

Shabat Study December 4, 2020, by Yada

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those which were inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by ()? A ____ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening and welcome to Yada Yah. Happy Shabat to one and all. We have Kirk with us, and I think we're expecting JB as the program moves along this evening. I'm hopeful that we have a better connection. I now have two internet sources both of which are promising 75 megabits per second. One's supposed to be a hundred but it's showing about 75. The only negative is the one that I'm on now, which is all fiber is opposed to air fiber, (whatever that means)?, only has about ten megabits per second versus the old 50 so, we'll see if it is better. Our Hope was that we would have less packet loss which we think may have contributed to the outages in prior shows. Packet loss means that when there is not adequate buffering even if you have a very big pipeline the staccato nature of the transmission makes a disconnect or just a horrible audio possible. So, we'll find out as we go along. Let me know via the chat room if this is better. So, currently I have two internet sources that we are going back and forth between them.

Kirk, you live in the People's Republic of California, the land where the governor goes to lavish parties and sits shoulder-to-shoulder in wine country and dines with friends over the Thanksgiving holiday (I'm sure gratis because they don't dig into their own pockets) while mandating that no one can gather outside of immediate family, that you're not even allowed to rub shoulders with anybody that's not direct family, and that non-essential businesses are essentially shut down. No restaurants, no bars. I guess you can walk on the beach but only by either social distancing with a mask or with a direct family member. It's amazing they can dictate all that stuff and they think they are constitutional.

KIRK: Yes, and they are also saying that if you have a business you can't use it. I would consider that to be quite essential to you. It may not be essential for the rest of y'all, ___ investment.

YADA: It gets back into the whole liberal mindset that if you are a liberal you get your jollies lording over other people, over being able to dictate what someone can and cannot do, over the whole collectivism. Everyone's got to act the same way. It's all about limiting rights as opposed to allowing people to express them and it's all about controlling business. Sadly, there is no liberal politician in the country that has ever worked for a business. They have zero ideas as to what is entailed in starting and managing a business to make it grow. So, it is a very frustrating thing to see these idiots trying to control the lives of other people and, of course, the consequences of it are utterly devastating.

Yahowah had an entirely different plan. Interestingly, if you compare it to COVID the first thing that COVIDTiers wish to do is restrict people's ability to associate. They missed the fact that man is a social creature. We were created to be a social being. And therefore, we are incapable of surviving in a healthy way without companionship. By limiting people's ability to interact - children going to school and men and women socializing with one another - they've caused more

hardship, more sexual abuse, more drug abuse and alcoholism, more suicides and chronic psychological problems, more domestic abuse than COVID by a huge margin. I live in an exceedingly liberal place where there is only one political party: The Democratic party. There is no Republican party here. One hundred percent of those elected are either exceedingly liberal or they're just too dumb to have a political position. They earned their rights to be a local senator because they were popular in high school. The consequence of all that is that we've been shut down twice for COVID and yet the COVID deaths here I think are around 20 to 22 and the murders are at 48 or 49. So, you're twice as likely to be murdered here as you are to die from COVID. Where murders are concerned, I am quite certain that if you restrict people's socializing and movement, if you tell them you can't go to work, you can't go out, you can't do anything, the murder rate would go right down, wouldn't it? If we had no contact with anybody else, it would pretty much be assured. Murders are twice as prevalent as our COVID deaths and yet none of these buffoons have said well, you know murders are so out of control, twice as bad as COVID, we need to shut down the economy, people's liberty, and their livelihoods because there are morons out there killing people. How can they justify doing it for a virus?

So, here's Yahowah's view of all of this. He recognized the problem that the liberal politician does not. I'm not suggesting that conservative politicians are better or that there is such a thing as a conservative politician. If you were conservative, you wouldn't be running for politics because you would have a disdain for government. So, if you were genuinely conservative you wouldn't be in politics, but that said I'm not suggesting that a conservative politician therefore is better, but they are at least ever so slightly better in terms of their desire to control everyone's lives.

“Yahowah Almighty,

We're still in early *Bare'syth* and so Yahowah is almost universally identified as Yahowah Who is God.

said | *'amar*.

Constantly throughout this presentation early on as we're dealing with creation and then we're dealing with what transpired in 'Eden, everything is “Yahowah Who is God said.” So, if Yahowah Who is God said, what do you think the most intelligent human response would be to that?

KIRK: Why don't you pay attention and listen.

YADA: Yeah, it seems reasonable. So why do they skip this part and go to Paul's letters? They'd rather listen to Paul than they would listen to God? Or why do religious Jews skip all of this and say we're just going to flip over to the Talmud and listen to men argue with one another? I don't know the reason, but I like listening to Yahowah. It says:

“Yahowah (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym* – who is God, a protective Ram shepherding His flock), **said** (*'amar* – conveyed, declaring), **‘It is not good** (*lo' towb* – it is not productive or beneficial, correct or proper, favorable or enjoyable, desirable or agreeable, moral or right, pleasing or joyful)

There is a lot of *towb* in the early *Bare'syth* accounts. God's telling us about the Tree of the Awareness of Good and Bad. And here He is saying it's not good. You would think He could say it's bad, but He just said it's *lo' towb*. And maybe He's saying that because there are aspects of *towb* that He wants to convey to say this is the opposite of good. It's not productive. It's not beneficial. It's not correct, proper, favorable, or enjoyable. It's not desirable or agreeable. It is immoral (isn't that interesting), it isn't pleasing or joyful. It isn't desirable....

for the man, “Adam (*ha* “*Adam* – mankind created in God’s image with a *neshamah* | conscience), **to exist** (*hayah* – to become (qal infinitive)) **alone by himself** (*la bad huw’* – apart and separated, withdrawn and isolated).

Interestingly the word for alone in Hebrew is *bad*. It's bad for man to be alone. God is recognizing that man's not happy alone. Man's not happy, he doesn't enjoy life, life isn't desirable, agreeable or productive, and it isn't beneficial. There's no aspect of our lives that are good alone and yet what is it that the world, in particular places like California, are trying to do with people's lives? JB, you are living in Texas and I think Texas has earned the number one spot on the great COVID. Texas did for a while have sort of an open-door policy with the exception of the major cities. What's the status now in terms of livelihood and freedoms in the great state of Texas?

