allowed His Word to be manipulated and twisted, as He had in the Garden, or He was powerless to stop it, making the Christian god feeble in comparison to man. The facts are clear: clerics conspired to corrupt Yahweh's testimony to serve their religious agendas and their victims have seldom cared enough to correct or thwart them. Both sides of this perverse equation have made a choice must live with the consequence.

* * *

In the next passage, God reveals the location of Eden's Garden. There is a reason. He wants us to know where it was located so that we will understand the story which flows out of Eden. Without this context, we are prone to believe religious myths which turn thinking people away from their Creator.

“A river (*nahar* – stream) flowed out (*yasa'* – extended and descended) from (*min*) Eden ('*eden* – great joy, delight, ultimate pleasure, extreme satisfaction and luxury, and a favorable state of great gladness) with (*la*) water (*saqah* – that which quenches thirst) of the protective enclosure (*gar* – sheltered garden, covered and defended place suitable for life), and from (*min*) there (*sam* – that place and relative position) it separated (*parad* – parted and divided) becoming (*hayah* – coming to exist as) four ('*arba'* – from *raba'* meaning square, four-sided, place to stretch out, rest and relax) headwater sources (*ro's* – beginning points). The name (*shem* – proper designation) of the first ('*echad*) is the Pishon

(*pyshown* – from *puwsh*, meaning to spring up, act proudly, and scatter). **It winds its way through** (*sabab* – meanders, constantly changing course through and encompassing) **all of** (*kol*) **the region** (*'erets* – land or realm) **of Havilah** (*hawylah* – from *huwl*, to twist and encircle, bringing fear, pain, and anguish) **where relationally there is** (*sam 'asher*) **gold** (*zahab* – considerable wealth, money, and splendor).” (Genesis 2:10-11)

In Genesis 25:18, speaking of “Havilah,” Yahweh tells us that Ishmael, the father of today’s Arab Muslims, “settled from Havilah to Shur which is east of Egypt as one goes toward Assyria in defiance of all of his relatives.” Assyria was located between the Tigris and Euphrates in what is today northern Iran and Iraq. If you were to travel from Egypt to Assyria, you would pass through southeastern Turkey, near its borders with Syria, northern Arabia, Iraq, and Iran. But, more on this later.

“And the gold (*zahab* – considerable wealth, money, and splendor) **of that land** (*'erets* – region or realm), **the bdellium resin** (*badolah* – translucent, odoriferous, amber gum from an Arabian tree; from *badal*, to divide, separate, and exclude) **and precious** (*soham* – reddish onyx, lapis lazuli, malachite, and beryl) **stones** (*'eben* – rocks and gems) **are beautiful** (*towb*).” (Genesis 2:12)

While the reference to “gold, great wealth, money, and splendor,” as well as “gem stones” could be a reference to mines which exist in this region, I think Yahweh was referring to the opulence of Nineveh, the capitol of the first Babylon, and later the principle city of the Assyrian Empire. Man’s first known religious and political schemes were conceived and perpetrated there. It was the birthplace of the sun-god religion practiced today as Catholicism. It remains a religion of “considerable wealth, money, and splendor” which “separates” the masses from God.

“The name (*shem* – proper designation) **of the second** (*seni* – from *shanah*, to change) **is the Gihon** (*Gychown* – to burst forth). **It winds its way through** (*sabab*) **the whole** (*kol*) **land** (*'erets* – region) **of Kuwsh** (*kuwsh*).” (Genesis 2:13)

Kuwsh, more commonly rendered Cush, was the son of Ham in addition to Mitsraym, Put, and Canaan. Biblical scholars want Cush to represent Ethiopia because its root means “black.” But what is today Ethiopia was often part of Egypt at the time, and Egypt is called Mitsraym in the Torah. And while there is plenty of Scriptural evidence to connect Kuwsh with ancient Egypt, that nation’s genesis was still a thousand years hence, meaning that Yahweh wasn’t describing an emerging culture in northern Africa. Further, the Nile flows north from central Africa, not south from eastern Turkey.

But here's a clue: Nimrod, the patriarch of religion, and the king of Nineveh, which was in Assyria (then called Babylon), was a descendant of Cush, and was known to have been a black man. So, we might surmise that Kuwsh, at least at this time, represents what is today northern Iran and Iraq. It is a region America has recently (and foolishly) unified under Shia Islam. It is the area which will one day soon serve as the headquarters of the all-Islamic Magog Federation—something the scriptural genealogies will also confirm.

As evidence of this theory, the Iranians call the twelve-thousand-foot range which towers above the modern city of Tabriz, “Kusheh Dagh,” or “Mountains of Kush.” Located in the upper, northwestern finger of Iran, near Lake Urmia, the Kush range is fewer than two-hundred miles from the headwaters of the Tigris and Euphrates, the next two rivers on this list. Also potentially telling is the association of “*kuwsh* – black” with the name of the world's largest inland sea: the Black Sea—which, not so coincidentally is adjacent to the headwaters of the next two rivers.

“The name of the third (*salisi* – to stretch out, to send out and away) river is the Tigris (*Hiddekel* – from *hadar*, to rapidly surround, to close in and besiege bringing impending doom) which travels (*halak*) east (*qidmah*) of ‘Asshur (*ashuwr* – Assyria, named after the goddess Ashur, who became Ishtar and Easter over time). And the fourth river is the Euphrates (*parat* – known as “the great river”).” (Genesis 2:14)

Hiddekel is the Akkadian (ancient Assyrian and Babylonian language) pronunciation of what has since been renamed “Tigris” in Greek following Alexander's conquests. Likewise, Parat, or Great River, was the Hebrew term for the waterway the Greeks renamed the “Euphrates” in the third century BCE.

Both tributaries of the Tigris begin their 1,300-mile trek to the Persian Gulf in the mountains west and southwest of Lake Van in Eastern Turkey (200 miles due south of the easternmost shore of the Black Sea). The east branch begins its journey to the sea 20 miles south of Lake Van, and the western source emerges 100 miles due west of Turkey's largest lake.

Moving on to the Euphrates, its twin tributaries emerge 100 miles northwest and 50 miles due north of Lake Van; the later not far from the mountains of Ararat. From here the waterway travels a great 1,700-mile arc west, east, south, and then southeast to the Persian Gulf.

Walled in by volcanic mountains, Lake Van, like its neighbor Lake Urmia (150 miles southeast of Lake Van), has no natural outlet and is thus saline (as are the Black and Caspian Seas). Lake Van is considered to be the largest and deepest lake in the Middle East. Satellite photos depict it as a royal blue oasis surrounded by inhospitable rugged and desolate terrain.

Turning our attention to the Gihon/*Gychown*, I have every confidence that it is the Aras (shown on some maps as the Araxes). This mighty river's tributaries emerge northeast of Lake Van. During the century-long Islamic invasion which followed Muhammad's death in 632 CE, the river's name was changed from the "Gaihun," making the original moniker quite similar to that found in Genesis. Today, the Aras, formally Gaihun, flows eastward from Turkey into the Caspian Sea.

Ignoring the fact that God said that the headwaters of these four rivers, two of which are the Tigris and Euphrates, flowed from the same place and same source, renowned religious scholars continue to postulate claims that the Pishon is the Ganges, Indus, or Nile. Others place Eden at the delta of the Tigris and Euphrates as if they don't understand the difference between the beginning and the end of a stream. I share this with you for two reasons. First, don't trust religious scholars. Second, the Garden in Eden and the location of Noah's Flood are essentially coterminous—the latter just east of the former. The mountains of Ararat are located two-hundred miles east by northeast of headwaters of the Tigris and are within a stone's throw of the Euphrates' beginnings. This area is in eastern Turkey, between the Black and Caspian Seas, near the border of Iran and Armenia.

Identifying the Pishon is more challenging. But having identified the river which flows to the east as the Gihon / Gaihun / Aras, to the southwest as the Parat / Great River / Euphrates, and to the southeast as the Hiddekel / Tigris, symmetry would suggest that we would be wise to look for one which flows north or northwest of Lake Van. In this regard, I think the most likely candidate for the Pishon is the Red River, known today as the Kizilirmak. The Red River is a good fit since Yahweh told us that it would be known for its red stones. Also, the original name of Turkey's longest river was the Phasianus, confirming that it is a worthy candidate for the Pishon moniker. Most all etymological tools connect ancient names to their modern equivalents by comparing the consonant root before vocalization and conjugation. Phasianus and Pishon share the same p-s-n root.

The Red River's source is less than 100 miles west by northwest of Lake Van. Unlike the other three rivers, it flows west and then north before draining into the Black Sea. Neolithic civilizations along the Kizilimak River date back to 4000BCE, with Assyrian, Phrygian, and Hittite colonies emerging around 1900BCE. The control of this volcanic region passed to the Tubals, Persians, then Greeks under Alexander, before falling to the Romans, Byzantines, and Seljuks (Mongolian Muslims who invaded the Christian capital, forming the Ottoman Empire). It was on the Red River's shores that the Turks annihilated over a

million Armenian Christians in genocidal rage in the aftermath of World War One—turning the waters red.

