

Nesamah – Conscience

Freewill, Judgment, Choice, and Consequence...

While very few people are able to reason, there is a reason for everything—even for Satan. Through Yasha'yahuw, Yahowah tells us that He created evil, and in the first book of the Towrah, God demonstrates why. Bad must exist for us to have the opportunity to choose good. And for that choice to be credible, an Adversary must exist to be its champion. If everything were wonderful, if all of life were sunshine and joy, no one would have a reason to rebel against Yah or separate themselves from His love.

Halal ben Shachar, better known as Satan, is a created spiritual being. He was part of the command and control structure Yahowah calls *malak* or “messengers.” As we move out of Genesis and into Isaiah, you will discover what caused Halal and his fellow demons to be expelled from Yah’s service. But that’s less important now than what he did...

“The serpent (*nahas* – snake, viper, and poisonous cold-blooded reptile) was, is, and will be (*hayah* – exists as) **reasonable and cunning (*‘aruwm* – shrewd, subtle, and sensible, prudent and judicious, clever, circumspect and cautious, perceptive, elusive and obscure, a highly skilled sagacious expert who is mischievous, abusive, and dangerous, even piercing) **more than (*min*) any (*kol*) living thing (*chayah* – life form) relative to (*‘asher* – in relation to) the open field (*sadeh* – expanse of land [i.e., outside the Garden]) that Yahowah (יהוה), God (*‘elohym*), had made (*‘asah*). He [Satan] said (*‘amar* – told and claimed) to (*‘el*) the woman and wife (*‘isah*), **Indeed (*ky* – surely, truly, and clearly), so what if (*‘ap* – even if, by contrast on the other hand, nevertheless) God (*‘elohym* – the Mighty One) said (*‘amar* – claimed and told you) not to (*lo*) eat (*‘akal* – consume food) from (*min*) any (*kol*) tree (*‘ets*) in the protected garden enclosure (*gan*).”** (*Bare’syth* / In the Beginning / Genesis 3:1)****

In Revelation, Satan, which is merely a title meaning “Adversary” and not a name, is specifically identified as “the serpent.” By using *‘aruwm* in relation to

this dark spirit, Yah is telling us that our adversary is not only “shrewd,” but also “sensible.” He is “clever and cunning,” which means that he is “tricky,” even “sly.” More important still, our adversary is “elusive,” “obscuring” his role in malicious schemes. As such, don’t expect an ugly fellow with horns advancing a mantra which is purely evil. He wouldn’t fool anyone with such a routine.

The simple statement above is comprised of two elements which collectively form the basis of every religion on earth. Lies are made credible when they are based upon something which is true. God actually said: “You may eat from any tree in the garden except don’t eat from the tree of the understanding of good and evil.” That is considerably divergent from the statement Satan attributed to Yahowah. In academic circles, this ploy is called “revisionist history.” In debate, it’s called a “straw man.”

The Adversary’s whitewash of Yahowah’s Word was a clever corruption or counterfeit, which is the most effective way to convince people that a fraud is true. No one would be fooled by a pink, three-dollar bill with a picture of a rabbit riding a turtle. (Although most have no problem with “In God We Trust” inscribed on a bill depicting Satan’s sungod religion by way of an Egyptian pyramid and the eye of Osiris.) Simply stated, every aspect of the Babylonian religion, and thus Catholicism, was and remains a concealment, corruption, and counterfeit of something Yahowah said. One does not have to be creative to counterfeit, only “crafty and cunning, shrewd and sensible.” From Babylon to the present day, this singular strategy has deceived more people and caused more harm than all other ploys combined.

Created without freewill, I don’t think Satan possesses the capacity for creativity. His only trick is to beguile by concealing, corrupting, and counterfeiting something God conceived and created. (For those who may be confused, there is a difference between choice and freewill. For example, the military is a command and control institution and thus soldiers do not have the freedom to refuse an order. As with Halal, those who choose to rebel are punished and drummed out of the corp. Those without freewill cannot choose their own destiny.)

Moving on, the second element of the Adversary’s plot to mislead Chawah was to say: “so what if God said something. What gives Him the right to make the rules?” Today, this ploy forms the basis of Catholicism’s condemnation of those who are “Sola Scriptoria.” Popes consider themselves authorized to alter, even completely change, God’s directions. In Socialist Secular Humanism, man claims god never existed, making mankind the ultimate authority, and thereby rendering Yahowah’s message moot. In Islam, Allah was modeled after Satan, so everything Yahowah said was simply contradicted. Rabbis were especially cunning, openly claiming Yah’s authority for themselves.

“So what if God set the Sabbath apart, we want Friday, or Sunday, or the weekend,” as the case may be. “So what if God summoned us to observe the seven Miqra’ey, we prefer Easter, Ramadan, Hanukah, or May Day.” “So what if God chose the name Yahowah, we prefer Mother Nature, Evolution, Ha Shem, Allah, Jesus, Jehovah, or the Lord.”

As you travel along life’s way, and you confront a tradition or teaching that is somehow attributed to God, ask yourself: *Has God said this?* Or is what is being claimed an alteration, a corruption or counterfeit, of something God actually stated? In the process of fooling Chawah, Satan exposed a test we can use to avoid being fooled ourselves.

Lingering a bit longer on this verse, I find it interesting that most English bible translations render Genesis 3:1 as a question even though there is no interrogatory in the Masoretic text. As a statement, Satan’s line suggests that the Adversary isn’t interested in soliciting mankind’s opinions. He is much better informed and smarter than we are. He isn’t interested in small talk or companionship, either. Satan is simply inferring that God’s instructions don’t matter. He is saying what Catholicism and Judaism have now inferred.

However, there is the possibility that the interrogatory was removed by Masoretic rabbis in order to make the statement better reflect their own doctrine. The 4QGen Qumran scroll renders the text: **“Did God really say not to eat from any tree in the garden?”**

Regardless of format, in debate parlance, Satan has set up a straw man. Since he knows that he cannot prevail on the merits of his case, on evidence and reason, he has misrepresented God, and thereby presented a foe he can defeat. While “crafty and cunning, shrewd and tricky,” the tactic is pragmatic because most people only know enough to be dangerous, and they are incapable of disciplined reasoning. Every time I engage a Muslim in debate, for example, this is also their first ploy. And it’s effective because there are too few informed and logical people around to properly identify and judge the obvious chicanery.

Chawah started off well. She relied on the Word to defeat Satan. But then as Catholics and Muslims do today, she added her own embellishments and lost her way. **“The wife and woman (‘isah) said (‘amar) to (‘el) the serpent (nahas – poisonous snake), ‘We can eat (‘akal) the fruit (pari – crop and harvest) from (min) the trees (‘es) in the protected garden enclosure (gan), but (wa) from (min) the fruit (pari) of the tree (‘ets) which relationally (‘asher) is in the middle (tawek – center and midst) of the sheltered enclosure (gan), God (‘elohym – the mighty one) said (‘amar), ‘Do not (lo’) eat (‘akal) from this one (huw’), don’t (lo’) even touch (naga’ – make contact with) it (huw’), lest (pen) you die (muwth).”**” (Bare’syth / In the Beginning / Genesis 3:2-3)

God did not say anything about “touching” the fruit, only that its consumption would lead to death. Chawah, with freewill, and thus the capacity for creativity, fashioned a rule which God did not delineate. Catholic prayers to Mary and the Mass are more modern examples.

It is interesting, however, that *pen*, meaning “lest,” is from *panah*, which means “to turn away.” And that genuinely is the point of all of this. Chawah’s augmentation was based upon an important nugget of truth. Evil leads us away from God and that in turn leads to death. Apart from God there is no life.

The reason that Yah didn’t instruct us “not to touch the understanding of evil” is because to refute it, we must know it, and to know it, we must examine it closely. For example, in *Prophet of Doom*, I exposed and condemned Islam, proving the religion was a complete sham, based entirely upon what its five oldest scriptural sources revealed. While the information contained in these books was repulsive and deadly, I had to thumb through the rubbish and endure the stench to do the job. However, I didn’t ingest anything Muhammad and Satan in the guise of Allah had to say.

In reply, the Adversary relied on a half truth. Death has two phases. Our bodies and souls are both corruptible and therefore mortal but they don’t fail concurrently. **“But (wa) the venomous reptile (nahas – serpent and poisonous snake) said (‘amar) to (‘el) the woman and wife (‘isah), ‘You shall not die (muwth) a physical death (muwth – be assassinated or killed).”** (*Bare’syth / In the Beginning / Genesis 3:4*) That was true up to a point. And that is what made Satan’s deception credible. Outright lies seldom fool anyone. But when truth is twisted, when the counterfeit resembles the genuine article, it’s beguiling.

Islam, Catholicism, and Mormonism are effective because they have piled their lies on top of Yahowah’s Word, concealing the truth. This gives them credibility they wouldn’t otherwise engender and at the same time precludes most people from posing the most effective argument against them. If a religion contradicts that which it derives its authority, it cannot be true. It’s as simple as this: If Yahowah’s Word is true, religions like Catholicism, Islam, and Mormonism which contradict Scripture cannot be true. If Yahowah’s Word is not true, religions which claim it is divinely inspired, and which garner their authority from it, as Mormonism, Islam, and Catholicism do, are false. While this simple logical exercise renders all three religions false, something any informed and rational person will immediately recognize, the false dogmas prevail because very few people are informed or rational.

So Satan responded, enticing Chawah: **“Because truly (ky – rather surely), the Mighty One (‘elohym – God) knows (yada’ – is aware and acknowledges, relationally recognizes) that indeed (ky) in (ba) the day (yowm) you eat (‘akal)**

from (*min*) **it, your** (*'atem*) **eyes** (*'ayn*) **will be opened** (*paqah* – will see and understand, perceive, judge, and decide) **and you will exist** (*hayah* – be) **like** (*ka* – similar to) **God** (*'elohym*), **knowing, being aware of and acknowledging** (*yada'* – recognizing, discerning, discriminating, distinguishing, experiencing, and respecting) **good** (*towb* – that which is festive, pleasing, prosperous, and beautiful) **and bad** (*ra'* – evil, that which is fierce and sad, morally impure, harmful and distressing).” (*Bare'syth* / In the Beginning / Genesis 3:5)

Up to this point, all Adam and Chawah “were aware of, recognized, experienced, acknowledged, and knew” was Yahowah and the sheltered enclosure He had created for them. Everything was “good, festive, pleasing, prosperous, and beautiful.” Until evil’s advocate slithered into the garden, they had no knowledge whatsoever of anything “bad, fierce, sad, morally impure, harmful, or distressing”—even deadly. Eden was paradise after all—the place of “great joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of overwhelming gladness.” So, it was true that by eating the fruit Chawah would add an awareness of evil and suffering to those pleasant things she already knew and had experienced. But since she had already experienced everything good, the implied benefit was bogus. Satan was adding a negative, diminishing the sum.