JB: People are suffering, and businesses are closing.

YADA: So, there's a lot of restrictions on people's mobility and technology.

JB: Just the other day they announced shutdown back to 50% at restaurants at most.

YADA: I would have to say (it's just out of curiosity) since the dramatic shutdowns in places like California didn't work and they had, yesterday I think was the single worst day in the history of California and COVID, huge increases on the spread of COVID following all these shutdowns, why is the response now shutdowns, lockdowns? Isn't the definition of insanity “doing the same thing and expecting a different result?” Maybe we should have some of our governors tested for such a thing. God had it just straightforward...

JB: Why do you keep voting them in?

YADA: Yeah, that is correct. I think they made a huge step backwards. It's hard to imagine that you could have a step backwards with a nincompoop who is in his own private little world that promotes fake news and conspiracies and is clearly a narcissist. It's hard to imagine that you could go backwards from there. But we did and it's going to be obvious to all reasonable people in short order.

“Yahowah (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym* – who is God, a protective Ram shepherding His flock), **said** (*'amar* – conveyed, declaring), **‘It is not good** (*lo' towb* – it is not productive or beneficial, correct or proper, favorable or enjoyable, desirable or agreeable, moral or right, pleasing or joyful) **for the man, “Adam** (*ha* “*Adam* – mankind created in God’s image with a *neshamah* | conscience), **to exist** (*hayah* – to become (qal infinitive)) **alone by himself** (*la bad huw’* – apart and separated, withdrawn and isolated).

That really begs a question that we discussed the other day. Why was 'Adam alone? Wasn't God there with him? If he were alone, is it possible that God could be omnipresent? No. So with God making this statement why is it that religions, particularly Christianity, promote the idea that God is omnipresent? Even Judaism does. You're making an imaginary God. The god of Christianity, if he's omnipresent or if he's omniscient, is not the same God that created 'Adam, that inspired the Towrah, Prophets and Psalms because the God that inspired the Towrah, Prophets and Psalms said it's not good for 'Adam to be alone, which would not be possible if God was omnipresent. And when 'Adam took a bite of the fruit that he was encouraged not to eat, what did God do? "'Adam? Where are you, 'Adam? What did you do?" So, clearly God's not omniscient and He is not omnipresent. Okay, so, we learned something here. Our natural instinct is to ask, "Why was God not with 'Adam all of the time?" More importantly what does that portend for us as it relates to eternity? Every lesson here is presented not for 'Adams benefit, not for Abrams benefit, not for Moshe's benefit, not for Dowd's benefit. Everything here is presented for our benefit. So, why is it that we are being told that 'Adam even in the Garden was alone and that being alone was not good? There had to be something worse than him being alone. God is telling us that in eternity we are not going to be side by side all the time. We're not going to go everywhere together. We're not going to be together all the time because that's worse than us being alone.

KIRK: You need some space. Sometimes you need to do your own thing.

YADA: Of course. I'm in a wonderful relationship, but I need time that's just me and Yah time or just me time and there's nothing wrong with that. And you think I do, boy, does she ever. She's an introvert. I'm an extrovert. She's of those groups that say even when COVID is over I'm not so sure that I don't want you to keep your distance. God recognizes that even when He empowers and enriches us such that we are more like Him, that if we were to be together all the time the relationship wouldn't be interesting. We need to go off and explore and then come back and share what we did. We can't have God looking over our shoulder every waking moment and have any sense of freedom or real independence. I like being a little bit mischievous now and then and just as soon have the world not know about it. We're all that way. When I play golf and I hit a duck hook, I don't want the whole world to know. We do need our time apart and God is telling us that He did not create us to dominate us. He didn't create us for Him to be involved in the miniscule aspects of our lives, which then destroys Islamic, Jewish, and Christian mindsets. In Orthodox Judaism, if you read what the rabbi's say, they're constantly telling Jews that you should be celebrating, excited, and thrilled with the fact that you have a crappy life. You should be thrilled that we have a history of a really miserable existence because our misery is from God. If we weren't miserable, it would be an indication that God is no longer paying attention to us. So, we're miserable and you're miserable and you're going to continue to be miserable because that's God's way of interacting with us. He wants you to be miserable. That's a paraphrase but it's not much different than what they actually say. Go read it, study it. If I'm wrong tell me. I must have read 30 sites the other day and was dumbfounded by the concept of you are miserable because God wants you that way. Your being miserable and having a difficult life is His way of making sure that you're going to be holy and pure. And then you go from there to Mooslimes where everything is "Allah willing." They can't commit to anything unless it's "Allah willing." God doesn't get involved in the minutiae of our lives. If you want to do something do it, if you don't, don't. But

don't blame it on God. And of course, Christians will tell you that every aspect of their lives is orchestrated by God. God is so loving. He made me fail the test so that I would study harder. He made me go broke so that I would appreciate the value of money. When they win the lottery it's because God gave them the money. If they lose the lottery it's because God didn't want to have them the money. No, God is not involved in the minutiae of your life. It's your life, live it however you want to live it. If you're part of the Covenant you can engage with God from time to time. I spent all day today in this chair translating and writing about a hundred pages now from finishing Volume Two. And that's good because it's probably going to be six hundred some odd pages, so, it's nearly done of *Yada Yahowah*. There were times while writing I would get insightful and God and I would have a wonderful conversation. Our conversations are much better when He's talking and I'm listening. Parts of it are really uplifting; other parts of it are just work. It's not all peaches and cream. So, it's very much like what we ought to expect from God in eternity. We're not going to be together every moment. Every moment is not going to be a crescendo. If you've ever listened to a concert, a concerto, if you've ever listened to a good song or a good singer, they don't start off screaming at the top of their voices and continue to scream the whole way through. They start off softly telling the story and the music brings you in filled with enthusiasm and then it quiets back down. It's so much more interesting than just blaring at full tilt all the time. Even in a dating relationship everything is exciting at first. Then you need to move away and re-engage. So, God is saying that it's not good for man to exist by himself. God said,