David Rohl, a superb antiquities scholar, speculated that the Pishon is the Uizhun. Its tributaries descend from the volcanic ridges east of Lake Urmia, 200 miles southeast of Lake Van, eventually emptying out into the Caspian Sea. While there is no initial “p” sound, the remainder of the name is similar. And the Uizhun is known as the Kezel Uzun, or Long Gold River, and as such, it fits the Genesis depiction of this waterway meandering through the land of gold. And I suppose it is possible that a volcanic eruption in the area truncated the original source, moving it further southeastward. (While Rohl and I disagree regarding the Pishon, his work on establishing a valid Egyptian chronology which synchronizes with Scripture in *A Test of Time* is an essential read for those who love archeology.)

Putting it all together, both tributaries of the Euphrates and Tigris, the headwaters of the Gihon / Aras and Kizilirmak / Red River / Phasianus / Pishon emerge within one hundred miles of each other, all with Lake Van at the epicenter. And as I mentioned earlier, this blue oasis can be found two hundred miles south of the easternmost shore of the Black Sea and due west of the Caspian. That’s important because what appears to be mankind’s oldest civilization is buried beneath the shores of the Black Sea. And archeologists are beginning to discover that mankind first mixed religion and politics in this environ. We’ll consider what is known about their culture in the next chapter as it relates to the flood.

Before we move on, be aware that Yahweh referred to each of the specific places in which the rivers flowed as *kol ‘erets*, or “whole land, area, or region.” And yet, when He uses the exact same phrase with reference to the flood, it is errantly translated “the whole earth.” It’s little wonder people are confused.

But working to eradicate confusion, at least for those willing to closely examine all of the Torah’s jots and tittles, in this next passage Yahweh reveals something that help us tie the Sabbath and Sukah together, while explaining the purpose of both...

“Yahuweh Almighty (*YaHuWeH ‘elohym*) relationally (*‘eth*) grasped hold of (*laqah* – selected, received, and accepted) the man named Adam (*‘Adam*) and He settled him restfully (*nuwach* – He set him down after settling all unresolved issues so as to foster an association and alliance) in (*ba*) the sheltered garden (*gan* – protected, defended, enclosed, and covered place of care and concern for life) of ‘Eden (*‘eden* – great joy, delight, and pleasure, of total satisfaction, in the favorable state of great gladness) to work with Her (*lo ‘abad hy’* – to labor, serve, and cultivate on behalf of Her) and (*wa*) to closely observe Her (*lo*

shamar hy – to pay attention to Her, to revere, care for, and cling to Her, and to become secure in an association with Her).” (Genesis 2:15)

Before we dissect the operative term which is “*nuwach* – settle,” I’d like to resolve why the third person, singular feminine pronoun “*hy*’ – Her” was included suffixed to the verb “*’abad* – to work” and “*shamar* – to observe.” It is because the “*gan* – sheltered garden” (which is both feminine and masculine in Hebrew) is designed to provide a visual portrait of our Heavenly Father’s home, and especially of the role our Spiritual Mother plays in protecting and defending us so that we are prepared to enjoy God’s company. Like any mother, Her concern for the lives of Her children prompts Her to shelter them in love and clothe them with great care. It is in Her Garment of Light that those of us who “*shamar* – closely observe Her, revere Her, and cling to an association with Her,” and who choose to “*’abad* – work with Her,” are adorned. Inside this sheltered covering, we are protected from the consequence and penalty of sin, enabling us to live forever in Yahweh’s “*gan ‘eden* – joyous paradise.” If we want to eternally exist with God, we need to pay attention to and associate with our Spiritual Mother.

In this context our first consideration with regard to “*nuwach* – settle” is its similarity to “*ruwach* – Spirit.” This association highlights the role of our Spiritual Mother, the *Ruwach Qodesh*, to purify, perfect, and protect us, settling all disputes between our souls and the Torah so that She can lift us up on Her wings and bring us into our Heavenly Father’s home born anew as God’s children—forever restfully settling us there.

And it is from this perspective that we should come to see the “*gan* – protective shelter for life” and “*Sukah* – Shelters” as one and the same. Yahweh’s “*gan ‘eden* – joyous paradise” and His “*chag sukah* – festival feast of shelters” both serve to describe His home and to depict eternal life in heaven.

The reason that this is important is because the path we are invited to walk through Yahweh’s *Mow’ed Miqra’ey* arrive at *Sukah*. God’s home is our destination, and camping out with Him is the desired result. As such, we should view and observe *Pesach*, *Matsah*, *Bikwrym*, *Shabuwa’*, *Taruw’ah*, and *Kippurym* as the Way to Heaven. God is telling us that His seven Called-Out Assembly Meetings provide the means for Him to “*nuwach* – settle our debts” and “*nuwach* – settle us down to live” with Him in His “*gan ‘eden sukah*.”

So, now that we understand the association between Eden’s Garden and the Festival of Shelters, you may be asking how “*nuwach* – settle” is associated with the Sabbath. Simply stated, *nuwach* is the purpose of *Shabat*.

As we learned in the previous chapter, the “ceased” connotation of *shabat* was originally derived from an inadequate rendering of *nuwach* as “rested,” as opposed to “settled” in Exodus 20:11. But as we have now affirmed, *nuwach*

communicates the idea that the Sabbath is the day Yahweh “settled” us in His home by “settling” our debt. He paid the ransom required to resolve as the conflicts which have separated us. And because He has done this work on our behalf, we can rest, reflect, and rely upon Him.

Once again, here is the First of Seven Commandments for your consideration: **“For indeed in six days Yahuweh made** (prepared and produced, fashioned and finished, instituted and celebrated) **accordingly the heavens** (the spiritual realm) **and the earth** (the material world), **and the seas, and all which relationally is in them. And He became completely settled** (*nuwach* – rested after settling all unresolved issues) **during the seventh** (*shaby’y* – solemn promise which fulfills and satisfies those who listen and are observant of the role of the seventh) **day. Therefore Yahuweh blessed and adored** (*barak* – knelt down and lowered Himself to greet those He had created and lift them up on) **the Sabbath** (*shabat* – the seventh day, the time of observance, of rest and reflection, and of ceasing and desisting from ordinary labor to consider the promise God has made to settle our debts and settle us in His home on this) **day, setting it apart** (*qodesh* – separating it from others, making it special while dedicating it to separation, cleansing, and purifying).” (Exodus 20:11)

According to the best etymological resources, *nuwach* wasn’t used to convey “rest,” as in the absence of movement, but instead to communicate the idea that God’s mind was completely settled because He had achieved exactly what He had set out to accomplish. He had not only created a companion and settled him safely in a joyous garden conducive to life; He had conceived the means to an everlasting familial covenant relationship. Yahweh had invented matter and life, the ability to communicate and think, freewill and with it the choice to love, as well as the means to justly resolve future misunderstandings and disputes.

In the context of the Sabbath and Shelters, *nuwach* represents the “security and victory of salvation.” As such, *nuwach* was deployed in Genesis 8:4 to affirm that Noah and his family were saved because the Ark “*nuwach*/settled safely” on mountains of Ararat after the flood. More telling still, *nuwach* was used in conjunction with the Ark of the Covenant: “And it shall come to be as the soles of the feet of the priests lift up and bear the Ark of Yahuweh, that the Upright Pillar of all the Land, *nuwach*/will settle securely and victoriously in the waters of the Yarden (Jordan), the waters of the Yarden shall be cut (*karat* – used to express “cutting the covenant”), and the waters will descend from above, and shall be present, taking a stand as one unified barrier.” (*Yahuwshua’* / Joshua 3:13) *Nuwach* speaks of favorably resolving the consequence and penalty of our rebellion against God—death and separation—so that God can save us by paying our debts, enabling our Heavenly Father to invite us to live securely in His home.

Therefore, *nuwach* tells us that the Sabbath is the time Yahuweh settles on the means to achieve our eternal safety, our victory over sin and death. It is the time God settled the issues which have separated us by settling our debts so that we could settle down with Him. Therefore, those who observe the Sabbath as Yahweh's time to protect, save, and deliver us will be saved and allowed to endure forever in God's joyous garden.

There is another lesson we can learn from Bare'shiyth 2:15. While "joyous, delightful, pleasurable, satisfying, and restful," paradise isn't being idle. Adam had a job, a purpose, something to do which needed to be done. And that's wonderful news. Lounging around for all eternity isn't my idea of a good time. I want to learn and to explore the universe, to be productive and useful—something *shamar*, "pay attention and observe," used in harmony with '*abad*, "work and serve," suggests will occur.