The bottom line to all of this is that an awareness of that which is bad, evil, sad, distressing, and harmful destroys paradise and precludes someone from living with a perfect God. And this is why Yahowah no longer remembers our sins once we are forgiven. They are forgotten. It is why a new universe will be created, a perfect one, at the end of the Millennial Sabbath. In the realm of immortality, there is no benefit to knowing something which is distressful or harmful.

Moreover, Adam and Chawah were already like God—so this too was a half truth designed to beguile. At the conclusion of the sixth day, after having created animal life, “**God said, ‘Let us produce ‘Adam/man in our image** (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), **after our likeness** (*damuwth* – similitude and manner; from *damah*, meaning comparable, resembling, and with imagination and thinking).” (*BaRe'syth* / In the Beginning / Genesis 1:26)

Tselem is “a two or three dimensional painted or sculptured representation of something larger.” Shade is a two dimensional representation of the three dimensional object between it and the source of the light. *Damuwth* is “a comparison or likeness in the form of an image.” It is “a builder’s draft or sketch, a graphic representation for a future building or other construct.” Just as a mirror reflects our image and a shadow represents our shape in one less dimension, we were fashioned to be fewer dimensions than God. He is eternal in time, the fourth dimension. We are not, at least apart from Him.

Completing the thought, in the next sentence, God revealed: **“So God created ‘Adam (‘adam – man) in His image (tselem – resemblance, pattern, and model; from an unused root meaning shade), in the image (tselem) of God, He created him. Male and female, He created them.”** (*Bare’syth / In the Beginning / Genesis 1:27*)

And while most incorrectly believe that the following verse is about having children, it’s actually about closing the gap between our three and a half dimensional realm and Yahowah’s seven, increasing to become as exceedingly great as God. It is the essence of His purpose and plan. It is why He bowed down to us in love. **“And God knelt down next to them (barak – adoring and blessing them, greeting 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).”** (*Bare’syth / In the Beginning / Genesis 1:28*) There is nothing greater than being adopted into Yahowah’s family and inheriting all that is His.

As His children, after making them in His image, Yahowah had given Adam and Chawah everything that was good. All that remained was evil, harmful, distressing, and deadly. But by twisting Yah’s words Satan played to our ego, to jealousy—to our self-centered pride and covetousness. It was the same failing which had gotten a once useful spiritual messenger thrown out and cast down, excluded from Yah’s family. Now he wanted man to endure the same fate he had brought upon himself.

As a result of the misleading statements and half truths, Chawah began to see things from a different perspective. **“The woman and wife (‘isah) looked and saw (ra’ah – viewed and perceived) that indeed (ky – surely and truly) the tree’s (‘ets) food (ma’akal) was good (towb), and that indeed (ky) it was desirable (ta’awah – satisfying a longing and craving) visually (‘ayn – to the eye), and she coveted (hamad – lusted for and desired) the tree’s (‘ets) insights (sakal – wisdom and understanding, teaching and ability to be circumspect and prudent), so she grasped hold of (laqah – accepted, received, and took) some of (min – from) the fruit (pari) and ate (‘akal – consumed) it. Moreover, she immediately (gama’ – in addition she quickly) gave (natan) it to (la) her husband and man (‘ish) who was with (i’m – near) her and he ate.”** (*Bare’syth / In the Beginning / Genesis 3:6*) In addition to “swiftly and additionally,” *gama’* means “to swallow” and thus could imply that Chawah “quickly swallowed the fruit,” and “also that she immediately swallowed up the distance” separating her from Adam—and at this point, that was considerable.

It is interesting to note that Chawah made a conscious choice. She considered the evidence, and then she rendered a decision to rebel. Adam simply went along with the flow. He represents most people today. And while Adam would

ultimately have his relationship with Yah reconciled, in general, most people in this situation will die rather than experience the anguish of eternal separation.

Covetousness is what caused Satan to rebel against God—something which is made clear in Isaiah. Giving us an insight into his fall, we see Satan beguiling Chawah into coveting what God had forbidden as well. The result was the same: separation.

As you read the consequence of this choice, be aware that the protective covering of the garden is symbolic of the Set-Apart Spirit and of Her Garment of Light. The moment Adam and Chawah chose poorly, they lost this protection and thus appeared naked in God’s eyes as well as their own. The Garment of Light precludes Yahowah from seeing our faults, making us appear good and not bad. And as we enter paradise, at least based upon this verse, this Garment of Light might also preclude us from seeing one another’s faults.

“The eyes (*‘ayn*) of both (*shanyam* – the two) of them (*hem*) were opened (*paqah* – enabled to see) and they (*hem*) recognized (*yada’* – realized, acknowledged, and knew) they were indeed (*ky* – surely and truly) naked (*‘erowm* – without adequate clothing), so they sewed (*tapar* – stitched and mended together) fig (*ta’edah*) foliage (*‘aleh* – branches and leaves), making (*‘asah*) them into (*hem la*) a covering (*hagorah* – garment).” (*Bare’syth* / In the Beginning / Genesis 3:7)

The “fig” is the symbol of a restored Yisra’el. And *Yisra’el* means: “to strive to engage and endure with God.” This is the function of the Spirit—something Adam and Chawah no longer possessed as they had chosen to distance themselves from God’s protection.

In the next verse, most English bibles are wont to render *la ruwach ha yowm* as “in the cool of the day.” But *la* means “to or toward,” not in, and *ruwach* means “spirit,” not cool. Moreover, *yowm* literally means “to be hot,” making cool an oxymoron.

It’s not that the translators don’t know what *ruwach* means. It is correctly translated “spirit” on 232 of its 378 appearances. It is rendered “cool,” only once, here in Genesis 3:8. And, since Satan is a *ruwach*, there was a spirit to be concerned about on this occasion, rendering “cool” a poor choice.

But that is not to say that there isn’t another reasonable translation for *ruwach*; there is. It is “wind.” In fact, *ruwach* is rendered “wind” on 92 occasions. And in the case of “wind,” especially as it relates to Satan since the Adversary is the Prince of the Air, he is often depicted as whirlwind or circular windstorm.

In most ancient languages, the word for wind, which is a powerful and renewing and yet an invisible external force, is used to convey the concept of

spirit. Similarly, in most ancient languages, the word for breath (*nepesh* in Hebrew) is also used to convey the idea of a soul—of animal consciousness. The reason is because our breath is air from within, which is influenced by life and ceases with death.

On this “day,” there was a “spirit” who had slithered into the “garden” and Yahowah was “concerned” about what Satan had done so God was “walking toward” him. The serpent and his new conscripts were about to get an earful.

“And they heard (*shama*) the sound (*qowl*) of Yahowah (𐤆𐤃𐤁𐤀), the Mighty One (*‘elohym*), walking (*halak*) in (*ba*) the (*ha*) protected and enclosed garden (*gan* – the protected enclosure) concerning (*la* – to or toward, drawing near) the spirit (*ruwach* – wind) of (*ha*) day (*yowm*). The man, ‘Adam (*ha ‘adam*), and his woman and wife (*‘isah*) withdrew and hid (*chaba* – protected themselves by moving away) from (*min*) the presence (*pane*) of Yahowah (𐤆𐤃𐤁𐤀), God (*‘elohym*), in the midst of (*tawek*) the sheltered garden’s (*gan*) trees (*‘ets*).” (*Bare’syth* / In the Beginning / Genesis 3:8)

Yahowah was physically present with Adam and Chawah. They were so familiar with Him, they recognized His stride as He approached. We know this because spirits can move without walking and they are silent. Therefore, it is safe to say that this represents the first of what will become seven appearances that Yahowah will make in human form. The final advent will be His return on Yowm Kippurym, exactly six thousand years distant from this date.

The reason a physical, human manifestation of God is depicted here for the first time is directly related to Adam’s and Chawah’s current state. Spiritually, they were now naked and exposed. Having sinned, which is rebellion against God, they were no longer perfect. And having lost the Garment of Light, their imperfections were revealed—precluding them from being in the presence of a perfect Deity. But more than this, Yahowah’s undiminished Spiritual presence contains so much power and energy, an unprotected life form would be instantly vaporized. So to keep from killing Adam and Chawah on the spot, God had to diminish Himself, and there was no better form with which to relate than human.

There are three interesting shadings to *chaba*, meaning “to withdraw and hide,” that are worth pondering. A plain reading of the text conveys the consequence of rebelling against God. Those who do are separated from Him. But by using “withdrawn,” God is telling us that this separation was their choice, not His. Further, the first couple was aware that they had made a poor decision, and their *nesamah*/conscience caused them to feel guilty about what they had done. Even to this day, guilty people flee the scene of their crime and try to hide from the authorities.

Lastly, *Strong's Lexicon* tells us that *chaba'* is the root of *chabab*, which means "to fervently love and cherish." During their time in the Garden, Adam and Chawah had come to love Yahowah, and they cherished their close and personal relationship with Him. So when they were beguiled by Satan's play on words, and play to their ego, they made a choice which they now knew hurt someone they cared about, even revered. And I dare say, God was indeed hurt on this day. Further, to bring all of this back home, when we disappoint those we love, especially our parents, the last thing we want to do is face them.

"Yahowah (𐤆𐤏𐤃𐤇), God ('*elohym*), called out to (*qara'* – summoned) the man Adam ('*adam*) and said to him, 'Where are ('*e*) you ('*atah*).'" (*Bare'syth / In the Beginning / Genesis 3:9*) Separated from God was the answer.

But there was another answer here, one that provides the way back home. *Qara'*, which means "called out," is the basis of *Miqra'*, the title Yahowah selected for His seven Called-Out Assemblies which in turn form the Plan of Salvation. As with the seven *Miqra'ey*, God is summoning us to meet with Him, just as He called out to Adam and Chawah on this day.

Confirming what we have discovered, Adam answers God: **"He said, 'I heard (*shama'*) your ('*atah*) sound (*qowl*) in (*ba*) the (*ha*) protected enclosure (*gan* – sheltered garden) and because (*ky*) I was naked ('*erowm* – improperly clothed), out of reverence and dread, I was concerned (*yare'* – out of respect and awe, I was intimidated and afraid) and withdrew (*chaba'* – moved away)."** (*Bare'syth / In the Beginning / Genesis 3:10*) They had adorned themselves with fig leaves and branches so they weren't physically naked. That wasn't why they withdrew. They were now bereft of the Spirit's Garment of Light and saw themselves as flawed, weak, and mortal. They were improperly attired to be in God's presence, and they knew it.

With their *nesamah*/conscience, or capacity for rational and moral judgment functioning, Adam and Chawah recognized that there was reason to be concerned, even intimidated. The God who had been their friend, their loving Father, had been hurt by what they had done, and out of respect and reverence for Him, out of awe for who He was, they were now afraid to face the one they had loved and who had loved them. While it is totally inappropriate to fear our Heavenly Father, especially when we are part of His family, it is completely appropriate to fear God when He acts as our Judge, particularly when we are estranged from Him. All of us will eventually confront Yahowah in one of these two roles: as Father or as Judge. The choice is ours.