I will engage and continually act on his behalf, producing (*'asah la huw'* – I will always work for him and fashion and prepare (qal imperfect)) **a helper and supporter** (*'ezer* – one who assists and serves, a positive influence who rescues, aids, renews, and benefits with the strength and power to accomplish these tasks) **like** (*ka* – similar to and in the manner of, even according to) **his corresponding counterpart** (*neged huw'* – describing that which is straightforward, right for him, open to him, close by in his immediate proximity).” (*Bare'syth / In the Beginning / Genesis 2:18*)

God says this is this is my kid. I made him and I'm responsible for him. He is not happy this way. I have a choice. I can dominate his time 24/7 and I just know that's not going to work out for either of us. Or I can let him continue to be unhappy. That's not a good option because it's not productive or beneficial. Or I can resolve the problem. So, He says I'm going to resolve the problem. I am going to engage on his behalf by producing a helper and a supporter for him as his corresponding counterpart. An interesting word “*neged* - describing that which is straightforward, right for him, open to him, close by in his immediate proximity.” Those are the definitions, but I'm not sure that's all the word means. It's got a “g” in it and anytime you see a Hebrew word with a “g” in it you need to worry. What about Gaza? What about Gomorrah? “G”s in words were usually a bad thing. So, what did you find when you looked up *neged*?

KIRK: Well, we had a nun (נ), a gimel (ג) dalet (ד). And of course, the trouble with what you're addressing is that the gimel is going in the wrong direction. So, I took it as a clue. He's talking all this wonderful stuff, all these positive things about having someone that is his corresponding counterpart. However, there's something ominous there where something can go the wrong way because the word indicates that someone is walking away towards man. The one is ___ down or inheriting the future generations. But then in this case we'll call him “Adam and say there's a man

and *she* is walking in the wrong direction towards him away from I always think of as the doorway to Pesach, so, she's walking away from Yah.

YADA: Yeah, Dalet is the doorway and the gimmel is pointed away from the doorway and is facing pro-creation, the next generation. Sometimes rather than a sperm it's a root and so man is looking to be rooted but at the far extreme of the doorway. So, there is an implication of the letter ...that this could be something that would lead him in the wrong direction.

God's assessment I think is brilliant. After presenting the Tree of the Knowledge of Good and Bad, Yahowah presents something that is exceptionally good and beneficial. I would go so far as to say that in this statement, and the next several, that Yahowah has more clearly revealed His character and the nature of the relationship He desires than most any other statement in the Towrah and Prophets. God is saying He loves his time with 'Adam. I'm sure they had a great time together, but they could not be together all the time without wearing the relationship out and being on each other's nerves. So there had to be time apart. But 'Adam was not designed to be by himself, which means he needed that counterpart.

Yahowah created humankind for the express purpose of the Covenant relationship. It was intended to be rewarding for Him and even better for us. And for this purpose, the ultimate *towb* | good, we were conceived to be social beings. As such it is not good for us to be alone. In fact, solitary confinement for humans is torture.

Man is nothing without woman. We can't be fulfilled or survive. And for humankind to correctly perceive the intent of the Covenant, we would need to experience love, marriage, and family – working together toward a common goal.

While the woman would provide 'Adam with tremendous happiness apart from Yahowah, that is not all this offer of assistance represents. The concluding statement does not actually say that Yahowah made someone for 'Adam. By using '*asah la huw*', God said that He “engaged on 'Adam's behalf, acting in his interests.” Isn't that interesting that everybody wants to make 'Adam? You know, I'm going to make something. There's a lot of Hebrew words for make, but '*asah* isn't a word that means make. It means “to act and engage.” So, He *acted* on 'Adam's behalf.

When we couple '*asah* with '*ezer*, '*ezer* is an interesting word because we get this idea that in English (I don't know why), but we think that to be a helper or a supportive is to be a subordinate. I don't view it that way at all.

Leah and I have a wonderful friend on the Island who is overcoming, and has risen victorious, over much religious torment that was a result of her abusive parents being involved in a Christian cult. We're constantly reinforcing how wonderful it is to have survived this because now she has character and insights, she can do a much better job of raising her children, and it builds a sense of grit and determination. By us helping her through this, I can assure you that as helpers we are not in any way below or submissive to her. To help you can be in a position of equality, of superiority, or in a position of inferiority. Help should not be a pejorative where people think that the helper is less important than the person they are helping. A great example to use is...Right

because Yahowah says, I am your helper. He tells us all the time I'm here to help you. I'm going to assure you that it doesn't diminish Yah.

And I can tell you when I reach out to anyone who might benefit from some of what I know and I'm helping them, I am not diminished. There's a young boy that we got to know when we were living full-time on the boat in the marina, and we're constantly reaching out and helping him. We bring him to dinner. We introduce them to kids his age. We give him things to do where he has success and make a big deal over his achievements. I'm enriched every time we give something to him.

Last night we had him over for the type of dinner party where you cook at the table using a device we had made for such occasions. We also invited a friend in the same age group so they could enjoy each other's company. We watched as he for the first time in his life had the opportunity to choose what foods he wanted to cook on this grill. He could cook them to his heart's content including a variety of vegetables, breads, and cheeses. You should have seen his smile.

We worked, Leah particularly, she began at 10 o'clock in the morning preparing all of this. I'm going to tell you she's not diminished by it. I worked hard to help her do it. We were not diminished by it; we benefited from it. And Yahowah is as well. He says this is my opportunity. Let me help 'Adam.

So, what we have here is God saying I'm going to offer a positive influence – Chawah (a name which will be revealed much later in this story) is indeed presented as a metaphor for the Set-Apart Spirit. She is our “helper and supporter, the one who assists and serves us, our succor who rescues, aids, and renews us,” providing the “benefits” of eternal life based upon a reestablished relationship with Yahowah. She is the “life-giver” and “protective shelter” which is what the name Chawah means. Now we should take that with a little bit of a grain of salt in that yes, Chawah means “life-giver” and there are aspects of how she is presented that model aspects of the Set-Apart Spirit. Chawah has her deficiencies. The Set-Apart Spirit does not.

Beyond these insights, the most profound reason behind Yahowah's willingness to act in our interests is that for there to be genuine love, for this relationship to have some mutuality, man would need to experience and explore the option of not spending time with God, of loving someone else. For there to be a meaningful choice, the other option has to be appealing.