This passage also tells us that man could have been created anywhere on earth. All we know for sure is that Adam's conception did not occur in the garden, because God "grasped hold of Adam and settled him down in Eden's Garden." With that in mind, I'd like to venture into the realm of speculation. Reading between the lines, here is what I have deduced: I think we are still living in the sixth day of creation and that there is more to this story. As we contemplate this thought, keep in mind that our time began with the creation of animals and was followed by the creation of the most godlike animal—a creature made unique by the addition of Yah's blessing...

"God said, 'Let us produce ('*asah* – make, effect, bring about, fashion, and celebrate) man ('*adam*) in our image (*tselem* – resemblance, pattern, and model), after our likeness (*damuwth* – comparable to us). So God created mankind ('*adam*) in His image, in the image of God He created him. Male and female He created them. And God knelt down next to them, blessing them (*barak* – greeting and adoring them in love and lifting them up), saying to them, 'Be fruitful (*parah* – flourish, be productive, increase) and multiply (*rabah* – become exceedingly great and numerous, being enlarged, reaching a very high point and status).'" (Genesis 1:26-28) In this passage, Yahweh didn't reveal what caused Adam to be uniquely like Him. But as you know from the opening of this chapter, He would do so just ten verses later... **"Yahuweh Almighty formed for association and accompaniment 'Adam/man from the natural material particles of the ground, and He blew into his nostrils a life-giving, restoring, and sustaining conscience (*nesamah* – seat of judgment, of recognizing the difference between right and wrong, discernment and discrimination), and 'Adam came to exist as a living soul.'" (Genesis 2:7)**

Therefore, the living soul known as man was the last animal God created on the sixth day. He fashioned us male and female, as with all other forms of life,

from natural elements of the earth by manipulating the DNA code. But something was different about the species *Homo sapiens*. God designed a unique animal with a special capacity to think, to communicate, to be creative and to be productive, to walk upright, and to conceive and raise children in a loving and nurturing family, teaching and protecting them in a manner which would embrace the covenant He envisioned. Our very nature is symbolic of Yahweh's character and purpose. We are the residue of God's design; the living embodiment of His plan.

In this regard, of the millions of animal forms on earth, man is unlike any other. For unlike the others, our species was crafted in the likeness of God. Simply stated, if you can picture a man and woman who are husband and wife, standing before the protective shelter of their home with a child between them, you envision Yahweh and understand His purpose.

After watching His special creation for some unspecified period of time, God took a member of our species, named him Adam, and gave him a *nesamah*/conscience so that He could begin a relationship with this solitary soul. Yahweh designed and built a perfect paradise for him, and He placed Adam inside. And hoping that we'd come to appreciate God's perspective on all of this is the reason that the creation account of Adam and Chawah is told twice, once generally of all humankind and once specifically of two unique individuals.

This vantage point on humankind, on those both inside and outside of Yah's protection, suggests that they were divergent only in the sense that Adam and Chawah had a *nesamah*/conscience which enabled them to develop a personal relationship with God. This relationship, in my judgment, was perfect for seventy years. Then, using their *nesamah*, or seat of judgment, poorly Adam and Chawah were banished from the garden and exposed to the rest of the world—even to the rest of humanity. If I am right, including his time in paradise, Adam would live one-thousand years. And in this way he came to symbolize mankind's first millennium.

These things considered, it matters not if my time estimate is accurate. My purpose was only to provide you with a scenario which was both plausible and completely consistent with Scripture and science. Humankind is a special animal and Adam and Chawah were an especially unique couple. Their ancestry is common, but not their conscience.

Returning to the known and certain, Yahweh provided Adam with some directions. He has done the same thing for us. **“And Yahuweh Almighty** (*'elohym*), **provided direction** (*sawah* – instructed, spoke clearly and unequivocally with authority) **near** (*'al* – beside and on behalf of) **‘Adam, the man** (*ha 'adam*), **saying** (*'amar* – communicating), **‘Eat** (*'akal*) **and consume food** (*'akal*) **from** (*min*) **every one of** (*kol* – all) **the sheltered garden's** (*gan* –

protected, defended, and covered enclosure's) **trees** ('*es*).'" (Genesis 2:16) As it is with us, the Creator's prescriptions for living are contained in His Word. Today, we should think of Scripture as "The Owner's Manual"—God's instructions for fruitful and productive lives.

You'll also notice in this passage that Yahweh didn't cry out from above, from a distant heaven. He was "near," even "beside," Adam when He spoke. Further, since Eden is a word picture of paradise, when we spend our eternity exploring the universe, this verse suggests that there will be a countless variety of good options to select from. It isn't going to be boring.

As God has endeavored to share, for there to be love, there must be choice. So...**"But** (*wa*), **from** (*min*) **the tree** ('*es*) **of the knowledge** (*da'at* – acquisition of information with a focus on discernment, judgment, moral application, and understanding) **of good** (*towb* – that which is prosperous, beneficial, and proper, favorable, desirable, and agreeable, even joyful) **and bad** (*ra'* – evil, harmful, morally inappropriate, malignant, and disagreeable, of no value, morally depraved, displeasing, and sad) **do not** (*lo'*) **eat** ('*akal*) **from** (*min*) **it.**" (Genesis 2:17)

They could eat the fruit of every tree without consequence, save one. In a way, the lone path among countless other choices which led away from camping out with Yahweh in paradise was akin to the singular way, among an infinite variety of fruitless options, which leads to heaven. There was one way out, just as there is but one way in.

The product of choice is consequence. If you choose God, you get to live with Him. That is the most beneficial option. If you opt to reject God, however, based upon whatever knowledge you obtain, you will die separated from Him. This is an inferior selection. **"Indeed because** (*ky* - surely), **in** (*ba* – near) **the day** (*yowm*) **you** ('*atah*) **eat** ('*akal*) **from** (*min*) **it, you will become mortal** (*muwt*) **and die** (*muwt*)." (Genesis 2:17)

This is the first time the consequence for rejecting Yahweh's direction has been specified. It is death; the end of life. And that means that the consequence of disregarding Yah's instruction is *not* eternal suffering. Yet every mainstream Christian derivation—Catholic, Orthodox, Protestant, and Evangelical—officially teaches that those who reject God are damned to an eternity of being tortured in hell. If they are right, their God is a liar, because He just said the opposite. Moreover, the Christian god is sadistic. Only a demented deity would say: "Love me or I'll torture you." (As it turns out, hellish torture is a derivative of the Babylonian religion, as are the preponderance of Christian corruptions.)

Not only is the Hebrew word for death repeated twice in this passage, *muwt* is the antithesis of living forever. Therefore, if the Church is right, God is wrong. It

is that simple, that obvious, that cut and dry. And yet, not one religious cleric in a million comprehends this divine mandate. It's as if the fear they engender by errantly presenting their own religious hell serves their interests by frightening the faithful into compliance and contributions. Or else, why would they all promote the same lie?

As you read *Yada Yahweh*, you will discover overwhelming evidence that Yahweh lists three consequences related to the choices we make, not just two. Therefore, it is reasonable to conclude that there must be three, not two, potential fates which await human souls. The most often-presented, and most common result, is death—the cessation of life, as is depicted here. Those who chose not to *yada* Yahweh, to trust and rely upon Yah, will live for a short while, but ultimately death will be the end of their brief existence. Upon their mortal demise, their souls will cease to exist. God doesn't know them and they don't know God. For the overwhelming preponderance of people, there will be no eternal paradise nor hell. As Yahushua explained: "The way is broad, and many there are who find death and destruction."

The two better-known consequences exist as well. There is a place of eternal anguish. While there is no fire in it, nor torture, there will be plenty of emotional suffering in this lightless prison called the Abyss. The closest known allegory to it is a black hole, where nothing escapes but yet time remains eternal. Only those who are actively engaged in leading people away from God (which would be most religious and political, and many media, academic, and societal, leaders), will endure this fate. They will join Satan and his fellow false messengers, known as demons, there. If you go, you will have the opportunity to meet every pope. The Abyss will be a very religious place.

The consequence of carefully observing Yahweh's instructions and heeding His advice is to live forever with Him in His paradise. Those who rely on Yah become Yahuwdayim, His children, and they inherit all that is His to give. After serving with Him during the Millennial Sabbath (starting on the Called-Out Assembly of Shelters in 2033 (year 6000 on Yah's calendar) and ending one-thousand years later), they will be equipped to camp out with God for all time. If you make this choice, look me up and we'll go off and explore a galaxy together.