Yare' is one of Scripture's most important words. It can be translated "revere" or "fear," concepts which are mutually opposed. On one side, it conveys "awesome respect and adoration." On the other, it speaks of "the great distress,

dread, and concern, even intimidation,” which naturally results “from being in an unfavorable circumstance in the presence of an authority.” Each of the 600 times it appears in Scripture, context, circumstance, and understanding must dictate whether to render the word: revere or fear.

And in some cases, such as this one, both connotations would be correct. Adam’s reverence for Yah would have caused him to be concerned about what he had done. They were guilty, they knew it, and they were now face to face with a Father who had become their Judge.

I am convinced that the dichotomy inherent in *yare*’ is by design. Just as translators must choose whether to render it “fear” or “revere,” we all are given that same choice. If we separate ourselves from God, then He is to be feared because He is Judge and Jury. Since His standard is perfection, those without a Godly pardon will all be found guilty and either be sentenced to death or to damnation. Such circumstances will be intimidating and should be dreaded. But for those who answer His summons and who avail themselves of Yahowah’s gift of life, for those who are adopted into our Heavenly Father’s eternal family, there will only be reverence, respect, awe at the scope of His gift, and complete adoration.

A wise individual, one who genuinely understands, seldom asks a question in which they don’t know the answer. But by asking a question, rather than making a statement, they encourage those they are addressing to think and be accountable. **“He said, ‘Who (*my*) informed (*nagad* – reported to and told) you (*’atah*) that (*ky*) you (*’atah*) were without adequate clothing (*’erowm* – were naked)? Did (*ha* – an interrogative to show that a question is being asked in which a yes or no answer is possible) you eat (*’akal*) from (*min*) the (*ha*) tree (*’ets*) which relationally (*’asher*) I instructed (*sawah* – directed) you not to (*bilty*) eat?’”** (*Bare’syth* / In the Beginning / Genesis 3:11)

Sawah is very similar to Towrah and Instruction in that it conveys “an instruction, direction, or decree from an authority.” Today, Yahowah’s Towrah serves as an Owner’s Manual—one that tells us what to do and what not to do if we want to get the most out of life. And as with any owner’s manual, if you follow the instructions, everything works the way it was designed. Moreover, if something unexpected happens along the way, we always have the manufacturer’s warrantee to rely upon. The only difference between us today and Adam then, is that they relied on the spoken Word and we have the written Towrah teaching of God. So in this example, God is saying that if we trust Him and do as He instructs, He warrants that we will live in paradise with Him just as we were designed. But if we don’t follow His instructions, He is warning us that there will be undesirable consequences. Again, the choice is ours.

But alas, man has never been very good at accepting responsibility... **“Adam said, ‘The woman (‘isah) you gave (natan) to be with (‘imad – in an association and relationship with) me, she gave (natan) it to me from the tree, and I ate.’”** (*Bare’syth / In the Beginning / Genesis 3:12*) According to Muhammad, Allah made all women stupid as a result. But I wouldn’t trust him because Islam’s lone messenger consistently lied on behalf of his wannabe god.

“Yahowah (יהוה), God (‘elohym), said to the woman (isah – wife), ‘Why (mah – as an interrogative) did you do (‘asah) this (zo’th)?’ The woman said, ‘The serpent (nahas – viper, poisonous reptile, and venomous snake) deceived and deluded me (nasa’ – caused me to depart from the correct path by craftiness and trickery) and (wa – when) I ate.’” (*Bare’syth / In the Beginning / Genesis 3:13*)

Another equally valid treatment of this passage becomes associated with the Ma’aseyah when the verb *nasa’* is translated: the serpent “made me a debtor” when I ate. This debt required redemption, the special form of salvation attributed to the penalty Yahowsha’ paid on our behalf on Unleavened Bread (separation from the Father) following His Passover sacrifice precisely 4,000 years removed from this dark day.

Retaining our focus on *nasa’* (נָסָא), spelled identically in the Hebrew text to the way it is here, *nasa’* is the operative word in the Third Summary Statement. There it is usually translated “take” but means “to lift up, carry forward, bear, desire, exalt, forgive, or respect.” Until this moment, I was unaware that *nasa’* also meant “to deceive and delude.” As such, this connotation clarifies the meaning and consequence of the Third Statement: “*lo’ nasa’ ‘et shem Yahowah ‘atah ‘elohym la show’ ky lo’ naqah Yahowah ‘et ‘asher nasa’ ‘et huw’ shem la show’.*”

As we explore the possibilities in light of this new information, keep in mind that *‘et* can be left untranslated or rendered as a relational term. In light of Chawah’s explanation, here is a rendering of the Third Introductory Statement for your consideration: **“Don’t (lo’) deceive (nasa’ – beguile, delude, or cleverly deploy trickery) in association with (‘et) (יהוה), your (‘atah) God’s (‘elohym) name (shem) on behalf of (la – with regard to, to the point of, causing, leading to, or in reference to) lifelessness and desolation (show’ – destruction and death, trouble, calamity, ravage and ruin, annihilation, emptiness, naught, and nothingness, failure by way of falsehood, worthlessness), because, indeed (ky), Yahowah (יהוה) will not pardon (naqah – see as innocent and leave unpunished, will not forgive, see as guiltless or blameless) those who (‘et ‘asher) lift up and advance (nasa’ – promote and exalt, desire and bring forward, tolerate and respect, bear and forgive) in association with (‘et) His (huw’) name (shem) that which leads to (la – is regarding or causes, is in reference to) death**

and destruction (*show*' – lifelessness and desolation, failure by way of falsehood).” (*Shemowth* / Names / Exodus 20:7)

Advancing deceitful, destructive, deadly, and damning religious and political agendas which lead people away from God is unforgivable. And doing this very thing is what has caused this statement to be so badly translated in every English bible, rendering it as utter nonsense. (You can't “take” a name, and “vain” means “failed” or “egotistical” depending upon the context.) Failing to understand the actual message inherent in the Third Statement is why there will be very few religious and political leaders in heaven.

In the context of mankind's initial experience of being unfavorably influenced by Satan's *nasa*'/deceptions and delusions, and following Yahowah's use of *sawah*/instruction, let's do some more research and see if we can determine the full measure of Yahowah's Third Statement.

For starters, we know that the three Hebrew letters which comprise *nasa*', Nun-Shin-Aleph, can be pointed or vocalized to mean “lift up, raise up, bear, carry forward, forgive, respect, honor, exalt, desire, or tolerate.” We just learned that *nasa*' can be rendered: “to deceive, deception, to delude, delusion, to use craftiness and trickery, and to beguile.” As such, it is somewhat similar to *'aruwm*, the term God used to describe Satan: “cunning, crafty, tricky, shrewd, subtle, clever, circumspect and cautious, perceptive, elusive and obscure, a highly skilled sagacious expert who is mischievous, abusive, and dangerous.”

However, did you know that *nasa*' also means: “to cause someone to be a debtor, to be subject to a tribute, to be someone who pays obligatory honor to a person, institution, or government?” But before we consider that rendering in the Third Introductory Statement, you should know that *nasa*' means “to forget, to not recall, or to not respond to” as well as “to cause others to forget, not recall, or respond to.” Following the First Statement which introduces Yahowah by name, saying that He alone is God, those implications are haunting.

Therefore, each of the following renditions of the Third Summary Statement are permissible:

- 1) **“Don't deceive** (*nasa*' – beguile, delude, or cleverly deploy trickery) **in Yahowah, your God's name leading to death and destruction, because indeed Yahowah will not pardon those who lift up and advance** (*nasa*' – promote and exalt, desire and bring forward, even tolerate and respect) **in association with His name failure by way of falsehood.”**
- 2) **“Don't lift up, promote, or tolerate** (*nasa*' – raise up, bear, carry forward, forgive, respect, honor, exalt, or desire) **in association with Yahowah, your God's name that which causes the ravages of lifelessness and ruin, because**

indeed Yahowah will not forgive those who beguile, deceive, and delude (*nasa'* – cleverly deploy trickery) in association with His name leading to death, destruction, and desolation.”

3) **“Don’t cause someone to be a debtor (*nasa'* – to be subject to a tribute, paying obligatory honor to a person, institution, or government) in Yahowah, your God’s name to the point of their demise and ruin, them becoming worthless, because indeed Yahowah will not leave unpunished those who advance deception (*nasa'*) in association with His name causing their annihilation.”**

4) **“Don’t forget, or cause to be forgotten (*nasa'* – cause others to forget, to not recall, or respond to), Yahowah, your God’s name leading to death and destruction, because indeed Yahowah will not pardon those who beguile (*nasa'* – deceive, delude, or cleverly deploy trickery) in association with His name with regard to destruction, desolation, and death.”**

While I am not qualified or authorized to determine which rendering of *nasa'* constitutes an unforgivable violation of Yahowah’s Third Statement, my advice is to avoid all of these. Don’t deceive. Don’t promote or tolerate that which is untrue and leads to the death of others. Don’t solicit money for a religious institution. And constantly call upon Yahowah’s name, never doing anything that might cause someone to forget it.

And lest I miss an opportunity to correct religious teaching, please understand that there is only one sin which is universally deadly from a spiritual perspective. This is it. Catholicism’s seven “deadly sins” are thus rubbish. Souls can be and are routinely redeemed from lust, gluttony, greed, sloth, wrath, envy, and pride, but not from any form of deceit which leads people away from God.



At this juncture, it bears repeating. For the choice to reject God and leave His family and protection, and thus life, to be credible, deceit, destruction, and death have to have an advocate. That is the reason Satan was permitted to enter the garden. While the world is no longer Eden, the Adversary is still here, and for the same reason. And even when our planet is returned to the conditions depicted in the Garden, Satan will be allowed to once again spoil the party.

Remember, just because credible choice is a prerequisite for a loving relationship, it doesn’t mean that choosing poorly is without consequence. Adam and Chawah disregarded Yahowah’s *sawah*/instructions and therefore there would

be a price to pay. He did not ignore, cancel, or change His instructions, and He did not forgive them (at least not at this time). And this is not good news for those who have accepted Catholicism's and Christianity's, even Judaism's and Mormonism's copious and consistent negations and alterations of Yahowah's Instructions. Blaming Chawah (read blaming your fellow man, i.e., everyone else was doing it and I just went along with the crowd) didn't help Adam. Blaming Satan (read blaming religious, political, and academic deceptions) didn't help Chawah. God has established a standard; He has communicated His rules and remedy; and He will judge those who violate them, rendering their societal, religious, academic, and political excuses moot. There is but one remedy: answer His *qara*'/summons and capitalize on His *miqra*'ey/called-out assemblies.