God may have outdone Himself on this, at least from a masculine point of view, in that He did in fact make women very appealing. But it's not just for men. Look at the at the animal world. Can you imagine all the fancy footwork, dances, and songs that male birds sing, how they are so preoccupied with it in order to attract a female bird? Or all the things we have seen in the animal kingdom: a bull elephant will fight to the death for the right to be the man of the herd. The same is true with lions, antelope, rams, and deer. They will fight almost to the death. So, it's not just men. It's within all animals. This attraction for mating is extreme.

God created an exceedingly appealing alternative into Himself. Now that also says that He's very confident in Himself and is not insecure. He's not stacking the deck in His favor. He's making certain that if you choose Him it's going to be because you really want that relationship to work.

It's interesting that you don't have to choose if you're a man, not woman, to love God. You have to choose not humankind to engage in the Covenant relationship, but that's collective humankind not individuals like a woman. So, when the alternative is God spending time with someone else would have to be exceptionally alluring and rewarding. The relationship would have to be complementary and that by man choosing to be with another companion he would not be avoiding God but ideally would come to better appreciate the nature of the Covenant. If you've got an opportunity to engage in conversation with someone that you respect who shares similar values, who has similar interests, and you love them, you are in a much better position to understand the mindset of God. And if that person becomes a husband or wife and you become mother and father and you raise children, then you are hugely advanced in terms of your ability to appreciate and understand Yahowah's Covenant.

An interesting aside, and perhaps jab to Christians, by combining the primary and secondary meaning of *bad*, God said that it was “*bad* – estranging and separating to carry a cross.” It is estranging. It still befuddles me how you can have two and three billion people think that God is somehow humored by nailing Him to a stick and carrying around a god being tortured to death and that God is just tickled pink when you carry a symbol of Him being tortured to death. What in the hell is wrong with you? The most popular religion in the history of the world and its symbol is a dead god on a stick. It's painful when you think about it. And if that were not enough to get our attention, the tertiary meaning of “*bad* – branch” is the Towrah's most enduring symbol of *Dowd* | David, who is both the Messiah and Son of God. It is by listening to him that the doorway to heaven is opened.

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

Based upon what follows, I suspect that before creating Chawah, Yahowah explored the other favorable option, which was to spend more time with ‘Adam. This is an interesting statement. After it's not good for ‘Adam to be alone. I'm going to create a helper. He needs a helper and a counterpart, God says,

“**Now** (*wa* – so then) **Yahowah** (𐤃𐤏𐤅𐤃𐤏 – the correct pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*), **who fashioned and formed** (*yatsar* – who conceived and created, devised, planned, and prepared, thought about and then forged) **out of the elements of the earth** (*min ha 'Adamah* – from the feminine aspects of ‘Adam and out of the ground) **every living animal** (*kol chayah* – in recognition that all life comes from Yah) **of the expansive environment** (*ha sadeh* – of the breadth of the land conducive to life) **in addition to every bird in the sky** (*wa 'eth kol 'owph ha shamaym*), **brought them** (*wa bow* – arrived with them, coming) **to** “**Adam** (*'el ha 'Adam* – towards and in the direction of the first man conceived in God's image) **in order to see** (*la ra'ah* – to witness and delight in) **what he would call them and how he would greet and welcome them** (*mah qara' la huw* – if he would summon them and invite them to meet with him, approaching them by calling them by name (qal imperfect)).

If God brought every - *kol chayah* - life form from the *ha sadeh* - the expansive environment, which is the area outside of the Garden, to 'Adam for him to *qara*' - interact with, would there not have been Homo sapiens? There would have to be. He would have brought man to 'Adam.

Therefore (*wa*), **everything for the benefit of the relationship that** (*kol 'asher* – it was all to reveal the proper path to walk to get the most out of life) **'Adam** (*ha* ‘Adam – the man) **approached and designated, called out to and encountered** (*qara' la huw'* – reached out to and summoned them, designating them by name), **that became the name and reputation** (*shem huw'* – the proper designation and renown) **of that living soul** (*nepesh chay* – of that conscious lifeform).” (*Bare'syth / In the Beginning / Genesis 2:19*)

So, animals all have a soul. Every animal with a soul was brought to 'Adam. There are several things here that are I think are evidenced by these words. The first is of all the things that Yahowah enjoys, He's going to pick His favorite. He's got a problem now: 'Adam's not fully satisfied. Things are not right with 'Adam. So, He's going to engage on 'Adams behalf. The very first thing God chooses to do is introduce 'Adam to every one of the life forms that He has created. That tells you a lot of things. Yahowah views life as not only good He thinks the interaction with life is beneficial and that by sharing what He has created the relationship would grow. There are a lot of things here that are being communicated. It's God's go-to moment of life. Looking forward to eternity. What does that mean?

KIRK: Same thing you're going to do again. Come look. As an artist I can tell you that's a big deal. You bring them to your home or whatever to your gallery and it's fun to see what they see and what you did. It's painful sometimes when they don't on the other hand, but mostly it's like wow and that's cool. They like it.

YADA: A couple days ago we had this bright red sunset. It was beautiful to watch it but more wonderful to share it. While vistas and views are beautiful, there's something just as exciting if you're out there in the water and you see a humpback whale swimming by. It's a whole different experience. You're out on your boat and you've got a pod of dolphins swimming along. You're swimming in the water and a sea turtle goes by. Life is far more exciting than just panoramas of natural things.

I scuba dive and my preference is to dive in the middle of wonderfully colorful and interesting fish as opposed to diving where you say, okay, well, that sand or that rock was interesting. No. Life is what's interesting. So, what this means is that there is life on other planets. That's what this means. And that in eternity God's going to take us to some of the beings that He has created and let us interact with them. It likely means that we will be able to interact with animals such that we understand what they're thinking, and we can communicate with them. Wouldn't it be fun if you could sit down and talk with your dog? I might even want to have an exchange with a barracuda or say ... Yes. Get away, go or I'm going to kill you. This is a can of Raid. Let me introduce you. I do not like you. Go away. You are ugly. You are toxic. God obviously loves animals, and He wanted to interact with them and wanted to enjoy our interaction with them. It took me a long time to figure this out. I always thought that this was simply an expression in the animal, but that's not what this is. *Qara'* is a broad term and it means “to invite, to welcome, to interact with, to

announce, to meet.” It is a term that speaks of all those things. So, God would really want to see how ‘Adam was going to interact with life and what he would have to say about it. So, they were going to have a conversation about ‘Adam’s expressions as it relates to life. It’s one of life’s greatest joys and Yahowah wants to spend forever with His children showing off what DNA can do when it comes to life. We will one day experience the same thing although, on a much greater scale. This is all being communicated to make you think. If you think this would be fun, you’ll probably like eternity. We’re going to encounter all the life-forms that Yahowah has created throughout the universe for our edification, enrichment, and entertainment.