As we press deeper into the story of Eden, we discover that Yahweh's testimony is focused upon developing a relationship with His creation. This loving association is set into the context of family, companionship, of sharing, of marriage, children, and parenting. This essential phase of God's presentation begins with: "**Yahuweh Almighty** (*'elohym*) **said** (*'amar*), **'It is not** (*lo'*) **good** (*towb* – productive and beneficial) **for the man, Adam** (*'adam*) **to exist** (*hayah* – to be) **separated** (*bad* – apart and alone). **I will make for** (*'asah* – I will fashion and prepare for) **him a helper and supporter** (*'ezer* – one who assists and serves,

a succor who rescues, aids, renews, and benefits), **like** (*ka* – in the manner of) **his corresponding counterpart** (*neged*).” (Genesis 2:18)

This is brilliant. The opening sentence of the passage delineates the consequence of choosing to be separated from God—which is not good. Then in the second sentence, Yah speaks of the epitome of love; which for a man in this temporal world is to be with the perfect woman. This is why God called paradise ‘*eden*’: “great joy, delight, ultimate pleasure, and extreme satisfaction.” But more than this, Chawah (a name which will be revealed later in this story) is being presented as a metaphor for the Set-Apart Spirit. She is our “helper and supporter, the one who assists and serves us, our succor who rescues, aids, and renews us,” providing the “benefit” of eternal life based upon a reestablished relationship with Yahweh. She is the “life-giver” and “protective shelter” which is what the name Chawah means.

Also interesting in this regard, *neged* means “to correspond,” which is “to be in conformity and in agreement.” The Spirit brings us into conformity with Yah’s instructions. “*Neged* – to correspond” is “to compare closely, and to be equivalent to someone or something.” When we are born anew from above by our Spiritual Mother we become more like God, ever more equivalent to Him. Our souls become like Yahushua—God in human form. *Neged*/corresponds even means: “to communicate with someone,” which is the reason Adam and Chawah were created and placed in the Garden.

Before we leave this verse, recognize that while Yah said that Chawah would be Adam’s “helper and supporter,” God also routinely refers to Himself as our helper, so this is not a pejorative term. In truth, the one who serves, the one who rescues, renews, and restores, is greater than the beneficiary.

But there is more. Yahweh said that it would not be productive or beneficial for man to be *bad*. The primary meaning of this Hebrew word is “alone,” which in this case would mean to be “separated, and be apart by one’s self.” Spiritually, those who are separated from God are forbidden entry to heaven, most ceasing to exist. But even in this temporal realm, there are few things as destructive as being alone. Man is a social creature by design. And that is why very few people can survive the anguish of solitary confinement in prison. Further, the joy of a loving marriage and family supersedes the enduring pleasure of all other human experiences.

Yet that is not the only reason God doesn’t want us to be *bad*. You see, it’s Yahweh’s job to be *bad*. *Bad*’s secondary meaning is “pole with a cross beam (designating the upright pillar upon which God was hung)” which is used “to carry heavy objects (indicative of removing the burden of our sins),” which can be deployed “to embed or facilitate entrance through a doorway (symbolic of Pesach

representing the lone door to heaven).” Depending upon how you view these things, and the choices you make regarding them, they will determine your eternal fate.

And if that were not enough, the “*bad* – branch,” is Scripture’s most enduring Messianic symbol. It is through the Messiyah (the Implement Doing the Work of Yah) that the doorway to heaven is opened.

The next two verses speak of *hayah nepesh*, of living souls, of animals that God created for man’s benefit, and of their introduction to Adam. This passage culminates with the verdict that none of these souls qualifies as “**a helper and supporter** (*ezer* – one who assists and serves, a succor who rescues, aids, renews, and benefits), **like** (*ka* – in the manner of) **his corresponding counterpart** (*neged*).”

So...“**Yahweh Almighty** (*elohym*) **caused the man Adam to fall** (*napal*) **deeply asleep** (*tardemah*), **and while he slept** (*yasen*), **He grasped hold of** (*laqah* – selected and took) **one** (*echad*) **of his ribs from his side** (*sela’ min* – bones and cartilage from around the heart and lungs) **and closed up** (*sagar*) **its place with flesh** (*basar* – living soft tissues). **And the rib** (*sala’*) **Yahuweh Almighty took** (*laqah*) **relationally** (*asher*) **from** (*min*) **the man Adam** (*adam*), **He built** (*banah* – made and erected, constructed and established) **a woman and wife** (*isah* – female partner in marriage). **And He brought her** (*bow*) **to** (*el*) **the man ‘Adam** (*adam*).” (Genesis 2:21-22)

Just as the Set-Apart Spirit is a part of God, taken from God, and sent to us for the purpose of association and life, so it was with Chawah. And in a more plebeian sense, the rib was selected because it surrounded the heart, the seat of love, and the lungs, synonymous with the breath of life, known as the *nepesh/soul*.

The moral of this story is manifest in the value of fidelity and family, especially as they are enjoyed in a loving, productive, marriage relationship. **“Then the man, Adam** (*adam*), **said** (*amar*), **‘This** (*zo’t*) **is the foundation for living** (*esem* – the skeleton upon which life hangs, the essential substance and essence of an upright life), **the way to conduct one’s life** (*pa’am* – the pattern of behavior to be followed): **out of** (*min* – from) **my** (*aniy*) **essence** (*esem* – bones and substance, essential nature) **life** (*basar*) **from my life** (*basar* – flesh, body, and humanity). **This** (*z’ot*) **shall be called** (*qara* – summoned) **woman and wife** (*isah* – female) **because** (*kiy*) **out of** (*min* – from) **man and husband** (*ish*) **she was taken** (*laqah* – grasped and obtained, selected and received).” (Genesis 2:23) This is the story of life and how to conduct it.

The Scriptural word for “Covenant,” *beriyth*, describes a “marriage relationship. It is based upon *beiyth*, meaning “home,” and thus is symbolic of

“building, nurturing, and protecting a family.” So, in this passage Yahweh is disclosing the model upon which His Word is based. Everything from Genesis to Revelation is predicated upon God wanting to develop a loving familial relationship with mankind based upon the model of marriage, of a man and woman coming together to conceive and nurture life in a loving home. This is “*’esem* – the foundation for living, the essential substance of an upright life,” and “*pa’am* – the way we should conduct our lives.”

“Accordingly, therefore (*’al ken* – so based on this it is also right that) **a man** (*’ish*) **shall leave** (*’azab* – abandon and reject, desert and forsake, be absent from) **his** (*hu’*) **father** (*’ab*) **and his mother** (*’em*) **and cling to** (*dabaq* – join fast to, cleave to, stay close to, be united in close association with) **his wife** (*’isah* – woman and female partner in marriage). **And they shall exist as** (*hayah* – be) **one** (*’echad* – a singular unity in the) **flesh** (*basar* – living being and body).” (Genesis 2:24)

There are many much softer, less jolting, Hebrew words Yahweh could have used in reference to a man “leaving” his father and mother. Of the 215 times *’azab* appears in the Old Covenant, it is translated “forsaken” on 130 occurrences. To forsake is to “reject, abandon, and damn.” I bring this to your attention because it sheds considerable light on what’s known as the fifth commandment (or more accurately, the Second of Seven). Based upon this instruction, the “Father and Mother” we are to “value and revere, holding in the high esteem” so as to “prolong our days in the land,” cannot be our earthly parents—from whom we are instructed to “*’azab* – abandon” when we engage in marriage. Not only is it impossible to “reject and forsake” that which you “highly esteem and honor,” showing reverence for a mortal being bears no influence on our longevity. Therefore, to be consistent Yahweh could not tell us to “*’azab* – be absent from, reject, and forsake” our father and mother while at the same time tell us to “honor and glorify” the very same people. That is unless, the Commandment is speaking of our Heavenly Father and Spiritual Mother, and this marriage is equated to the “*beriyth* – familial covenant relationship” Yahweh established with mankind. When these instructions are viewed from that perspective, everything fits, including God’s insistence that this is “*’esem* – the foundation for living, the essential substance of an upright life,” and “*pa’am* – the way we should conduct our lives.”

The second profound truth encapsulated in this message relates to God’s very nature. Scripture says: **“Hear O Yisra’el, Yahuweh your God is one** (*’echad*).” Yah is a singular unity, manifesting Himself as Father, Mother, and Son. There is one God serving man through the Set-Apart Spirit and Messiyah Yahushua. There is no Trinity. God does not exist in three persons or in three personas. The Father manifests Himself in human and spiritual forms to serve us. Adam and Chawah

were one in marriage, just as we are one in the Covenant. Simply stated, the Covenant upon which all Scripture is based begins with a casual association which includes two individuals, and it evolves into a close friendship, kinship, a nation, and kingdom. It exists as a marriage, one in which a divorce was declared due to man's infidelity. But this 'azab – separation" will be resolved on the day of reconciliations leading all who choose to be associated with Yahweh to be adopted into God's eternal family. (More on this in a moment.)

The third lesson derived from this verse is that Yahweh, like the human family, has male and female characteristics, something made evident in: **“So God created ‘Adam in His image (*tselem* – resemblance, pattern, and model), in the image of God He created him. Male and female He created them.”** (Genesis 1:27) To join God's family, to become one with Yah, you must be born anew from above by way of the Set-Apart Spirit, our Spiritual Mother.

Fourth, the relationships embodied in marriage and family are synonymous with the *beriyth*/Covenant. Eden represents heaven and Adam and Chawah represent the kind of relationship Yahweh designed us to celebrate.