“Yahowah (𐤆𐤏𐤃𐤇), God (‘*elohym*), said to the serpent (*nahas* – viper, poisonous reptile, and venomous snake), ‘Because (*ky*) you have done (‘*asah*) this (*zo*’*th*), you have brought a curse upon yourself (‘*arar* – invoked injury, misfortune, affliction, and harm, earning retribution) more than any (*min kol*) class of living being (*bahemah* – beast or animal), more than any form of life (*hayah* – conscious existence) in the realm (*sadeh* – open environs outside the walled enclosure). On (‘*al*) your belly (*gahon* – the part of a reptile which makes contact with the ground) you shall move about (*halak* – travel, proceed, exist, and live), and dirt (‘*apar* – the minute elements or particles which comprise matter) you shall eat (‘*akal* – consume) all (*kol*) the days (*yowm*) of your (‘*atah*) lives (*chayym* – suffering anguish in distress).” (*Bare’syth* / In the Beginning / Genesis 3:14)

For there to be justice, there must be recompense. For a judge to be moral, he must punish those who deceive, destroy, steal, and kill. Satan used half truths, a corruption, and a straw man to delude Chawah, destroying her relationship with Yahowah, robbing her of her home, and misdirecting her soul. For that, Satan will be punished.

Satan's sentence, however, was not death. Spirits, unlike souls, are all immortal. Even God cannot kill them. So that is why the misfortune the Adversary brought upon himself, his retribution, will be eternal anguish. Satan will be incarcerated for all but the last fleeting moments of the Sukah Millennial Sabbath. He will be released in its waning and will use similar tactics to deprive many of those born during the thousand-year 'right,' causing them to be wrong with God. This will be the final rebellion and then Satan, his fellow demons, as well as all of those who leagued with him, will be tested and found wanting in the lake of fire. Passing through it, they will find themselves in an eternal prison called the Abyss. Made especially for Satan and his colleagues, this penitentiary is indistinguishable from a black hole. It is a lightless place of emotional anguish separated from God. It is a place where the pressures are so intense, the minute

particles which comprise matter are consumed. Ultimately it becomes a one dimensional construct where only time exists.

There are three ways to interpret God's message to the Adversary. The simplest would have been understood by the first people to hear the story. Satan acted badly and was punished. Groveling on one's belly and eating dirt has never been good.

Spiritually, the spirit of deceit was cast down and as a result he spends his days devouring mankind. Adam was created from the very substance Satan was predicted to consume.

Scientifically, the leading astrophysicist of our day, Stephen Hawking, has invested the last decade of his life in the advancement of the theory which is suggested here—that matter can be consumed. He has postulated that this condition exists within the confines of black holes. While most scientists despise his conclusion, knowing that physics itself is based upon the conservation of matter, Hawking is merely reporting what Yahowah has revealed. The first thing God said He will do following the Millennial Sabbath is to completely destroy the entire universe. But don't be alarmed. He will instantaneously create a new one, this time with us as witnesses in addition to beneficiaries.

The prophetic portrayal which follows applies to the overall relationship between Satan and mankind, especially as it is manifest in the role religion and politics have played in beguiling and suppressing the people. But it is especially poignant when seen from the perspective of the Chosen People. As you read these words, think about how Satan's religions, Christianity, Islam, and Socialist Secular Humanism, have all targeted Jews as their enemy. No population on earth has been treated with more rancor, longer, than God's witnesses.

“Hostility and animosity (*'ebah* – enmity, a deep seated dislike and rancor, bitterness and ill-will, hatred) **will be constituted and established** (*shyth* – be placed) **between** (*bayn*) **you** [Satan] **and the woman** (*'issah* – wife) **and between your** [Satan's] **seed** (*zera'* – kernel which propagates a species, offspring) **and her** [Chawah's] **offspring** (*zera'* – seed). **He** [the woman's offspring] **shall crush** (*suwp* – pressing down upon and bruise) **your** [Satan's] **head** (*ro'sh* – source, beginning, sum total, chief, and place of sensory perceptions and thought) **and you** [Satan] **shall press down upon** (*suwp* – crush and bruise) **his heel** (*'aqeb*).” (*Bare'syth* / In the Beginning / Genesis 3:15)

Spirits cannot reproduce. So Satan doesn't have offspring in the sense of sons and daughters. But several places in Scripture, and most vividly in Yahowsha's rant against the Jewish religious establishment (Matthew 23), Satan's little helpers are called “the seed of serpents.” Just as it is possible, and desirable, to be born anew from above in Yahowah's Set-Apart Spirit, it is possible to be born from

below, spiritually. When a mortal soul leagues with Satan, they become like him, immortal, and thus subject to the same eternal punishment.

One way to distinguish these people, and thus avoid them, is that men and women who conspire with Satan often deployed the same tactic the Adversary used in the Garden. Humans throughout history and in every realm have been “crushed and bruised, pressed down” by an unholy marriage of cleric and king using half truths, straw men, corruptions and counterfeits.

The “seed of woman” who pushes Satan and his minions down, who crushes them at their source, is the Ma’aseyah Yahowsha’. Yahowah diminished Himself to human form to voluntarily accept the consequence of our sin, of our rebellion against Him, freeing us from punishment, and thereby foiling Satan’s agenda.

But why the reference to “bruising a heel” you may wonder. The answer is: Ya’aqob is based upon *‘aqeb*, “heel.” Ya’aqob, after being tested by Satan, proved worthy to become Yisra’el—meaning: “one who strives with, lives with, and is empowered by God.” Since that time, Satan’s strategy has been to attack God’s witnesses, and to thereby silence His message. That is why each of the Adversary’s religions demonstrate great rancor and enmity toward Jews.

Life would go on, but it would be painful. **“To (‘el) the wife and woman (‘isah), He said, ‘Great and multiplied (rabah rabah – increased in magnitude, quantity, and time) shall be your pain and suffering (‘issabon – intense labor) in association with (‘et) childbearing (herown – pregnancy, the period of gestation, and giving birth). In (ba) sharp pain (‘eseb – considerable effort and distress), you shall bear (yalad – give birth to) children (benym – offspring). And (wa) unto (‘el – toward) your husband (‘ish – man) you will have strong emotional feelings (tasuqah – desires and longings) and (wa) he (huw’) will have dominion (mashal – rule) over (ba ‘eth – in association with) you.”** (Bare’syth / In the Beginning / Genesis 3:16)

And so it has been; for most all of human history, men have ruled over women. It was the perfect sentence for the crime. Chawah had exercised dominion over Adam, causing him to acquiesce, so now authority and control would be transferred.

It is interesting to note that there are three equally viable ways to vocalize *‘eseb*, translated here as “sharp pain, considerable effort, and distress.” Ayn-Tsadde-Beth (אצב) can be pointed *‘assab*, meaning “worker or common laborer.” As *‘eseb*, the Hebrew word can mean “the physical sensation of pain, trouble, difficulty, or hard work.” However, this same vocalization can be rendered “vessel or container.” As *‘oseb*, the term communicates the concept of “idol worship and that of an image which evokes devotion,” as well as “suffering, anguish, and an offensive state which is unfavorable.” The word *‘issabon*,

meaning “pain and suffering,” used earlier in the passage, is based upon the same three-letter root. Likewise, *assebet* means “anxiety, sorrow, and grief.” In this regard, the product of deception and death would become the vessel in which life would be renewed, but not without considerable suffering and anguish. Moreover, the womb of woman would be highly desired, even worshiped, by men, causing men to seek dominion over women and thereby putting them in an unfavorable state.

Benym is the plural of the Hebrew word for “son and child,” *ben*. It is derived from *banah*, meaning “builder, the one who restores a family and establishes a home.” The unique thing about *banah* is that it means to “build and rebuild,” to “establish a firm basis and to restore to favor, prosperity, and abundance.” As such, *benym* speaks of establishing the Covenant (familial relationship and home) and of restoring it. The seed of woman would do these very things.

In the Hebrew mindset there was much more to *ben* than “son,” at least compared to the way it is understood today. Then, sons always came in their father’s name. It was “son’s-name *ben* father’s-name.” (Osama bin Laden is a good bad example.) Sons were most often their father’s representative, and they were usually about their father’s business. With respect to Yahowah, Yahowsha’ was all of these things.

And that is one reason why the Greek word for “son” isn’t written out on any page of any of the seventy pre-Constantine first-, second-, and third-century Greek manuscripts. Placeholders were consistently used to tell us that we should look to the Covenant’s depiction of “son” to properly understand Yahowsha’s relationship to Yahowah.

Continuing through the passage, *tasuqah* primarily speaks of “overflowing emotional feelings, of strong sexual desires and urges,” but it can also convey “impulsive behavior motivated by cravings.” In other words, God is suggesting that women would respond more emotionally than cerebrally, that they would feel their way to opinions more often than think their way to conclusions, and that they would be more prone to react rather than reason. Mind you, these are only generalizations and they are set within the context of anguish, men, and dominion.

Adding to the possibilities, *mashal*, translated as “dominion and rule,” can also mean “to liken one thing to another, making a comparison by way of a parable, proverb, or metaphor.” So here, rather than saying that men will “exercise authority over and control” women, God could be saying that Chawah would now serve as a picture or symbol of something else—of something more important and difficult to understand. The Spirit, perhaps.

“To Adam (*ha ‘adam* – the man), **He said** (*‘amar*), **‘Because** (*ky* – for the reason) **you have listened to** (*shama’* – heard) **the voice** (*qowl* – sound and cry)

of your wife (*'isah* – woman) **and have eaten** (*'akal*) **from** (*min*) **the tree** (*ha 'ets*) **which** (*'asher* – relationally) **I directed** (*sawah* – instructed and commanded) **you** (*'atah*), **saying** (*'amar*) **not** (*lo'*) **to eat** (*'akal*) **from** (*min*) **it** (*huw'*), **cursed** (*'arar*) **is the ground** (*'adamah* – region or earth) **because** (*'abur* – on account of) **you shall labor** (*'isabown* – suffer exerting considerable energy) **to eat from it all the days of your life** (*hayah* – existence). **Thorns** (*qows*) **and thistles** (*dardar*) **shall sprout up** (*samah* – grow) **as you consume the vegetation** (*'eseb* – plants including grains, vegetables, and fruits) **from the open environs** (*sadeh* – expansive fields outside the walled enclosure). **By the sweat** (*ze'ah*) **of your brow** (*'ap* – nostrils), **you shall feed yourself bread** (*lehem* – baked grain) **until you return** (*suwb*) **to the ground** (*'adamah* – earth) **from which you were taken** (*laqah* – grasped and obtained) **because you are dirt** (*'apar* – a collection of the minute elements or particles which comprise matter) **and surely into the earth** (*'el 'apar* – onto dirt) **you shall return** (*suwb*).” (*Bare'syth* / In the Beginning / Genesis 3:17-19) Perfect.

Yah provided nourishment without effort or sacrifice but man chose to reject the gift. So now man must work to produce his own sustenance, and even then, he's ostracized from Yah's company. It's sort of like salvation. You can rely on God, accept His generosity, and campout with Him, or you can rely on yourself and be excluded from paradise. The moral of the story is that without God we are insignificant—a temporal arrangement of matter. In this one simple story, we are told everything we need to know.