““**Adam** (*ha ‘Adam* – the man) **summoned and met with, greeting** (*qara’* – invited and approached, proclaimed and announced, called out to and welcomed) **by name** (*shem* – by proper designation and reputation) **all of the animals** (*la kol ha bahemah*), **the birds of the sky** (*la ‘owph ha shamaym*), **and every conscious lifeform** (*wa la kol chayah nepesh*) **of the expansive environment** (*ha sadeh* – of the breadth of the land conducive to life).

But (*wa*) **there was not found** (*lo’ matsa’* – there was not discovered, encountered, or attained) **for “Adam** (*la ‘Adam* – for man) **a helper and supporter** (*‘ezer* – one who could assist and serve, a positive influence who could rescue, aid, renew, and benefit with the strength and power to accomplish these tasks) **similar to and right for him** (*ka neged huw’* – like him and corresponding to him who was straightforward and correct for him and open to him and receptive to him).” (*Bare’syth / In the Beginning / Genesis 2:20*)

Hmm, so that would mean that woman without a *neshamah* was not right for and was not helpful to ‘Adam. Nor as a buddy was a man without a *neshamah* right for ‘Adam, because a *neshamah* was the one thing that made ‘Adam unique and made ‘Adam the first man created in God’s image is. Man without a *neshamah* was either too boring or counterproductive and not beneficial for ‘Adam. As adorable as a platypus or aardvark might be, they didn’t do it either. At the time, my guess is that you didn’t have domesticated dogs. So, if he is going to meet a dog. It’s going to be a wolf, a fox, a hyena, or some form of wild dog. It’s true that if you go back 5,000 or 6,000 years ago there are many burial sites and caves where early man had already domesticated the dog. That does not mean that the dog was a family pet. The dog may have been used in terms of cooperative hunting. It may have been trained to hunt and got the benefit of the hunt with man. Dogs and humans have been together for thousands of years, but I still don’t think that at this point a dog was one of those companions. I love the Hebrew word for dog. God doesn’t have a negative view of dogs because the Hebrew word for dog is (*kul helb*)? | all heart. There’s a positive view here but there wasn’t a dog. That didn’t work either. Neither the goldfish, dolphins, cockatoos or parrots worked. Point taken. God created ‘Adam for the Covenant relationship. As a social creature, it was not good for him to be alone. It is likely that Yahowah’s initial preference, call it Plan A (for ‘Adam), of an intensely personal and interactive relationship with man was overwhelming. Concerned and compassionate, God went to Plan B (for Bahemah | animal), which was to fulfill man’s need for companionship with other animals and living souls. But while God was too much for ‘Adam in Plan A, none of the *bahemah* were adequate in Plan B.

That is not to say that Plans A and B were not wonderful. They just were not completely satisfying or perfect. And in fact, they are still in place. Independently inadequate, they have been augmented, not abandoned.

There is an interesting insight here few even consider. Since Yah grabbed hold of this man and placed him in the Garden, and since Yahowah was introducing him to every significant ambulatory animal and bird that He created, ‘Adam was not only introduced to another man, but also to another woman. We must recognize that men and women, while they may have been interesting, men and women outside of the Garden had to be ferocious. First, they had to stink to high heaven. They didn’t have running hot showers, hot water, soap, or hygiene. Secondly, they were living in the dirt chasing after and eating wild animals. It would have been exceedingly rough to survive in that environment. It was kill or be killed. At that time there weren't luxury homes. The accoutrements that make being next to another person attractive didn't exist outside of the Garden. So, neither man nor woman was appealing.

KIRK: There’s another insight here. It proves that Yahowah doesn't know everything because He's going through all these to discover what it is about ‘Adam that he needs. He's not just doing this so we’ll know about it. He's actually doing this.

YADA: Right. People don't like the thought that God did not know the outcome and therefore He did not know that ‘Adam would ... He did not know that ‘Adam wouldn’t be fulfilled in the arrangement that He had created. He did not know that ‘Adam would not find a suitable alternative amongst all of the other animals that God thought were wonderful and exciting. He didn't know those things. Had He known those things, the story would not have been presented this way and there would be no reason for the story. If God knows and orchestrates every outcome, then there's no reason for us to read this. No, He’s telling us this story in this way to affirm that He has not predestined the outcome, that He doesn't know how every relationship is going to transpire over time. He’s telling you that He's not into the minutiae and that He's allowing relationships to play out and see where they lead because that's what makes them interesting. It’s the *only* way that a relationship can be interesting.

Plans A and B were good, but not great. So, Yahowah was ready for Plan C. With Plan C (for Chawah), Yahowah would create His ultimate masterpiece: intelligent woman...

“As a result (*wa*), **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*‘elohym*), **caused the man, ‘Adam** (*‘al ha ‘Adam*), **to fall** (*naphal* – to be anesthetized, temporarily diminishing his state of awareness) **deeply asleep** (*tardemah* – a supernaturally induced sleep similar to being under anesthesia).

And while he slept (*yashen*), **He grasped hold of** (*laqach* – He selected and took) **one** (*‘echad*) **of his ribs from his side** (*min tsela’ huw’* – his bones and cartilage from around the heart and lungs) **and sutured up** (*sagar* – closed up by repairing through joining) **the place beneath it** (*thachath hy’* – under it and instead of it, replacing it) **with living tissue** (*basar* – flesh, a suitable body part to convey the good and welcoming news). (2:21)

A lot of folks would just okay the rib, that means it's next to the heart so it's got to be lovey-dovey. But in ancient Hebrew the heart is the source of judgment. That means if you're going to take it from the heart, you're going to take it from the place where people think, where you get your sense of motivation. Your character and your response to the world around you is at your heart. The liver was the seat of the emotions.