Fifth, while it's a small point relative to the others, '*isah*, meaning “wife and woman,” is singular, not plural. Yahweh's wants a monogamous relationship. That is the message inherent in the first three commandments. While there were individuals in the unfolding story of God's Word who had many wives, most notably, David and Solomon, the quality of their lives deteriorated with each addition to their harems. And with each new wife, they became a less vital part of Yah's plans. David was forbidden from building the Temple and Solomon was left to call everything he touched “vain”—failed and useless as a direct result of his disdain for marriage.

In this regard, this single verse also destroys Islam's credibility. Allah repeatedly states that his Qur'an confirms the Torah, and yet the Qur'an says that a man can have four wives. By saying these things, Islam is rendered false, whether or not Yahweh's revelation is true.

Properly cared for, the human body is beautiful, and in the right kind of relationship, it is something to be enjoyed and to bring pleasure. **“The two (*sanayim*), the man (*'adam*) and his wife (*'isah* – woman), were (*hayah* – existed) naked (*'arowm* – unclothed and bare-skinned with no barrier between them) and they were not (*lo'*) ashamed (*bows*).”** (Genesis 2:25)

Most people consider sin to be bad behavior, and along those lines they would condemn nudity. But what God is saying here, is that physical things aren't necessarily shameful. It's our attitude which gets us into trouble. A bad attitude is

the most disabling of all disabilities. And the right attitude is the catalyst for a good relationship.

As we turn the page and move into the next chapter, be mindful of the shift in attitude which led to Chawah's exodus from Eden. And contemplate how this change in perspective caused her to consider nakedness offensive. Was it her body, or her new attitude that caused her to be ashamed and want to hide?

* * *

As stated a moment ago, all of Scripture from beginning to end is based upon the simple notion that Yahweh wants to have a relationship with us and that He is willing to do everything necessary to facilitate it. This relationship is called a "covenant" and it is based upon the Hebrew word *beriyth*, meaning "relationship, partnership, and marriage vow." *Beriyth* in turn is based upon *bayith*, meaning "household, home, and family." And while these are directly related concepts, they evolve as we turn the pages.

First, the relationship with Adam wasn't well-defined, yet through it we see the first hints of marriage and child-rearing. The terms of this initial covenant agreement focused on a simple choice: do this and be happy and live, or do that and die. The Word was spoken, not written.

Second, with Noah, there was only enough substance to the relationship to invoke trust. And still, nothing was documented in writing. However, we know that the builder of the ark knew Yahweh and revered Him. As a result, Yah spared Noah and his family. Furthermore, in this story we have the first formal announcement of the covenant; one where God makes promises to Noah, and through him to us.

Third, Abraham became Yahweh's friend; one with whom God delineated a very specific agreement. He asked Abraham to leave the religious and political practices of Babylon, to walk with Him, to talk with Him, and to be honest and upright with Him. If Abraham did these things, Yahweh agreed to bless him in countless ways, from then and to immortality. The Covenant with Abraham, and through him with us, was affirmed when Abraham chose to trust Yahweh with that which was most dear to him—his only son.

Fourth, with Ya'acob who became Yisra'el, the Covenant was enlarged and came to be based upon kinship. An individual relationship had grown to include twelve sons who in turn fathered many children. The friendly relationship had grown to include many children.

By the time we reach Moses, the Chosen People became a liberated nation with a homeland to call their own. Based upon the Torah, the fifth evolution of the Covenant grew to include a substantial number of tenets—all of which were committed to writing.

David's passionate love for Yahweh was very similar to Abraham's, but it was manifest in very different circumstances. Yisra'el became a kingdom and the sixth expression of the covenant was now the law of the land. Through the judges, kings, and prophets, most everything Yahweh had to share with His people was documented for our benefit. The Word had become many words. And at this time Yahweh considered His Covenant to be a marriage vow where Yisra'el became His bride.

However, within a generation Yisra'el, like Christians after them, become unfaithful. They ignored and violated most every tenet of the Covenant—from the Sabbath to the Feasts. As a direct result, Yahweh divorced Yisra'el, and what was once an expanding and prosperous nation became the world's most notorious and perpetual victim. And yet even though the consequence of infidelity, of sun-god worship, had been clearly delineated in the text of the Torah, and the resulting hardships had all been predicted and properly recorded, Jews became resentful and removed Yahweh from their lips and lives. They even went so far as to create their own religion; one based on their traditions and words rather than God's.

And this brings us to the final and seventh iteration of the Covenant—an agreement which hasn't changed, but instead grown. As always the Covenant's renewal is designed to reestablish God's family. But this time, the familial covenant relationship is unambiguous and unwavering—no longer subject to interpretation. And that is because God will place the gift of His Torah inside of us so that we might come to know Him personally and perfectly, enabling us to live forever as His adopted children. It marks a time when the Word of God and the Family of God become one—indivisible and inseparable. It is about spiritual rebirth based upon the promises contained in the Torah.

So now before we contemplate the introduction of this seventh and final iteration of the Covenant relationship, it's important to understand how the marriage vow previously delineated came to naught. And for that we turn to Hosea. There we discover the reasons behind the separation:

“Let her [Yisra'el] turn away from (*suwr* – turn around, change direction, move on a different path, be removed from, forsake, reject, and abolish) **illicit relationships with false deities** (*zenuniym* – unfaithfulness, prostitution, adultery, and idolatry) **from** (*min* – out of) **her presence** (*paneh*) **and the marks of unfaithfulness** (*na'apuwpyim* – signs of adultery and jewelry which indicates she is whore and available for illicit service) **from between her breasts.”** (Hosea 2:2

/ 4) In this passage Yahweh is reaffirming that an unfaithful marriage which is not monogamous is symbolic of forming illicit relationships with false deities.

Then, explaining the spiritual message underlying His Commandments, Yahweh tells us that our infidelity affects our children, separating them from God. **“And I will not love (*raham* – show affection for, have mercy on, demonstrate compassion to, or pity) her children (*ben*); for they are the children of fornication (*zenuniym* – of prostitution, adultery, idolatry, and illicit relationships with false deities). For their mother wantonly committed adultery and idolatry (*zanah* – was a harlot and a whore). She who conceived them made a serious mistake (*bowsh* – did something wrong and lost hope by acting shamefully).”** (Hosea 2:4-5 / 6-7) The children of those who are unfaithful, who are lost in their devotion to the Christian, Jewish, and Islamic god, are unknown to the only true God.

As a result, through the prophet Hosea, God said: **“My people (*‘am*) are destroyed and will perish (*damah* – they have ceased to be effective and are cut off, they are in a ruinous state, separated and no longer engaged in the mission and will be wiped out, ceasing to exist) as a result of a lack of knowledge and corrupted information (*bely da’at* – ignorance and a failure to understand, a dearth of wisdom and a deficiency in awareness). Indeed because you have rejected and avoided (*ma’as* – have limited your association with, despised, spurned, refused, disdained, and been adverse to, even scorned and loathed) understanding (*da’at* – knowledge, the acquisition of information with a focus on the application of discernment and judgment), I will also reject and avoid (*ma’as* – shun an association with, spurn, disdain, and be adverse to) you, so you shall be separated from serving as My ministers. And since you have ignored and forgotten (*kasach* – have overlooked and are not mindful of the significance of, have responded inappropriately to and ceased to care about) Almighty God’s (*‘elohym*) Towrah (*towrah* – prescriptions for living, law, instructions, information, and written code of conduct), I will ignore, cease to care about, and forget (*kasach* – become oblivious to) your children also. So then as (*ken*) they became more numerous and influential (*rabab* – when they exalted themselves [read: when Rabbis imposed Rabbinical Judaism]), they continued to sin against Me. Therefore I will substitute (*mur* – exchange that which they possessed) their glory (*kabowd* – splendor, honor, respect, status, wealth, value, abundance, power, and the reward of a special gift) for disgrace (*qalown* – shame, ignominy, confusion, reproach, dishonor, insult, and scorn).”** (Hosea 4:6-7)

No matter where you look, Yahweh’s message is consistent. His glorious gift and special reward is for those who search His Word for answers. As for others, they are unknown to Him.