It's a paradox. Yahowah can't have a loving relationship with us if He leaves us no choice but to accept and return His affection. If we have no choice, our response can be nothing more than involuntary servitude. But empowered with choice, we can opt for separation, hate, or indifference.

In the Garden of Eden, God began by providing a simple way to choose between these options. “Do anything you want, but *don't* eat fruit from this one tree.” The first couple and Yahowah communed blissfully in paradise for decades—probably seven of them. And then they made a bad choice. While it didn't surprise Yahowah, it did sadden Him. But knowing it was going to happen, He already had a remedy, an antidote for the poison we had ingested. He would divest Himself of His glory, enter our history as a mortal, and offer Himself up as a sacrifice. And through His gift, this ransom, we are readmitted into His fellowship. That in essence is the entire Scriptural message—the central plot of the greatest story ever told.

Like a good parent, Yahowah confronted the cast of characters who acted poorly in the garden, admonishing them individually, and letting them know that their actions had a consequence. He also established the standard He would use throughout His revelation. His words were historic, contextual, literal, symbolic,

and prophetic, all at the same time. In a singular passage, Yahowah is capable of communicating many things.

This becomes even more evident when we deploy the technique of amplification. Yahowah's words in Hebrew which under gird our English translations, are usually far richer in shading and meaning than the more humble ones which we have selected to replace them. If we want to know what He meant, we need to study what He actually said. While this is harder to read than a standard translation, what you have just experienced is much more expressive. And since these words are from our Creator, the added diligence is worth the effort.

In the passage we have just read, there are three players and three predictions. Each requires us to pay attention to the context, circumstances, and participants because Yahowah said something different to the serpent, to Adam, and to Chawah, the woman we erroneously call Eve. Each admonition and prediction should be evaluated within the context of relationship, sin, and separation. And even then, we must consider the entirety of Scripture to find the clues needed to unravel the most subtle mysteries.

In this case, the serpent became a cursed and evil abomination, something to be abhorred, which may be why the Adversary, Satan, must disguise his ugliness as he beguiles men to do his bidding. He became the lowest form of life, a being that must now grovel in man's rubbish in order to seduce him. Prophetically, Yahowah tells the serpent that woman's posterity—the Ma'aseyah (Implement of Yah)—will reduce his influence over death and damnation, and with His final appearance, He will overwhelm the Devil's shaky rule. The Adversary's rebellion will be his undoing. But Satan will win his battles, the prophecy portends, along the way. His crowning achievements—the Babylonian religion (the model for all pagan deceptions) and Islam (the Devil's most effective ploy) have bruised the ultimate heel print—Israel, symbolically named after Ya'aqob (Jacob—one who digs in his heel).

Satan plays a significant role in the drama that is about to unfold. In the West, we know him as "Lucifer," from Latin meaning "light giver," but that's neither his name nor description. It's "Halal (sometimes rendered: Heylel) ben Shachar" which implies the "Arrogant Rising or Morning Star." As such, Halal's name was prophetic, as he gave rise to sun-god worship globally in opposition to Yahowah. The Hebrew meaning of the word upon which Satan's name is based is particularly illuminating. Halal means: "contemptible and degraded, once proud but now humbled and wounded, polluted and corrupted." It also means "to shine in the sense of showing off or boasting; to be clamorous and foolish, to celebrate one's self; to stultify, to make foolish; to feign self and to be mad against someone." The first key word in the list, "stultify," is seldom used in

contemporary English. It means: “to make or to cause to appear foolish or ridiculous, to render futile or ineffectual by a degrading or frustrating means.” The second key word, “feign,” is also intriguing. It implies that Halal misrepresents himself; he “puts on a false appearance; he invents lies and deceptions; he pretends and counterfeits.” So in a word—*halal*—we have discovered the Adversary’s name and nature.

Returning to the Genesis prophecy, it’s worth noting that Yahowah was right when He spoke of male domination. In the history of humankind, there have only been fleeting moments in which men have not had dominion over women. And to this day, women toil and suffer for the men they desire, just as the prophecy suggests. As a consequence for having committed an act that led to death, they bear the burden of being the cradle of life. And that is why Yahowah named Adam’s wife, Chawah, “Life Giver.” According to Yahowah, Chawah’s punishment was a *quid pro quo*: woman influenced man so men will now influence women.

Adam lived in paradise. He was conceived to be immortal. He did not have to work; he knew nothing of struggling to survive. There was no pain. But he chose to give all of that away. So now life is prickly—there are more thorns than roses. His world, which was comprised of every good thing, was now polluted with evil. It is the consequence or curse of sin, of making bad choices. We must struggle to live; and thanks to Adam, we all die—returning to the dust from which he was named.

Yahowah’s teachings are eternal, so the review of fulfilled prophecies will help us understand those that have yet to be accomplished. If we can determine how His predictions became history in the past, we will be in a better position to predict how they will be fulfilled in the future. He saw to it that we had ample information with which to evaluate His forecasts.



“The man (*‘Adam*) **called** (*qara* – summoned, proclaimed, announced, and called out that) **his wife’s** (*‘isah* – woman’s) **name** (*shem* – personal and proper designation) **Chawah** (*chawah* – one who gives and renews life, a tent shelter and tabernacle, and one who declares, interprets, and informs), **because** (*ky*) **she exists as** (*hayah* – was, is, and will be) **the mother** (*‘em* – adoptive or biological source of life, caregiver, and provider, one who helps, nurtures, and protects) **of all** (*kol*) **life** (*chay* – familial existence).” (*Bare’syth* / In the Beginning / Genesis 3:20)

Chawah, חַוָּה Cheth-Waw-Hay, is based upon *chawah*, which in turn is predicated upon *chayah*. As a verb, *chawah* conveys: “to declare, show, and make known.” As a noun, *chawah* means “to inform, interpret, and explain.” *Chayah* means “to live and remain alive, to sustain life and live prosperously forever, to be restored to life, revived, refreshed, and renewed.”

Combined, the two words and name provide a perfect depiction of the Set-Apart Spirit’s primary purpose: “to provide life, to renew and restore life, to sustain and preserve life,” as well as “to declare God’s existence, to show the way,” making it “known” through “informing, interpreting, and explaining” the Word. But there is more. Chawah’s name means “tent shelter and tabernacle,” symbolic of the seventh *Miqra*, and of the role the Spirit’s Garment of Light plays in our salvation.

Collectively, “declares, shows, and makes known,” “interprets, informs, and explains” as well as the one who “renews, restores, sustains, and preserves life,” makes it obvious that Chawah, like the sheltered enclosed garden itself, and the Festival of Sukah/Shelters, serves as a model for our Spiritual Mother. And while I understand that the Spiritual metaphor isn’t perfect in that Chawah was flawed, it becomes better when one recognizes that the Spirit’s purpose is to renew and restore the imperfect.

If you have a Strong’s Concordance, look up number 2332 in the Hebrew section. There you will find: “חַוָּה [Chavvah / khav · **vaw**] noun proper feminine. Causatively from 2331; Two occurrences, KJAV translates as “Eve” twice. 1. the first woman, wife of Adam. *Additional Information*: Eve = ‘life’ or ‘living.’”

Let’s consider these errors one at a time. First, the Hebrew letters are “ch-w-h. There isn’t one “v,” much less two.

Second, Chawah is a proper noun, which means it is a name. The universal rules for translation require all names to be transliterated. There is no possible way to get “Eve,” from ch-w-h. But since Roman Catholicism grew by incorporating the pagan customs of the people they conquered, Chawah was renamed “Eve,” [which was transliterated from Heva, which you’ll find written in Catholicism’s Latin Vulgate] after popular pagan Mother Earth goddess—the same false spirit our planet derived its name. It’s sad but true, if we were to remove words with a pagan past from the English language, we’d be speaking Hebrew.

Third, there is no indication that Chawah was the first human woman, only that she was the first female created in the likeness of Adam, who, based upon his *nesamah*/conscience, was made in the image of Yahowah. Scriptural and scientific evidence confirms that human animals populated the planet outside the garden.

Fourth, Eve does not mean or equate to “life or living” in a Scriptural sense. But, according to the Satanic religions which evolved from Babylon, Mother Earth was the life giver. She was impregnated by the sun during the Spring Equinox and gave birth to the son of the sun nine months later during the Winter Solstice. As such, she became the Mother of God and Queen of Heaven. Today, these pagan rites are known as Easter, Christmas, and the Madonna and Child.

Fifth, *chawah* isn't “causatively from 2331 [*chawah*],” they are indistinguishable as is *chawah* from Strong's 2333. The first *chawah* (Strong's 2331) means: “to tell, to declare, to show, to make known,” and “to breathe,” which is to sustain life. It in turn is based upon Strong's 2324: *chawah*, meaning “to show, interpret, explain, inform, and declare;” and Strong's 2421: *chayah*, meaning “to live, to remain alive, to sustain life, to live life prosperously and forever, to be restored to life, to have life renewed, to revive, sustain, preserve, and continue life.”

The third *chawah*, Strong's 2333, is “a shelter and tent encampment.” As such, it is synonymous with *sukah*, or Tabernacles. A great deal is lost when man copyedits Yahowah's Word, replacing His names and words with those which do not belong.

Before we move on, there are two additional aspects of Genesis 3:20 I don't want you to miss, because both confirm that Yahowah is using Chawah as a picture or symbol for our Spiritual Mother and of Her role in conceiving His heavenly family. God said: “**Adam called his wife's name Chawah** (one who gives and renews life, a tent shelter and tabernacle, and one who declares, interprets, and informs), **BECAUSE** (*ky* – indeed, surely, truly, as a marker of emphasis, for a specific reason, and by way of a sign, branding, and causal connection between things) **she exists as the mother** (adoptive or biological source of life, caregiver, and provider, one who helps, nurtures, and protects) **of all life** (familial existence).” Chawah was not “the mother of all life,” but only of *nesamah*-equipped humans. And yet, as the model for the Set-Apart Spirit, she “exists as the mother of all life” in the family of God. Moreover, our Spiritual Mother is our “adoptive source of life, our caregiver and provider.” She is the manifestation of Yahowah responsible to help, nurture, and protect us.”

What follows is profound: “**And Yahowah (יהוה), God, made** (*‘asah* – performed the work to create and fashion) **for ‘Adam and his wife garments** (*kutonet* – coverings to wear) **of hide** (*‘owr* – of animal skin, from *‘uwr* – to be exposed), **dress** (*labas* – adorning, clothing, and covering) **them.**” (*Bare'syth* / In the Beginning / Genesis 3:21) Adam and Chawah had made their own clothes from fig leaves, but they still felt naked and exposed in Yahowah's presence. The fact is, man cannot clothe himself satisfactorily no matter how good he is or how hard he tries.