So, He took this rib from 'Adam's side. Now that's a heck of a clue because what did Yahowah want to be with us? He wanted us to be an upright being to walk side by side, close by. So, He's creating for 'Adam something that He envisioned for themselves so that you have an upright being and they are side by side in this relationship. Now He caused 'Adam to fall asleep. He's doing some surgery here (I guess that's part of it), but God could have done this in any other way. I think part of it is like the idea if you're going to show somebody a big surprise you say close your eyes, keep them closed, you bring out the big surprise, and voila!

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Then (*wa*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*), **constructed** (*banah* – built and made for the purpose of the family and procreation, establishing also for restoration (qal imperfect)) **with the rib** (*'eth ha tsela'* – with the bones and cartilage from around the heart and lungs) **that which to reveal the benefits of the relationship** (*'asher* – which, to show the way to get the most joy out of life) **He had taken** (*laqach* – He had selected and grasp) **from** (*min*) **the man, 'Adam** (*ha 'Adam*), **a woman for a wife** (*la 'ishah* – female to be a partner).

So, out of this rib Yahowah is constructing something that will help reveal the benefits of the relationship.

from the man 'Adam (*ha 'Adam*), **a woman for a wife** (*la 'ishah* – female to be a partner).

'Ishah can be translated woman or wife. It is more comfortable being translated female than it is being translated wife. There is no real wedding ceremony here. They are man and woman. *'Ishah* is principally the Hebrew word for a woman.

And (*wa*) **He brought her** (*bow' hy'* – He came with her) **to** (*'el*) **the man, 'Adam** (*'Adam*).” (*Bare'syth / In the Beginning / Genesis 2:22*)

Now, that's quite the reveal isn't it? Can you imagine being there the first time God said, hmm okay, so aardvarks and platypuses not so much. So, what I've got for you now, you tell Me if you can turn this down. Hmm. Okay?

This woman was not just made for man; she was part of him. She came with a *neshamah* | conscience. She was worth getting to know.

Yahowah could have selected an existing woman for 'Adam among the thousands scurrying about outside of the Garden of 'Eden but did not do so for obvious reasons. Without a *neshamah* | conscience, such a woman would have been vastly inferior to 'Adam – just like all of the other animals. They would have had nothing to talk about nor anything to agree upon. Moreover, God's whole concept here is in the Covenant I want you to walk away from your animalistic nature. That's the very idea of being circumcised is to be separated from your animalistic nature. ___ circumcised in the *basar* we're separating from our animalistic nature. The last thing that was going to work was for 'Adam to become more animalistic. He needed to be more a *neshamah* man and the best way to do that was provide a *neshamah* woman. He would have something to talk about. As an outsider, if that's what God had done, she would have brought the world's problems into the Garden which would have been inappropriate, destroying 'Eden's purpose. So, God could not bring a corrupt woman inside the Garden.

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

When you hear what 'Adam said next either 'Adam was stunningly brilliant, or he may have been inspired because what he said is profound. If I had been at that reveal, I would have said wow. I can tell you on my first date I had no game. I just don't see how 'Adam could have been this articulate. But again, the story of what occurred in the Garden is not being told from 'Adams perspective or for 'Adam's or Chawah's benefit. It is being told for our benefit. So, these words reveal the purpose and nature of Chawah in a way that we would learn why she was the ideal helper for him.

“Then the man, 'Adam (*wa ha 'Adam*), said (*'amar* – responded), ‘This (*zo'oth*) is the way to conduct one's life (*la pa'am* – the pattern of behavior to be followed, the motivation to push forward, the persistent heartbeat), its essential nature (*'etsem* – the skeleton upon which human life hangs, the substance and essence of an upright life) out of (*min* – from) my essence (*'etsem 'any* – my bones and essential human nature), a living being able to communicate intelligently (*basar* – living tissue and flesh, a human being filled with words waiting to be spoken) for my desire to share positive thoughts with humanity (*min basar 'any* – out of my flesh, body, and human nature and for the purpose of me communicating the message such that the good news is announced and received).

For this reason (*la z'oth* – concerning this discussion) she shall be greeted, welcomed, and called (*qara'* – she will be invited and summoned, designated and known as) woman (*'ishah* – a female) because (*ky* – indeed) out of (*min* – from) man (*'iysh* – a masculine individual) she was taken (*laqach z'oth* – this was obtained, selected, and received).” (*Bare'syth* / In the Beginning / Genesis 2:23)

Okay, that's eloquent. I read it and I say, oh my goodness, who is your speech writer? Can you imagine being on your first date and you are introduced, say hello, you exchange pleasantries, and the next words out of your mouth are, “This is the way to conduct one's life, it's essential nature

out of my essence a living being able to communicate intelligently for my desire to share positive thoughts with humanity and for this very reason she shall be greeted, welcomed, and called woman because out of man she was taken?" Now I would say that if you gave that speech, unless somebody was really into poetry, prose, or intellectual understanding, most women would just say hey dude you are way too full of yourself, I don't know what you're thinking but stop that. It does communicate that the man said this is the way to conduct your life. The very essential nature of life is for men and women to come together, love one another, become mother and father, raise children, build a home, support one another. It is the essence of the Covenant. It is the way to conduct one's life. Or simply stated, the best gift ever.

'Adam was obviously bright and articulate in conversing with God. I would think that if you had spent time with God talking about DNA, life, creation, and the like you were probably smarter than the average guy. So, 'Adam was a smart guy.

I would have been way too distracted with the accoutrements to be lucid. "Yowzah," may have been the best I could have done at the time. Can you even imagine being introduced to someone so beautiful and so perfectly designed, so intelligent and conversant, so helpful and fun, by God, and Him telling you that He created her especially for you

I was talking to my son. He's dating someone in San Diego, where he now lives. I was sharing with him what I've come to recognize. It's just my own personal view, maybe right maybe wrong, but nonetheless I thought it was interesting in this context. I told him the most important things are not appearances. We're not told anything about what Chawah looked like. Appearance is nice but it's not the most important in a relationship. Someone that is super articulate or brilliant is nice, but that's not the most important thing either. The most important thing in a relationship is being nice, supportive, kind, affectionate, helpful, and being interested in the other person. Those things never go out of style. You could date and marry Miss Universe and if she's not nice, affectionate, helpful, and kind you're going to be miserable.