Therefore, the first step toward reestablishing a relationship with God requires us to acknowledge the fact that our religious infidelity, our ignorance and apathy, have separated us from Him. We must then come to recognize that Yahweh is ready, willing, and able to heal us and receive us so long as we rely exclusively upon the path He has provided. So in this profoundly important prophetic proclamation, we find Yisra'el on the verge of reconciliation:

“Let’s start walking (*halak* – let’s move away from this place) **and** (*wa*) **let us return to** (*shuwb ‘el* – turn around, change our attitude and perspective and be restored, let’s reestablish our relationship with) **Yahuweh. For indeed** (*ky*) **He** (*huw’*) **has torn us** (*taraph* – expelled us, chased us away, and banished us), **but He will heal us** (*rapha* – promote restoration, cure our diseased and injured state, thoroughly mend and completely repair us, and make us whole). **He has stricken us** (*nakah* – smitten and inflicted us, subjugated and chastised us, sent judgment upon us to punish us), **but** (*wa*) **He will heal and repair us** (*rapa’* – promote restoration so that we might mend the relationship and recover). **He has stricken us** (*nakah* – destroyed us) **but** (*wa*) **He will wrap Himself around and us** (*chabash* – heal us by bandaging our wounds, wrapping clothing around us, binding us to Him to lead and encourage us, speaking words which hearten and enliven our feelings and attitudes). **After** (*min* – from this time and event in) **two days** (*yowm*), **He will revive us** (*chayah* – restore us to life and keep us alive, save us, spare, sustain, and preserve our lives, heal us so we can live forever). **In** (*ba*) **the third day, He will raise us up, establishing us upright** (*quwm* – He will accomplish what is required to confirm and fulfill His promises to restore and support us) **and we shall live** (*chayah* – be restored to life, our lives saved, sustained, and preserved forever) **in His presence** (*la paneh*).” (Hosea 6:1-2)

Through His prophet Hosea, Yahweh has told us that the Torah provides the information which is required for us to know Him. In these words God has issued an essential warning, telling us that mankind (as a result of Paul, Akiba, and Muhammad) would come to ignore His Torah, effectively executing our own children, sacrificing them to human religious schemes. Then, in spite of our ignorance and infidelity, Yahweh promised to do what was required to heal us, curing and restoring those willing to change their thinking, those willing to turn away from religion, so that they could return to Him. This promise was fulfilled by Yahshua in 33CE, seven-hundred years after Hosea scribed these prophetic words on a parchment scroll.

But that’s just where this proclamation gets interesting. Hosea 6:1-2 declares that “two days” after God heals mankind, or two-thousand years from 33CE, He would “restore” those Yahuwdym willing to change their attitude and thinking toward Him. This reconciliation will occur on *Yowm Kippurym*, the Day of Reconciliations, in 2033. And as a result, at the beginning of the “third day” after

“repairing us,” and as a result of what He has done, we will be able to “live forever in His presence.” God is thereby predicting the one-thousand year celebration of *Sukah* which will commence on the Called-Out Assembly of Shelters in the fall of 2033, five days after His glorious return.

Collectively then, these insights are among the most important in Scripture relative to our salvation, especially as it relates to God’s prophetic timeline. Yahweh has told us when He will return us to the “*gan ‘eden* – the totally satisfying shelter which is conducive to life,” as well as well as enlightening us so that we might come to be assured that He will grant us admission.

Now, from this perspective, let’s consider the passage Yahweh used to describe the renewal of His familial covenant relationship. For this revelation we must move forward in time to the prophet Jeremiah, properly known as *Yirmayahu*. While *yari’ah* means “shelter or dwelling place,” some Hebrew lexicons suggest that the prefix means “appointed by” in this case, Yahweh. Others infer that *yirma* is derived from *ruwm*, meaning that “Yah uplifts,” but that’s a stretch, and considering the context of this chapter, I’m partial to it meaning: “Yah’s Shelter.”

So then as we ponder God’s prophetic prediction regarding the arrival of His Renewal of the Covenant, please note that He ties His “*beriyth* – covenant relationship and marriage vow,” to His “*bayith* – home, family, and household.” Also recognize that in this passage Yahweh provides the same benefit to “*Yisra’el* – those who strive with God” and “*Yahuwdym* – those who are related to Yah.”

Additionally I would encourage you to consider why God chose to convey His willingness to “create” a Renewed Covenant using *karat*, a word which literally means “to cut, especially in the sense of circumcision.” I suspect that this is relevant because circumcision is the sign prescribed by the Torah to acknowledge our desire to be included in God’s family and to live with Him. This act served to set Yahweh’s chosen people apart from all others—a procedure which severs and separates the part of the male anatomy at the place responsible for the conception of new life.

With this introduction, let’s reflect upon God’s Word: “**Behold** (*hineh* – look, listen, and pay close attention to every detail with follows), **days** (*yowmym* – times) **are coming** (*bow’* – will arrive and will return), **prophetically declares** (*na’um* – foretells, predicts, and reveals) **Yahuweh** (*YaHuWeH*), **when I will cut** (*karat* – create and stipulate, make by way of separation) **relationally with** (*‘et* – as an eternal symbol on behalf of) **the household and family** (*bayith* – the home) **of Yisra’el** (*yisra’el* – individuals who strive with and be empowered by God) **and relationally with** (*‘et* – as an eternal symbol on behalf of) **the household**

and family (*bayith* – the home) **of Yahuwdah** (*yahuwdah* – those who are related to Yahweh) **a Renewed** (*chadash* – a renewing and repairing) **Covenant** (*beriyth* – familial relationship)—” (Yirmayahu/Jeremiah 31:31)

We know that this “Covenant” is “Renewed,” not “New,” because the primary meaning of *chadash*, often transliterated *hadas*, is “renewed,” not “new.” It is used by God to convey a sense of “renewing, repairing, and rebuilding.” As such, *chodesh* depicts the renewal of the moon’s reflected light, designating the start of a “month.” This reestablishing connotation is affirmed in Isaiah 61:4, where the “ruins of former cities were *chadash* – rebuilt.” In 2 Chronicles 24:12, the king had “masons and carpenters *chadash* – repair the house of Yahweh.” And in 2 Chronicles 15:8 we find that after “the prophet courageously cast aside the abominable idols from the land of Yahuwdah,” he had the “altar of Yahweh *chadash* – renewed and restored.” Then in 1 Samuel 11:14, we discover: “Shama’el said to the people, ‘Let’s start walking and return to Gilgal and *chadash* – renew the kingdom there.’” Lamentations 5:21 is especially relevant in this specific context: “Turn us to You, Yahweh, and we shall return. Renew our days as of old.” And while we could continue to reinforce the fact that *chadash* means “renew,” as opposed to “new,” especially with regard to the Covenant, let’s consider two final passages, both from the Psalms. The first is from Psalm 51: 10. It asks of Yah: “Create in me a clean heart, O God, and *chadash* – renew the right spirit within me.” The second, Psalm 104:30 says: “You send forth Your Ruwach/Spirit to create us and You *chadash* – renew the presence of the land.”

Therefore, we can now say with complete confidence that Yahweh has promised to Renew His Covenant with Yisra’el (those who endure with God) and with Yahuwdah (those who are related to Yah). Although what’s interesting is that there is no mention of *Gowym*, or Gentiles, in this discussion. But especially telling is we are about to discover that this renewal of the Covenant relationship established with Abraham and quantified through Moses will in some way be different. How it will differ, and why are therefore the most relevant questions.

As we ponder God’s next prophetic statement, keep in mind that the Exodus wasn’t just a historic event. It serves as a metaphor to explain that Yahweh is saving us from the crucible of oppressive religious and political doctrines, of the bondage of work’s based salvation schemes, and from judgment. Salvation is God’s doing. We are merely engaged beneficiaries.

With this in mind, and speaking of the renewal of His familial covenant relationship with Yisra’el and with Yahuwdym, Yahweh said: “—**not the same as** (*lo’ ka* – not just as or identical to) **the** (*ha*) **Covenant** (*beriyth* – familial relationship, marriage vow, and pledge) **which relationally** (*’asher*) **I cut** (*karat* – created through separation) **with** (*’et*) **their** (*hem*) **fathers** (*’abotam*) **in the day when** (*ba yowm*) **firmly grasping Me** (*hazaq* – strengthened by My power and

authority they were repaired, renewed, and established, sustained and supported, causing them to prevail and grow) **in their hand** (*ba yad*) **to** (*la*) **lead them out** (*yasa'* – serve them by guiding them away) **from** (*min*) **the realm** (*'erets*) **of the crucible of Egypt** (*misrayim*)..." (Yirmayahu/Jeremiah 31:32)

The verb *hazaq*, translated "firmly grasping Me" was written using the hiphil stem which infers a relationship between the subject, in this case "the Covenant [Yahuweh] cut," and the action of the verb which in this case is "to be repaired, established, sustained, and supported by firmly grasping hold of [God's] hand, His power and authority." This interaction tells us that for the Covenant to be of benefit to us, we must not only trust God, we must take the initiative to reach for Yahweh's hand, thereby demonstrating that we are willing to rely upon Him to take us away from religious oppression, work's based salvation schemes, and judgment. But more than this, by using the hiphil stem with *hazaq*, Yahweh has formed a "firm, authoritative, and powerful" connection between His Covenant and our salvation. To benefit from the Covenant's "power and authority to repair and renew, to establish and sustain," us so that "we might prevail and grow," we must first "firmly grasp hold of" God's hand. In the full context of the word *beriyth*, which describes a "loving family relationship which grows out of the vows of a faithful marriage," there are few visual images more in keeping with God's intent than grasping our Heavenly Father by the hand and relying upon Him to lead us from harm's way.