Only God is capable of adorning us appropriately to appear before Him. So, just as He did on Mount Mowryah, God performed the work necessary to fashion the first family's garments. Fortunately for us, as a direct result of accepting His gift, we are adorned in the Set-Apart Spirit's Garment of Light. But in this case, since Adam and Chawah were now estranged, a temporary solution was required. And the temporary metaphorical stand in for reconciliatory atonement as depicted in Passover is the sacrifice of a perfect lamb. Therefore, to temporarily reconcile the relationship with Adam and Chawah, Yahowah personally covered them in garments made of leather—in this case, the hide of a sacrificial lamb.

As an interesting aside, since they both begin with silent letters, phonetically there is no difference between the Hebrew word for “hide” (*'owr* (עֹר)), and for “light,” (also *'owr* (אֹר)). I don't suppose that's a coincidence. So every time you think of the temporary solution depicted in Passover, recognize that Yahowah is pointing the way toward a permanent resolution.

אֱלֹהִים

As we turn the page, the era of man begins. It is 3968 BCE on our pagan calendars and year 0 on Yah's timepiece. **“Then Yahowah (אֱלֹהִים), God ('elohym), said ('amar), 'Behold (hen – now look and see), the man, 'Adam, has become (hayah – exists) like (ka – similar to) one ('echad – a singular unity) of (min – from) us (nahnu – a discourse reference to the speaker and associates) being acquainted with (yada' – being aware of and knowing) good (towb – beauty, prosperity, and generosity) and bad (ra' – evil, distress, and trouble). Now (wa), lest (pen) he stretch out (salah – reach out and extend) his hand (yad) and also (gam) take (laqah – receive and obtain, accept and grasp) from (min) the Tree ('ets) of Life (chayym) and eat ('akal), existing (hayah) forever ('olam – for all eternity, forevermore), Yahowah (אֱלֹהִים), God ('elohym), sent him out (salah – dispatched him and sent him away) from (min) the protected and sheltered enclosed garden (gan), 'Eden ('eden – of overwhelming joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness), to (la) work ('abad – toil in) the ground ('adamah – earth) from which relationally ('asher) he was taken (laqah – grasp).”** (*Bare'syth / In the Beginning / Genesis 3:22-23*)

Most of the time *'elohym* is used, it is designed to convey the ancient Hebrew concept of the “royal we,” and represents a singular entity held in the highest esteem. However here, *'elohym*, the plural of *'el*, meaning “mighty one” or “god,” is followed by *nahnu*, so Yahowah is expressing an association with an audience. Therefore, we can hold that “we” refers to the heavenly host of spiritual beings in

His presence or that Yahowah is at this important juncture suggesting the existence of His two set-apart manifestations: Savior and Spirit.

Adam's and Chawah's expulsion from the Garden of Eden might sound intolerant, overbearing, and uncompassionate, but had God not done this, He would have become dishonest, unjust, and unreliable. As such, there would have been no hope for any of us.

It bears repeating; Adam had unabridged access to all that was good. All he "gained" in his deal with the devil was an awareness of evil, of distress and trouble. He had been given everything: direct access to God, companionship, nurturing, shelter, joy, pleasure, and life everlasting. He didn't have to do anything for it; Eden was a gift. But as a consequence of choosing to reject Yah's directions and generosity, he was now out on his own and destined to work for his own survival. It is the same choice we must all make. Do we want to rely on God or on ourselves?

As we previously discovered, in the Garden, the Tree of Life represents the upright pole upon which Yahowsha' hung. It is the permanent solution to Adam's dilemma, the doorway to complete reconciliation and to eternal life. Those who consume its fruit live forever.

Based upon what we are told later in Scripture, Adam would ultimately come to avail himself of this gift and was eventually immersed in Yahowah's Spirit, but not on this day. He had chosen to be acquainted with "bad, evil, trouble, and distress," and he would get his wish. Adam was banished from the protected enclosure, and it was a hostile world out there, replete with suffering, anguish, fear, toil, pain, and even death.

These troubling conditions had existed outside the garden enclosure all along. That was the reason Eden had walls and armed guards. The fact is, we aren't told how long Adam, Chawah, and Yahowah camped out together before the fall. It could have been a million years—although I suspect seventy (based upon Adam representing the first millennium of human history and of his life lasting 930 years post exile). Yet it doesn't matter, because prior to the fall, Adam was incorruptible and thus immortal. Time was a meaningless concept for him, or at most a dimension, as it will one day be for us.

“He expelled (*garas* – banished and cast out) **‘Adam** (*ha ‘adam* – the man) **toward** (*la*) **the east** (*qedem* – direction of the rising sun) **from** (*min*) **the protected and sheltered enclosed garden** (*gan*), **‘Eden** (*‘eden* – of overwhelming joy, delight, ultimate pleasure, extreme satisfaction and luxury, a favorable state of great gladness), **and He caused cherubym** (*karuwbym*) **to camp** (*sakan* – live and remain, dwell and stay) **with blazing** (*lahat* – flaming) **swords** (*chereb* – metal weapons) **who went back and forth** (*hapak* – changed

directions and were transformed) **to keep watch on** (*shamar* – to observe, secure, protect, and care for) **the way** (*derek*) **to the Tree of Life.**” (*Bare’syth* / In the Beginning / Genesis 3:24)

As we move through the Towrah, the *karuwbym*, the plural of *karuwb* (a masculine noun), are depicted hovering over the Mercy Seat of the Ark of the Covenant. While it’s evident that they are spiritual beings in Yah’s service, we don’t know a great deal about them. But, since *karuwbu* means “mighty,” and *karowz* means “herald,” they have something in common with the *malak*, messengers—the spiritual beings who serve God. We also know that like the *malak*, the “cherubim” follow orders and thus exist in a similar command and control structure devoid of freewill. Ezekiel has the most to say about them and he conveys that they radiate light and can fly.

But the central message here is that Yahowah has purposely kept mankind from stumbling into the garden and entering it without His express permission. There is a passageway, but you will not find it in Turkey, so there is no reason to look there. The Tree of Renewed Life became the Upright Pillar upon which the Redeemer, the human manifestation of Yahowah, was hung. If you want to enter paradise, you’ll have to pass through that gate.

In the next verse, we discover that Adam and Chawah became one, and the first family was conceived. Cain (*qayn* – spear) was born first and then Abel (*hebel* – futile breath). Abel was a shepherd and Cain was a farmer. A considerable time passed and then: **“Cain brought the fruit** (*pari* – harvest) **of the ground** (*‘adamah* – earth) **as an offering** (*minhah*) **to Yahowah** (𐤏𐤃𐤁𐤏) **and then Abel arrived with** (*bow’* – brought) **the best** (*cheleb* – most perfect) **firstborn** (*bakor* – first male offspring) **from his flock of sheep** (*tso’n*). **Yahowah** (𐤏𐤃𐤁𐤏) **was attentive to and accepted** (*sa’ah* – was interested in and favorably regarded) **Abel and his offering. But He ignored and rejected** (*lo’ sa’ah*) **Cain and his offering. So Cain became awesomely** (*ma’od*) **enraged** (*harah* – very angry and zealous, furious and incensed) **and fell down** (*napal* – bowed down, prostrating himself) **on his face** (*paneh*).” (*Bare’syth* / In the Beginning / Genesis 4:3-5) It’s hard to know if Cain was down in the face and looked depressed, or if he started mocking his brother by bowing down before him, or even if Cain prostrated himself in God’s presence. Each option is possible.

There are two useful insights here. First, the best advice in the world is to figure out what pleases God and do it. The converse is also useful: figure out what God doesn’t like and don’t do it.

Second, Yahowah was telling Cain and Abel that He considered the offering of a perfect, firstborn lamb to be an acceptable means to atone for sin. From before the beginning, that was God’s plan, and as such, it is consistently presented

from Genesis to Revelation. The unblemished sacrificial lamb represents Yahowsha' and His willingness to ransom us from our rebellion. Yahowah wants us to understand that the consequence of sin is death.

“Yahowah said to Cain, ‘Why are you enraged and zealous (*harah*)? Why is your face fallen (*lamah napal paneh* ‘*atah* – why is your head down)?”

“Why not (*ha lo*)?” [Cain answered].”

So God said, **“If (*im* – whenever) you are good and do good (*yatab* – are pleasant, pleasing, and joyful), you’ll find forgiveness and a high status (*sa’et* – the removal of guilt, raising up, standing up, dignity, splendor, honor, and majesty). And if (*im*) you aren’t (*lo*) good and don’t do good (*yatab* – aren’t pleasant, pleasing, and joyful), sin (*hatta*’ – guilt upon missing the way) is crouching down (*rabas*) in the opening (*petah* – doorway). You are into (*‘atah* ‘*el*) yourself and your intense desires and impulses (*tasuqah* – uncontrollable emotions and feelings, strong cravings, the overwhelming urge for sex and dominance) are things you must learn to govern (*masal* – understand how to control).”** (*Bare’syth* / In the Beginning / Genesis 4:6-7)

Yahowah’s advice to Cain was attitudinal and relational. This was a learning experience and thus it wasn’t appropriate for Cain to be depressed physically or emotionally. God doesn’t want us bowing down before Him. He wants us to rise up, stand up, and become ever more like Him—elevated in status, dignified, honored, splendorous and majestic. And relationally, no one wants to be around a grump. *Yatab* doesn’t just mean “be good and do good,” it is about “being pleasant, pleasing, and happy.” And since Yah has used *towb* time and again in this account to convey “good,” it must be the attitudinal aspects of *yatab* that are important. God wants us happy, and the best way to be that way is to heed His advice.

And therein lies the entire purpose of this discussion. Abel followed Yah’s lead and Cain did not. One found himself accepted and favorably regarded and the other was ignored and rejected. Heaven is for those whom God values. He values those who value Him.

Cain’s issues are central to mankind’s problems. We are all too often led by our emotions rather than by our minds. That is to say, we rely more on our *nepesh* / soul, our consciousness and animal nature, than our *nesamah* / conscience—the ability to be discerning, discriminating, judgmental, and rational. As such, political and religious men coveting sex, power, and money have mercilessly and without constraint robbed and raped the masses without interruption for six thousand years. Cain’s problem is mankind’s problem. Unwilling to listen to God, man’s animal nature roars to the forefront, killing all that is good.

Cain didn't listen, and carried away by cravings and rage, he murdered Abel. Then when Yahowah asked the killer what happened, he lied. **“I do not know. Am I my brother's observer** (*shamar* – guardian, protector, and savior)?” (Genesis 4:9)

Abel's blood cried out from the ground, so as a consequence of having murdered him, Cain was cursed. That is to say, in retribution for what he had done, Yahowah sentenced him to be afflicted. **“When you work** (*'abad* – toil in) **the earth** (*'adamah* – ground), **it shall no longer produce a healthy crop. Your strength** (*koah* – potential, authority, and power) **will be** (*hayah*) **shaken** (*nuwa'* – it will waver and wither), **and you will wander away aimlessly like a nomad and fugitive** (*nuwd* – be an unhappy, wavering vagabond) **in the region** (*ba ha 'erets* – in the land).” (*Bare'syth* / In the Beginning / Genesis 4:12)

He had been disenfranchised—cast out of Yahowah's family, place, and plan. The potential to inherit Yah's power and glory had withered. He was alone on the wrong path, aimlessly staggering to nowhere and nothing. But the key to understanding this passage is: for mortal man, separation from God is the penalty for sin—not death. This realization is so important, it will be underscored in the next verse.