JB: I know many attractive women who I would not want to spend more than ten minutes around if I didn't have to.

YADA: So, I think that Chawah was designed to be fun, to be enjoyable to be around, conversant, and intelligent.

Plan C would be a winner.

'Adam had been taught by the best. His declaration, "This is the way to conduct one's life, its essential nature," is sublime. He is saying that, together, a man and a woman serve as a picture of the Covenant. And this is why *basar* is "a living being able to communicate intelligently." It was 'Adam's "*basar* – desire to share these positive thoughts with humanity." *Basar* is as much about being comprised of living tissue as it is being filled with meaningful words and uplifting ideas we want to share.

Basar is like *neged*. It's primary meaning is "preaching that conveys a message that people want to hear, a popular message." So, like *neged* it's one of those words that sounds good on the surface, but you look a little bit deeper and suddenly you realize that could be a problem. I don't think it

starts off with the intent of being a problem (it's about making a declaration) but it certainly is used in a lot of negative contexts.

Therefore, to tell His story in a way we could not miss, woman was created to live with man. We would come to understand love, the value of affectionate and caring relationships, a tender touch, uplifting conversation, a sweet smile, along with the joy of and value working together.

Last night we did something quite simple but _____. We had a dinner party for two kids. The girl's mom, whom we really like, was there too. We had worked since 10 o'clock in the morning to put this fun evening together where you would be able to grill food in the middle of the table. The menu included a variety of vegetables, meats, and breads that could be toasted, baked, and grilled, and imported Raclette cheese which melts quite well. We set a very fancy table with all the right implements including crystal and bejeweled placemats with crystal beading. We treated these kids to an experience that they were probably not accustomed to. To see their smiles as they chose what they wanted to grill and eat (and then found the flavors delicious) while having so much fun together was rewarding. Listening to them talk about how wonderful the evening was and how the dinner was unlike anything they had experienced before made our efforts special, worthwhile. We worked together to create something unique that was a caring and genuine investment in the lives of other people. It brought us closer together and was a wonderful thing to do.

Men and women can come together, build a home, conceive children, and raise them. They can teach and guide their children lifting them up so that each will live life to the fullest.

Reinforcing all these points God would say:

“Accordingly, therefore (*‘al ken* – so based on this it is also right that) **a man** (*‘iysh* – an individual male) **shall leave** (*‘azab* – abandon and reject, desert and forsake, be absent from and release) **his father** (*eth ‘ab huw’*) **and his mother** (*wa ‘eth ‘em huw’*) **and engage, becoming close** (*wa dabaq* – join and be united in close association) **with his woman** (*ba ‘ishah huw’* – with his female partner and wife).

And they shall exist as (*wa hayah* – they will become) **a unified** (*‘echad* – a singular unity and one) **pronouncement regarding life** (*la basar* – uplifting declaration concerning living in the

Did ‘Adam or Chawah have a mommy and daddy? No. Was this statement then for the benefit of ‘Adam and Chawah? Is there anything they could have done here? No. So, this statement is for us. It's here to teach us, “Okay I'm telling you I'm trying to reinforce an important aspect of the story. Men and women coming together leaving the bonds of their parents' home to become one and to raise children in such a way you'll get to experience in a very tangible manner the nature of the Covenant.” For God to say that they shall leave their father and mother, is there any way then that you would write a statement that He had etched in stone and say you should revere, honor, and value your mother and father if He is talking about earthly parents? If that statement follows, that's the third statement etched in stone on the first Tablet and follows the end of the second one which says that fathers corrupt their children to the third and fourth generation, two lines later it cannot say, “Honor the person that just corrupted you.” God is not talking about our earthly parents. And in this case, He *is* talking about *our* earthly parents. Even though ‘Adam and Chawah

did not have earthly parents He wants us to leave our mother and father so that we then have a chance to experience this on our own. Boy, I had a *really* horrible father, and my mother sided with him. So, it was good that I left them and I'm not unique in that regard. Most people have parents that are strange in one way or another.

This recognition of 'Adam and Chawah not having parents is advanced by the realization that Yahowah said in terms of "you shall leave." Well, the Hebrew word for leave here was "'*azab* – abandon, reject, desert, forsake, release." You've got to walk away from those things if you're going to experience what God has to offer in the Covenant. Yahowah would not have used '*azab* in reference to man leaving his mother and father unless He was trying to make a point we would not forget. Of the 215 times '*azab* appears in the Tanakh, it is translated "forsaken" on 130 occurrences. To forsake is to "reject and abandon." I bring this to your attention because it sheds considerable light on what is known as the fifth statement (or more accurately, the Second of Seven Instructions) that Yah etched in stone.

Based upon the instructions provided in Genesis 2:24, the "Father and Mother" we are to "value and revere, holding in the high esteem" so as to "prolong our days in the land," cannot be our earthly parents. We were just instructed to "'*azab* – abandon, leave, and reject them" when we engage with and become close to the women in our lives. Not only is it impossible to "reject and forsake" that which you "highly esteem and honor," showing reverence for a mortal being bears no influence on our longevity.

So, we have some insights here that in context help us understand.

Therefore, to be consistent, Yahowah could not tell us to "'*azab* – be absent from, reject, and forsake" our father and mother while at the same time tell us to "honor and glorify" the very same people. That is unless, the Instruction is speaking of our Heavenly Father and Spiritual Mother, and this relationship is equated to the "*beryth* – familial Covenant" Yahowah established with mankind and then mirroring through giving 'Adam Chawah, bringing 'Adam and Chawah together. When these instructions are viewed from that perspective, everything fits, including Adam's insistence that,

"This (*zo'th*) is the way to conduct one's life, the motivation to push forward and the persistent heartbeat of life (*la pa'am*), its essential nature (*'etsem*)," providing "the ability to communicate intelligently (*basar*) regarding my desire to share positive thoughts heralding the good news (*min basar 'any*).

Properly cared for, the human body is beautiful, something God is going to underscore in this next statement. In the right kind of relationship, it is something to be enjoyed and to bring pleasure. God is not a miserable prude, unlike the religious who corrupt His intent and nature.