So now that Yahweh has delineated the purpose of the Covenant, and described the means to capitalize upon it, He must now explain why this marvelous and merciful solution to what ails mankind must be "*chodesh* - reestablished and renewed." In that God is universally consistent, in that He never changes, and knowing that He is always reliable, never failing to honor His promises, the problem must lie on our end.

And indeed it does. This next line speaks of what was revealed through Hosea: "**...which relationally** (*'asher*) **they** (*hemah*) **broke** (*parar* – violated and nullified, frustrated, tore apart and shattered, annulled and voided) **with** (*'et*) **My** (*'any*) **Covenant** (*beriyth* – marriage and family relationship) **though indeed** (*wa*) **I** (*'anoky*) **was married** (*ba'al* – a husband) **to them** (*ba hem* – in and with them), **prophetically declares** (*na'um*) **Yahuweh** (*YHWH*)." (Yirmayahu/Jeremiah 31:32)

The "*beriyth* – covenant" is a "relationship," and in all relationships something is required of both parties. In this relationship, Yahweh promises to save us from the crucible of judgment, from working for our salvation, and from human oppression. But benefit from this promise we must honor our side of the bargain, which is to say we must observe God's instructions, distance ourselves

from the worship of false gods, and respect Yahweh's authority and ability sufficiently to rely exclusively upon Him to lead us in this marriage relationship.

To appreciate this, *ba'al*, translated "I was married," was scribed as a verb using the qal stem and perfect aspect. In Hebrew, unlike English and Greek, the context rather than the verb tense, determines whether the action has taken place in the past, whether it is occurring at the present, or will occur in the future. Therefore, in this clause, "was" is a product of the context, not the verb. But that is not to say that the verb tenses aren't telling. In this case the perfect suffixed conjugation denotes the proper perspective in which to think about the verb, in this case the "act of being married." It conveys the idea that Yah's marriage with Yisra'el and with Yahuwdym was "perfect and complete," but more importantly, "has always been and will always be." It even says that this "marriage is indivisible," in that it "cannot be divided or even separated into distinct periods of time." The idea is: once married, always married.

The qal stem used with "*ba'al* – being married" simply reinforces the relationship between the subject, in this case Yahweh's "Covenant" and the action of the verb, in this case "being married to [God] for all time."

It is also instructive to know that as a verb, "*ba'al* – to be married" and "to create," is not only positive, it is in complete harmony with Yahweh's "creation" of his "*beriyth* – marriage covenant." As we have seen, "*ba'al* – marriage" is part and parcel to the "*beriyth* – familial covenant relationship" because the *beriyth* is based upon a "marriage vow"—the promise to "love, keep, and be faithful." It is only when *ba'al* is used as a noun, as a title depicting a "lord, master, and owner who possesses and controls" that this word works in opposition to the Covenant. In a loving relationship between husband and wife, and in a loving family between children and their parents, there can be no lord, no owner, no master, no possession or control. Love is predicated upon freewill, which is the opposite of being controlled, possessed, owned, or being lorded over.

As we know, through the prophet Hosea, Yahweh told Ephraim and Benjamin (who collectively represent the whole nation of Yisra'el save the tribe of Yahuwdah) that they were being divorced for infidelity. This separation was their doing. God's position didn't change, nor did any of His promises. He did not choose "*ba'al* – to marry" someone else in their place. They chose to associate with "*ba'al* – the lord," and thereby "*parar* – breached and broke, violated and nullified, frustrated, tore apart and shattered, annulled and voided" the "*beriyth* – Covenant." Yirmayahu is simply confirming this sad reality. And by having him do so, Yahweh is highlighting the consequence of choosing to be faithfully engaged in the marriage covenant He created or instead electing to associate with the Adversary: "the Lord – *Ba'al*."

The benefits of the marriage relationship delineated in the Torah had been nullified, because Yisra'el and Yahuwdah had violated their marriage vows. They were unfaithful, having chosen to incorporate many of “Lord/Ba'al’s sun-god religious practices, symbols, rituals, festivals, and teachings into their culture, just as Christianity has done today. God was intolerant of this then, just as He is now.

Before we press on, I’d be remiss if I didn’t remind you that Yahweh provided the basis for understanding this presentation of the renewal of His Covenant in the introduction to His Seven Commandments. But so as not to disrupt the flow of this passage in Yirmayahu, I’ll simply encourage those of you who are not familiar with what Yahweh wrote on the first of two tablets to read the second half of the “*Shabat* – Seventh Day” chapter which is dedicated to this topic.

Exemplifying the same characteristics of consistency and fidelity Yahweh desires in us, God did not let mankind’s flirtation with Lord/Ba'al frustrate His purpose—that being to establish an everlasting familial relationship with humankind. Therefore...“**Indeed** (*ky* – surely and truly) **with this** (*ha zo't* – in conjunction with these conditions and provisions the) **Familial Covenant Relationship** (*beriyth* – reciprocal agreement based upon a marriage vow) **which relationally** (*asher*) **I will cut** (*karat* – create through separation) **with** (*et*) **the House** (*bayith* – household and family) **of Yisra'el** (*visra'el* – individuals who live with God) **after** (*ahar* – following) **those days** (*ha yowm hem* – this time), **prophetically declares** (*na'um* – predicts and promises) **Yahuweh (YHWH), I will give My Torah, placing it** (*natan towrah* – I will bestow My prescriptions for living, instructions, teachings, law, and directions, putting it) **in their midst** (*ba qereb* – set it inside their inner person). **And** (*wa*) **upon** (*al*) **their hearts** (*leb*) **I will write** (*katab* – engrave and inscribe) **that I shall be** (*hayah* – I am and I will always be) **their God** (*elohym*) **and they** (*hem*) **shall be** (*hayah* – they are and will always be) **family** (*am*).” (Yirmayahu/Jeremiah 31:33)

Before we contemplate the awesome message Yahweh is communicating in this verse, please note that in this case, “*karat* – I will cut” was inscribed using the *qal* imperfect conjugation. This tells us that the renewing of the relationship was: “in process and unfolding, providing ongoing results over time.” And that perspective serves to affirm that the Covenant was being “renewed and reestablished,” as opposed to being replaced by something new and different. And as it relates to God’s timeline, it should be noted that in Hosea, as we have just read, Yahweh told us that Yahuwdah would not be divorced until after the Messiyah’s arrival, and also that in “two days” (read two-thousand years), He would “heal the relationship,” so that “on the third day,” as a result of His mercy, they would be reunited.

Now, here is the crux of the message: the only difference between the existing Covenant, the one in which Yahweh saved those who demonstrated their reliance

upon Him by reaching up to grasp His hand, and the renewed and reestablished Covenant, is that “the Torah is placed inside of us, making it part of our very nature.” And by incorporating the Torah in this way, we enter an eternal and irrevocable relationship with God, enabling Him to adopt us into His family.

That means that the Covenant isn’t changed, but instead the nature of our relationship with God is restored. And for this to occur, at least in this way, humankind must have reached the terminus of our mortal existence—a time in which everyone will have chosen to accept or reject Yahweh. That makes this is *Yowm Kippurym* – aptly known as the Day of Reconciliations – in year 6000 Yah. This is sunset on October 2nd, 2033 following seven years of tribulation. It is only then, at this time, that God can, and indeed must, transform all of those who have chosen to rely upon Him for their salvation.

I said “can” because the midpoint of the Tribulation, and the acceptance or rejection of the mark of the beast, demarks the end of freewill, the last time people are free to choose their destiny. It therefore designates the first time Yahweh can “place His Torah within us” and not interfere with His gift of freewill, because by so doing He will make it impossible for the beneficiaries of His mercy to corrupt, conceal, misinterpret or rebel against His Word.

I said “must” because there has to be a control mechanism in place to keep those of us who are adopted into Yahweh’s family from doing something stupid in the next life. I expect that we will be allowed to learn and grow, to explore and enjoy God’s newly created universe, exercising freewill along the way, and therefore there has to be a blueprint for how to behave. So by placing His Torah within us, Yahweh is assuring that those of us who are now considered “family” continue to live in eternal harmony with “our God.” It is simply brilliant. Every nuance and subtlety of the Torah will be known to us, its every word, metaphor, symbol, and meaningful association revealed, enabling us to know and understand ourselves and our Creator perfectly. By observing the Torah we will laugh, love, learn, and live, growing to be evermore like God.

Frankly, this takes my breath away. It affirms the timing of Yahweh’s return on *Yowm Kippurym* at the end of the Tribulation, fulfilling His Torah promise to reconcile His relationship with Yisra’el and Yahuwdym. It affirms the role of the Torah in our salvation, and of it continuing to guide us during the Millennial Sabbath and beyond. It affirms that the purpose of the Covenant is to establish a family—to be God’s children.