Having known Yah's company and better times, **“Cain said to Yahowah, ‘The consequence of sin** (*'awon* – the punishment for wrongdoing) **is great** (*gadowl* – enormous, substantial and severe), **more than I can bear** (*nasa'* – carry, tolerate, and endure; it's too big a debt). **Behold, today** (*yowm*) **you have driven me away** (*garas* – expelled and divorced me, removing me) **from** (*min*) **the face** (*pane*) **of the ground** (*'adamah* – earth) **and your presence** (*pane*) **is concealed** (*cathar* – hidden).” (*Bare'syth* / In the Beginning / Genesis 4:13-14) In this case, the “debtor” connotation of *nasa'* works quite nicely. For Cain to regain access to Yahowah, redemption would be required.

Many Christians are deceived into believing that “Jesus' death on the cross” formed the basis of our salvation. Putting aside the idea that God cannot die (that's dealt with in the “*Ga'al* – Redemption” chapter), the penalty for sin isn't death—it is separation.

The sequence of events depicted on Mowryah's upright pole are essential to our redemption, and yet they are missed by most everyone. First, Yahowsha' celebrated *Pesach* with His disciples, then He became the Sacrificial Passover Lamb. Prior to His last breath, Yahowah's Spirit (which cannot die or go to the place of separation) departed, leaving a body and soul on the pole. When Yahowsha's mortal body succumbed to the torture, His soul “was driven away from the face of the earth and was concealed” in the place of separation, known Scripturally as “*She'owl*.” It was there, on the *Miqra'* of *Matsah* (where yeast,

symbolic of sin, is removed from bread, symbolic of our corrupted nature), that Yahowsha's soul endured the pain of separation on our behalf and thereby ransomed and redeemed us—paying our debt. His body, which died as the Passover Lamb, immediately after being placed in a tomb was incinerated by Yahowah in harmony with His Pesach instructions. Then once Yahowsha's soul had paid the penalty to redeem us, He was released from She'owl so that His soul and Yahowah's Spirit could be reunited on *Bikuwrym*. Physically, Yahowsha' was now a new creation, which is why the lone common denominator between the three eyewitness accounts that day is that His new body was unrecognizable.

Cain goes on to lament that apart from God's company, direction, and protection: **“I shall (*hayah*) stagger and be shaken (*nuwa'* – tossed to and fro, trembling), wandering aimlessly like a fugitive (*nuwd* – lost and astray) in the region (*'erets* – land region). And (*wa*) it shall be (*hayah*) that any (*kol* – all) who find out about (*masa'* – discover and uncover, meet up with and learn about) me, will murder me (*harag* – slay me, putting me to death).”** (*Bare'syth / In the Beginning / Genesis 4:14*)

If there were only three people on the planet at this time (mom, dad, and wayward son), this verse would be absurd. But that's not the case, which is why Cain was worried others would discover what he had done and kill him for having done so. While separation is God's penalty for rebellion, mankind has imposed the death penalty for murder throughout most of recorded history.

God has been abundantly clear. Animals were created on the fifth day and mammals, to which the species *Homo sapiens* belongs, were formed early on the sixth day. According to Scripture, man, like every other animal, has a *nepesh*/soul, or consciousness. According to Yahowah, the thing which made Adam unique was his *nesamah*/conscience. It is what caused him to be the first living soul created in God's image, a being able to be moral and distinguish between good and bad—to be able to reason and be judgmental. Every Scriptural indication is that humans without a *nesamah* existed in the deadly realm outside Eden's protection. This verse is one of many which confirm the scientific reality.

Interesting in this regard is that it was announced in August 2007, as I was writing this chapter, that the alleged evolutionary tree depicting man evolving from chimp to *Homo habilis*, to *Homo erectus*, and then to *Homo sapiens*, over the course of a million years is untrue. *Homo habilis* and *Homo erectus*, both of which are far more ape than man, lived at exactly the same time. And if that were not enough to scuttle macro-evolutionary theory, tooth analysis has recently demonstrated that the notion that all humans evolved from Africa is also inaccurate.

The purpose of this next passage is to teach us that Yahowah reserves the right to judge individual lives. While we are called to expose and condemn false teachers and teachings, the determination of personal guilt as it relates to His standard, and the sentence such a verdict receives, is God's alone to make. As a result, Yah sought to protect Cain from other humans. **“Then Yahowah (יְהוָה) said to him, ‘Assuredly (*laken* – know that for this in return, in such a case), anyone who slays (*harag* – murders) Cain shall experience sevenfold (*seba*) retribution (*naqam* – punishment based upon their guilt). And Yahowah (יְהוָה) placed (*sym* – put) a sign (*’owth* – a non-verbal symbol or mark) on Cain, lest (*bilty*) someone (*kol*) who discovered (*masa*’ – found out about) him, strike (*nakah* – attack, smite, hit, beat, and kill) him.”** (*Bare’syth* / In the Beginning / Genesis 4:13-14)

Here we find additional proof that there were humans around who could read, or at the very least had the capacity to interpret a sign. (It would be senseless to think wild animals were going to interpret the sign or that God was going to punish carnivores for doing what they are required to do to live.)

One of Christendom's greatest myths, that of Adam being the only man in existence during his stay in Eden, is being pulverized by God's Word. **“Then Cain went away from (*yatsa*’ – departed from) the presence (*paneh*) of Yahowah (יְהוָה) and settled in (*yasab* – came to dwell and live in, inhabit) the land (*’erets* – region) of Nod (*nowd* – of lamenting and complaints, of homeless wanderings, of destitution and hopelessness), east of Eden.”** (*Bare’syth* / In the Beginning / Genesis 4:15) Places were named after people, or at least types of people. *Nowd* denotes the nomadic lifestyle of the early hunter gatherer—something, as a farmer, Cain would have loathed.

After being banished, Cain found a woman among the nomads of Nod, and he chose to marry her. Though it does not say so implicitly, it is implied that the men and women living outside the garden did not possess a *nesamah*/conscience. But the offspring of a parent like Cain with a *nesamah* would be so equipped. It is the only rational conclusion which can be made from the Scriptural and archeological evidence.

Along these lines, we know that the addition of the *nesamah* made Adam uniquely different from other animals. It is therefore what made Adam like God. Further, we know that children inherit a *nesamah* from their parents because Cain would not have been judged if he were incapable of knowing right from wrong. Further still, this point is hammered home in the introduction to the fifth chapter of Genesis, something we'll examine momentarily. And lastly, in the conclusion to the flood, Yahowah declares that He achieved His purpose, that of ridding the region of corrupt souls with a *nesamah*. Collectively, these insights strongly suggest that both the *nesamah*/conscience/judgment and *nepesh*/consciousness

and soul are passed on as part of human conception. The child of a parent with one, gets one.

So then you may be wondering, are there humans alive today without a *nesamah* and what is the fate of such souls? It is possible, but we aren't told. That said, this would certainly explain some of the horrid behavior we have seen throughout human history. However, while we don't need to know if conscienceless souls exist, or need to understand their fate, it would be reasonable to assume that their destiny would be the same as any other animal. Death would be the end of life.

If you were not yet convinced that *yada'*, "to know," is a relational word, the next passage, like the previous one in relation to Adam and Chawah (Genesis 4:1), makes it perfectly clear. **"Cain became acquainted with (*yada'* – came to know) his wife (*'isah* – woman) and she conceived (*harah* – became pregnant) and gave birth to (*yalad*) Hanowk (*hanowk* – meaning initiated (transliterated Enoch))."** (*Bare'syth / In the Beginning / Genesis 4:16*)

To "initiate" is "to facilitate a beginning." It is "to admit and include someone in association." It is "to instruct in the foundational principles." The Enoch who embodies these qualities was the son of Jared and the father of Methuselah (the longest living mortal man). So Scripture reveals: **"Enoch walked with God three hundred years and he was not, for God took him."** After "initiating" the longest human life in history, Enoch became the first mortal to experience eternal life in the presence of Yah.

Enoch's son gave birth to Lamech, Noah's father, and thus "facilitated" the "new beginning" embodied in his name. Collectively, the lives of Enoch and his descendants are shared with us "to instruct in the foundational principles" of Yahowah. They represent "those who are admitted in association" with Yah.

In keeping with this point, the most similar words in Hebrew dictionaries to *hanowk* mean "tried, tested and trusted," "compassionate and merciful," and "temporary shelter and encampment." They describe the Set-Apart Spirit's role in achieving this objective.

Continuing to demonstrate that there were many people living outside the Garden of Eden, **"It came to pass (*hayah*) that he built (*banah* – established) a city (*'iwr* – inhabited population center) and called (*qara'*) the name (*shem*) of the city Hanowk, after (*ka*) his (*huw'*) son (*ben*)."** (*Bare'syth / In the Beginning / Genesis 4:16*) I continue to stress that Scripture says that humans lived outside the garden because if the religious claim otherwise were true, God's Word wouldn't be reliable. The species *Homo habilis* and *Homo erectus* are a million years old, and *Homo sapiens* have roamed the planet for tens of thousands of

years. Adam and Chawah were expelled from the garden just shy of 6,000 years ago.

From this point, Yahowah presents Enoch's lineage. From a prophetic perspective, the most important descendant is "Tubal-Cain, the forger of implements of bronze and iron." I say this for two reasons. First, Gog, the leader of the Islamic Magog Federation which attacks Israel in 2027, is a ruler from Meshech and Tubal. Meshech can easily be traced to this region of eastern Turkey but without this tip, Tubal would have been more difficult to locate.

Second, Noah's ark was found by Ron Wyatt in Turkey, east of Eden, on the mountains of Ararat (at an elevation of 6,300 feet MSL) in 1991. He demonstrated that the rivets which held this mighty ship together were 8.3% aluminum, 10.4% iron, 1.3% magnesium, 2.7% sodium, and 1.9% titanium. Even the ballast of the ship was consistent with high-tech metal production. (For more on this, call the Wyatt Archaeological Museum at (931) 293-4745 and order their "Discoveries Volume" on Noah's Ark, the Exodus, Sodom and Gomorrah, Joseph and Moses in Egyptian History, and the Real Mount Sinai in Saudi Arabia. While you are on the phone, say hello to Mary Nell Wyatt and Richard Rives and ask for a copy of "The Ark of the Covenant" booklet. They are wonderful people conducting an important ministry.)