And with all of this affirmation, it is astonishing, even debilitating, to know that Christians routinely convolute this passage to justify Paul’s proclamation of a “new covenant,” one based upon faith, one unrelated to the Torah or its God. According to the author of Christianity, the “old covenant,” was “annulled and

obsolete” because it was a “cruel taskmaster” which could “neither save nor impart life.” And yet the only distinction between the Covenant which saved Yisra’el and Yahuwdaym from religious oppression, work’s based salvation schemes, and judgment, and its renewal is that the renewal is perfect and complete. The source of our salvation becomes part of us, making us family.

I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion.

The Covenant has not changed, but instead like those of us who have benefited from it, it has grown, evolving from a casual association to a close friendship, maturing from kinship to a kingdom, transitioning from marriage to divorce, and ultimately to reconciliation, enabling us to live forever as part of God’s eternal family. The renewal of the covenant demarks the end of the beginning and the beginning of forever.

While the benefits of this renewal are ongoing and everlasting, this promise has yet to have been fulfilled. This day has not yet dawned. It did not commence in 33CE with the Messiyah Yahshua’s fulfillment of *Pesach* – Passover, *Matsah* – Unleavened Bread, *Bikuwrym* – FirstFruits, or *Shabuwa’* – Seven Sabbaths. It does not demark the age of Christendom as the Torah has been expressly removed from all of those victimized by Paul. No, the renewal of the covenant is still on our horizon, one score and three years distant from this writing in the summer of 2010.

As a result of having the gift of the Torah placed inside of us, man’s religious traditions, his justifications, concealments, corruptions, and counterfeits will no longer pollute our relationship with God. As a result Yahweh said: **“And no longer** (*wa lo’* ‘*owd* – never again) **will they teach** (*lamad* – be trained in or indoctrinate, instruct or respond to) **mankind’s** (*‘iysh* – individual people’s) **errant thoughts or corrupt reasoning** (*roa’* – evil ways and improper principles, bad judgment, false appearances, and regrettable communications), **or** (*wa*) **mankind’s** (*‘iysh*) **despondency and grief, his tale of woe** (*‘ach*) **claiming** (*‘amar* – saying, boasting, and declaring) **to** (*la*) **know** (*da’at* – be aware of the evidence regarding) **Yahuweh (YHWH). Because then indeed** (*kiy* – rather surely and truthfully at that time) **they will all** (*kol*) **know Me relationally** (*yada’* ‘*otiy* – recognize, be familiar with, respect, revere, and choose Me, and be known to Me), **from** (*min*) **the smallest, youngest, and least significant** (*qatan*) **to** (*la*) **the biggest, oldest, and most influential** (*gadowl*), **prophetically declares** (*na’um* – predicts) **Yahuweh. For indeed** (*ky* – because) **I will forgive** (*salah* – pardon and remove) **their sin** (*‘awon* – their guilt and consequence of iniquity and perversity) **and** (*wa*) **remember** (*zakar* – recall) **their offenses against the standard** (*hata’*) **no** (*lo’*) **longer** (*‘owd* – ever again).” (Yirmayahu/Jeremiah 31:34)

This is a direct result of the gift of the Torah being placed within us. It will preclude us from forming errant thoughts, from corrupting God's Word, and this in turn will deliver us from despondency and grief. Men will no longer pretend to know God or to speak for Him. He will be known to all who survive the Tribulation, to all of those who choose to reach up and grasp His hand, relying upon Him, His Covenant and His Torah, for their salvation. And as a result of the plan of salvation delineated in the Torah, and most especially Unleavened Bread and Reconciliations, our sin will be a thing of the past, no longer even remembered by God.

We have reached mankind's seventh millennium, the celebration of *Sukah*/Shelters known as the Millennial Sabbath. Everyone living at this time will enjoy a close, personal, and familial relationship with Yahweh—so close, He exists within all of His children. The story of God's love for us began with the first family, with Adam and Chawah, and ends with those who know and trust God through His Torah being adopted into our Heavenly Father's eternal family.

Considering the importance of this message, and the fact that it is often convoluted and misunderstood, let's review God's position on religious infidelity and human mortality, on how corrupted information leads to being rejected by God, on the consequence of ignoring the Torah, on the value of changing our perspective and thinking so that God can heal us, on the purpose of the Covenant, and the timing and nature of its renewal:

“Let her [Yisra’el] turn away from (turn around, change direction, move on a different path, forsake, and reject) **illicit relationships with false deities** (unfaithfulness, adultery, and idolatry) **from her presence and the marks of unfaithfulness from between her breasts.”** (Hosea 2:2) **“I will not love** (show affection for, have mercy on, demonstrate compassion to, or pity) **her children; for they are the children of adultery, of idolatry, and illicit relationships with false deities. For their mother wantonly committed adultery and idolatry as a harlot and a whore. She who conceived them made a serious mistake.”** (Hosea 2:4-5)

“My people are destroyed and will perish (they have ceased to be effective and are cut off, they are in a ruinous state, separated and no longer engaged in the mission and will be wiped out, ceasing to exist) **as a result of a lack of knowledge and corrupted information** (ignorance and a failure to understand due to a deficiency in awareness). **Indeed because you have rejected and avoided** (have limited your association with, despised, spurned, disdained, and been adverse to) **understanding, I will also reject and avoid** (shun an association with and be adverse to) **you, so you shall be separated from serving as My ministers. And since you have ignored and forgotten** (have overlooked and are not mindful of the significance of, have responded inappropriately to and

ceased to care about) **Almighty God's Towrah** (prescriptions for living, law, instructions, directions, and written code of conduct), **I will ignore, cease to care about, and forget** (become oblivious to) **your children also. So then as they became more numerous and influential** (when they exalt themselves as Rabbis and impose Rabbinical Judaism), **they will continue to sin against Me. Therefore I will substitute and exchange their glory** (honor, respect, status, wealth, value, abundance, and reward) **for disgrace** (shame, ignominy, confusion, reproach, dishonor, insult, and scorn).” (Hosea 4:6-7)

“Let's start walking (moving away from this place) **and let us return to** (turn around, change our attitude and perspective and be restored, let's reestablish our relationship with) **Yahuweh. For indeed He has torn us and banished us, but He will heal us** (promote restoration, thoroughly mend and completely repair us). **He has chastised us, but He will heal and repair us** (promote restoration so that we might mend the relationship and recover). **He has stricken us but He will wrap Himself around us** (heal us by bandaging our wounds, wrapping clothing around us, binding us to Him to lead and encourage us). **After two days, He will revive us** (restore us to life and keep us alive, save us, spare, sustain, and preserve our lives, heal us so we can live forever). **In the third day, He will raise us up, establishing us upright** (He will accomplish what is required to confirm and fulfill His promises to restore and support us) **and we shall live** (be restored to life, sustained and preserved forever) **in His presence.**” (Hosea 6:1-2)

“Behold, days are coming, prophetically declares Yahuweh, when I will cut (create and stipulate) **relationally with the household and family of Yisra'el** (individuals who strive with and be empowered by God) **and relationally with the household and family of Yahuwdah** (those who are related to Yahweh) **a Renewed** (a renewing and repairing) **Covenant** (familial relationship)—**not the same as** (not just as or identical to) **the Covenant** (familial relationship, marriage vow, and pledge) **which relationally I cut** (created through separation) **with their fathers in the day when firmly grasping Me** (strengthened by reaching for and relying upon My power and authority they were repaired, renewed, and established, sustained and supported, causing them to prevail and grow) **in their hand to lead them out** (to serve them by guiding them away) **from the realm of the crucible of Egypt which relationally they broke** (violated and nullified, frustrated, tore apart and shattered, annulled and voided) **with My Covenant** (marriage and family relationship) **though indeed I was married to them, prophetically declares Yahuweh.**” (Jeremiah 31:31-32)

“Indeed with this Familial Covenant Relationship which relationally I will cut with the House (and family) **of Yisra'el** (individuals who live with God) **after those days, prophetically declares** (predicts and promises) **Yahuweh, I will give My Torah, placing it** (I will bestow My prescriptions for living,

instructions, teachings, law, and directions, putting it) **in their midst** (set it inside their inner person). **And upon their hearts I will write that I shall be their God and they shall be family.**" (Jeremiah 31:33)

"And no longer (never again) **will they teach** (indoctrinate, instruct or respond to) **mankind's errant thoughts or corrupt reasoning, or mankind's despondency and grief, his tale of woe claiming to know Yahuweh. Because then indeed they will all know Me relationally** (recognize, be familiar with, respect, revere, and choose Me, and be known to Me), **from the smallest, youngest, and least significant to the biggest, oldest, and most influential, prophetically declares Yahuweh. For indeed I will forgive** (pardon and remove) **their sin** (their guilt and consequence of iniquity and perversity) **and remember their offenses against the standard no longer** (ever again)." (Jeremiah 31:34)