All of Cain's descendants would be eliminated in the flood, which was still a thousand years in their future. The names of these people, however, are indicative of their fate. The first was Irad, from *'yrad*. Its root, *'yr*, means "young male ass," and is thus prophetic of the descendants of Ishmael, the patriarch of today's Muslims. Meujael, from *mahuwya'el*, is a compound name which means: "one who dances circles around God." He was indicative of the religious schemes born out of Babylon. Methushael, from *mahyya'el*, means "those who accept money or compensation in exchange for the godly activities they perform." It's predictive and condemning of Catholicism and their indulgences.

The women's names were Adah (*'adah*) and Zillah (*silah*). Adah means "to prowl about in search of prey and to remove a victim from its rightful place." It also means "to adorn oneself in splendor, wearing ornaments of jewels and gold, glorifying oneself while claiming a high status." As such, God is continuing to warn us about the negative influence of politicized religious schemes. Her son was Jabal, from *yabal*, meaning "someone who guides or directs a movement," in a "desert village surrounding a poorly performing spring in a ravine." This is descriptive of Muhammad in Mecca. And it should be noted that *yabal* also means: "wart, a seeping sore which discharges bodily fluids." The "sign of prophethood" which distinguished Muhammad according to Islamic Hadith was a "reddish wart."

Zillah is “the self-imposed will of an overbearing person who overpowers the populous through force of arms,” and the “messenger of the shadow.” She was the mother of Tubul-Cain, and by way of her name, explains how Islam was conceived and grew. Muhammad was the “overbearing person who overpowered the populous through force of arms.” He was the “shadow’s messenger.” It is how he established and funded his satanic religion, as well as being descriptive of how his dogma would behave.

While Cain (*qayn*) means “spearhead and sword,” and thus is indicative of how Islam spread, Tubal (*huwbal*) describes the result of the religion: “a return to sorrow and anguish.” Scripture says that this bad boy “**forged and sharpened (*latas*) many things (*kol*)**” including “**engraving tools used to cut and inscribe a plot and devise an evil scheme (*charash*) with metal implements (*nahoset* – copper and bronze fetters out of lust and harlotry) and iron (*barzel*).**” (*Bare’syth / In the Beginning / Genesis 4:22*) Even the Qur’an calls Islam: “Allah’s plot and scheme.” It is an “inscribed scheme whose forged and sharpened implements of iron” have been wielded by jihadists in league with Satan.

In their first iteration, God would drown these poisoned souls before they corrupted the entire world on behalf of Satan. And while that was in our distant past, in twenty years time Yahowah will rain fire and brimstone down upon their legacy—the Muslims who gather in Israel to annihilate every last Jew.

This was obviously not the line from which Noah would be born or the Ma’aseyah would come. So God also tells us: “**And Adam became acquainted with (*yada’* – knew intimately) his wife (*’isah* – woman) again (*’owd*) and she gave birth to (*yalad*) a son (*ben*), and called (*qara’*) his name (*shem*) Seth (*sheth* – six is the base and foundation) because (*ky* – for the reason that) God (*’elohym*) caused, established and ordained for me (*syth* – took a stand and placed upon me) another (*’ahar*) seed (*zera’* – familial offspring and descendant) in place of (*tahat*) Abel, for Cain killed (*harag* – intentionally murdered) him.” (*Bare’syth / In the Beginning / Genesis 4:25*) Yahowah’s plan was about life, not death. And it would play out over the course of six thousand years.**

In the name, Seth, God revealed that “the foundation of His plan” for man was “six.” There would be six eras of man, each a thousand years long, followed by the Millennial Sabbath. That is what Yah “established and ordained.” If you pause and think about it, this is all fairly obvious. After all, by naming the third kid “six,” the son upon whom the foundation was set for our eventual redemption, God was either trying to tell us something or he can’t count.

“**To (*la*) Seth (*sheth* – six, the base and foundation) also (*gam*) a son (*ben*) was born (*yalad*). He called (*qara’*) his name (*shem*) Enosh (*’enowsh* – mortal humankind).” (*BaRe’syth / In the Beginning / Genesis 4:26*) Enosh represents the**

uncorrupted *nesamah* equipped sons and daughters of Adam and Chawah. He is central to the line which bears the likeness of Noah, Abraham, Mosesh, Dowd, and Yahowsha’.

“At that time (*‘az* – it was then that) **the defiled and profane** (*halal* – contemptible and degraded, once proud but now humbled and wounded, polluted and corrupted) **called out** (*qara’* – summoned or cried out) **in (ba) the name (shem) of Yahowah** (𐤃𐤎𐤏𐤍).” (*Bare’syth* / In the Beginning / Genesis 4:26)

Halal, as noted earlier, is Satan’s first name. The Adversary is Halal ben Shachar—“the profaned and defiled, proud but now humbled, contemptible and degraded son of the rising sun.” At this point, all men and women were estranged from Yahowah, they were all defiled and degraded by Satan’s scheme. They were all mortal. And yet, these souls all knew Yahowah by reputation and name. Some sought redemption and reconciliation and *qara’*/summoned Him for help. Others, *qara’*/cried out against God, having chosen a different path. So the point of this passage is to tell us that mankind was in a fallen state, expelled from the sheltered and joyous garden of God’s protection. We were now mortal and defiled and thus in need of a redeemer. For that, we must “*qara’*/call out to Yahowah by name.”

From God’s perspective, we are still in the sixth day of creation. The seventh day will commence on Tabernacles in 2033, Yah’s year 6000. **“This (zeh) is the written account** (*seper* – documented record and book) **of the genealogy** (*towledot* – recorded story and accounting of the descendants and generations of) **man (‘Adam) in (ba) the day (yowm) God (elohym) created (bara’) ‘Adam** (*‘adam* – man), **making** (*‘asah* – designing and fashioning) **him in (ba) the likeness** (*damuwt* – image, pattern, resemblance, counterpart, and similitude) **of God (‘elohym). Male** (*zakar* – masculine) **and female** (*naqebah* – feminine) **He created (bara’** – conceived and fashioned) **them (hem). Then (wa) He kneeled down to bless** (*barak* – got on His knees to greet and praise) **them. And He called (qara’** – summoned and invited) **them by the name (shem) ‘Adam** (*‘adam* – man) **in the day (ba yowm) they were created (bara’).**” (*Bare’syth* / In the Beginning / Genesis 5:1-2)

Yahowah knows that the most effective way to teach is to tell your audience what you are going to tell them, to tell them, and then to tell them what you told them. Everything He has stated here is a summary of Genesis one, two, three, and four.

“When (wa) ‘Adam (*‘adam* – man) **had existed (hayah) 130** (*salosym uma’at*) **years** (*sanah* – change and repeat of seasons), **he fathered a child** (*yalad*) **in (ba) his (huw’) likeness** (*damuwt* – image, pattern, model, resemblance, and counterpart); **similar to** (*ka* – after and in the pattern of) **his image** (*selem* – resemblance and likeness, semblance and shadow). **And he called**

(*qara'*) **his name** (*shem*) **Seth** (*sheth* – six and foundation).” (*Bare'syth* / In the Beginning / Genesis 5:3)

To fully appreciate what's being communicated with this new revelation, let's review the sixth day—the very thing for which Seth was named. After saying that He “created mighty reptiles and every soul (*nepesh*) which moves about, which the waters conceived and produced after their kind and species, and every winged flying creature after its species,” the Creator turned His attention to the sixth day. **“And God said, ‘Earth, proceed to bring forth living (*chay*) souls (*nepesh*) after their kind and species, wild animals and livestock, gliding, creeping, and swimming creatures (moving organisms); life forms (*chayah* – that which is alive, conceiving, nurturing, restoring, and sustaining life) on earth after its kind or species, eternally existing, upright, and established (*hayah ken*).”** (*Bare'syth* / In the Beginning / Genesis 1:24)

After describing some of them, **“God said, ‘Let us produce (*‘asah* – make, effect, bring about, fashion, ordain, observe, and celebrate) ‘Adam/man in our image (*tselem* – resemblance, pattern, and model; from an unused root meaning shade), after our likeness (*damuwth* – similitude and manner; from *damah*, meaning comparable, resembling, and with imagination and thinking).”** (Genesis 1:26)

Completing the thought, in the next sentence God revealed: **“So God created (*bara'*) ‘Adam (*‘adam* – man) in His image (*tselem*), in the image (*tselem*) of God He created him. Male and female He created them.”** (*BaRe'syth* / In the Beginning / Genesis 1:27) The verse we are trying to understand, Genesis 5:3 is obviously predicated in part on Genesis 1:27.

The foundation required for understanding is completed with... **“Yahowah (יהוה), God (*‘elohym*), formed (forged and fashioned, planned and prepared) ‘Adam (man) from the powdery dust (fine dirt or very small natural material particles) of the ground (soil or earth) and blew (breathed) into his nostrils the life-giving, restoring and sustaining (*chayym*) conscience (*nesamah* – seat of judgment, of recognizing the difference between right and wrong, truth and lies, good and evil, life and death), and ‘Adam came to exist as (*hayah*) a living (*hay / chay*) soul (*nepesh*).”** (*Bare'syth* / In the Beginning / Genesis 2:7)

Therefore, it can be reasonably concluded that when Adam, who by way of the *nesamah*, was created in God's image, fathered a child in his image, he passed on his *nesamah*. Seth had the capacity to *da'at*/know right from wrong, and to *yada'*/recognize and acknowledge Yahowah. And through him, so do we.

With Adam we have a model for the whole of Scripture. The first man created in Yahowah's image enjoyed a personal, one on one relationship with God. Adam and Yahowah were on a first name basis.

The first man, unlike any other animal, was created to walk upright. Man was built to be God's companion, not His servant—bowing down in submission. Yahowah walked in the Garden with Adam.

Adam wasn't alone. He was part of a family. Yahowah created Chawah from Adam. Love was now personal, tangible, and apparent. And it would be this love which would bring life, just as Yahowah's love for us provides access to eternal life.

Consistent with Yahowah's Spiritual model, the human metaphor inherent in the first family, is comprised of Father, Mother and Son. They represent our Heavenly Father, Spiritual Mother, and their representative, the Son of God. Life requires a father and mother. And for that life to succeed, to grow and prosper, the father and mother must become a family to nurture and raise their children.

Yahowah told us that in the covenant of marriage, man and woman become one in love, one flesh, and one family. The marriage covenant and family relationship serve as a tangible symbol for Yahowah's Spiritual model. When we are born from above to our Heavenly Father and Spiritual Mother, we become the sons and daughters of God—and we get to live in His home.

The fact that Adam had only one wife, not many, is telling too. Yahowah likes monogamy and fidelity. He doesn't want to share us with other lovers, with false gods. Those who choose to be unfaithful are destined to exist outside of the covenant relationship.

Just as with humankind, God has paternal and maternal characteristics. Man isn't the totality of humankind, nor is woman. The Father isn't the totality of God, either. God is also our Spiritual Mother and our Savior.

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