"And the two (*wa shanaym*), the man (*ha 'adam*) and his woman (*wa 'ishah huw'* – wife and female partner), they were (*hayah hem* – they existed) naked (*'arowm* – unclothed and bare-skinned with no barrier between them), and they were not ashamed (*lo' bowsh* – they were not wrong, disapproved, mistaken, or the least bit stressed over it)." (*Bare'syth* / In the Beginning / Genesis 2:25)

There is nothing wrong with a man and woman not wearing clothes. When the religious condemn nudity, they are putting themselves at odds with Yahowah. God designed the male and female forms to be attractive. Therefore, it is our attitude, not our appearance, which gets us into trouble. A bad attitude is the most disabling of all disabilities. A good attitude is the catalyst for a great relationship. We ought to think of those that we love as attractive.

As we turn the page and we move on to the next chapter, there's a lot we're going to learn from this relationship and how we get ourselves into trouble and cross-purposes with God. What is that shift in attitude which led to Chawah's exodus from 'Eden? And we're going to contemplate how this change in perspective caused her to consider nakedness offensive. Was it her body or her new attitude that caused her to be ashamed and want to hide?

I want to share a couple of insights before we continue next week in our exploration of the nature of 'Adam and Chawah together because God's going to go right to what went wrong. He's going to do a *neged* here on us.

While there is one Covenant, like a family, it evolves and grows over time. It, of course, begins with 'Adam. Although it is unspoken, there is every indication that Yahowah, who conceived him, considered 'Adam to be His son. The terms of this initial covenant agreement focused on a simple choice: do this and be happy and live or do that and die. These instructions were spoken, not written.

Second, as the Covenant begins to evolve and moves on with *Noach* | Noah, we are told enough about his interaction with Yahowah to know that he accepted the conditions of the Covenant which would be codified later with 'Abraham. The builder of the ark knew Yahowah, listened to Him, and did as God instructed. As a result, Yah spared Noach and his family. This leads to the first formal announcement of the Covenant; one where God makes promises that He would fulfill. And, of course, that first mention of the Covenant is stated alongside a rainbow of seven distinct colors. Green is the color of life and all created out of a combination of light and water; light being the symbol of Yahowah and water being the symbol of the Set-Apart Spirit. Light in all its glory broken down into seven colors with green in the midst just like a menorah.

The third iteration of the Covenant is special. After introducing Himself to 'Abraham, Yahowah delineated a very specific set of directions which would need to be understood, accepted, and acted upon to become part of God's eternal family. He asked 'Abraham to walk away from the *babel* | confusion of man, from religion and politics, and then to walk to Him and become perfected. He wanted 'Abraham to trust and rely upon Him, to closely examine and carefully consider these instructive conditions, and to circumcise, separated from his animalistic nature.

If 'Abraham acted upon these things, Yahowah agreed to bless him in an equal number of ways: making him immortal, perfecting him, adopting him into His family, enriching, and empowering him. The Covenant with 'Abraham, and through him with us, was affirmed four-thousand years ago when 'Abraham chose to trust Yahowah with that which was most dear to him – his son. Every essential detail of this agreement was memorialized in writing in the first book of the Towrah so that we would appreciate what Yahowah is offering and expecting in return.

The fourth iteration was with Ya'aqob, who became Yisra'el, was mostly an affirmation. The Covenant was enlarged as it was offered to the Chosen People. An individual relationship had grown to include twelve sons who in turn fathered many children.

By the time we reach *Moseh* | Moses and the liberation of the Chosen People Yahowah again reaffirmed His Covenant by leading the Children of Yisra'el to the Promised Land. Exquisitely memorialized in the Towrah the fifth evolution of the Covenant reveals the consequences, both good and bad, of accepting Yahowah's guidance or rejecting it.

Three thousand years ago mankind was given a words'-eye-view of the Covenant in action. *Dowd* | David became all that a man can be, from the Son of God to the King of Kings, from the Messiah to the Shepherd of the people, from prophet to poet. Yahowah's relationship with His Chosen One was manifest in very different circumstances to those enjoyed by 'Abraham. Yisra'el had become a nation under Dowd's leadership as the son's home was built on the same ridgeline as his Father's.

And at this time Yahowah considered His Covenant to be a marriage vow where Yisra'el became His bride. However, within a generation Yisra'el grew unfaithful through their religion and politics. As a direct result Yahowah divorced Yisra'el and what was once an expanding and prosperous nation became the world's most notorious and perpetual victim. Through the infidelity of religious worship, *Yahuwdym* | the Beloved of Yah became Jews who were now estranged from the God that had chosen them.

While that was 2,700 years ago, it brings us to the seventh iteration of the Covenant – one destined to play out just thirteen years from this writing around Taruw'ah in 2020. This time the Covenant's renewal is designed to reestablish God's family, reconciling the relationships between Yisra'el, Yahuwdah, and Yahowah. Upon His return with Dowd | David all who had come to accept the Covenant's terms will find God writing a copy of His *towrah* | guidance inside of us such that we are properly guided throughout eternity. That is why this is the seventh and final iteration of the Covenant.

This marks a time when the Word of God and the Family of God become one – indivisible and inseparable. The Covenant will be as Yahowah intended.

We have reached the end of our broadcast program and the seven iterations of the Covenant are a lot to think about. We're going to take a little detour next week into *Howsha*' | Salvation is from Yah. I just want us to have a little better understanding of this concept of this marriage vow because the Covenant was building, growing, and so many wonderful things were happening as we go from 'Adam to Noah to 'Abraham to Moseh, and then to Dowd; this crescendo that within three hundred years would end in divorce. Yahowah's answer on divorce is you simply write a letter. We're going to consider the letter more so that we understand what happened and what the proper answer is. So, I'd like to take a little detour out of *Bare'syth* just to have a better appreciation for this Covenant that we're going to well, we're less than a third of the way through this chapter on 'Adam and we're going to explore which really are two chapters worth because we're going to go from 'Adam to Chawah. I find that what God is going to share is so interesting. There are so many perspectives that are so seldom considered that I'm convinced that for the next few weeks as we go through this, maybe even month or so, that your overall understanding of what works and what

doesn't work, what God is trying to communicate, what issues actually transpired in the Garden, how ha Satan prevailed, why he was there, what Chawah and 'Adam did that was inappropriate, even looking at the consequences of their actions, the whole thing is extraordinarily rich in teaching and guidance, and it's certainly worth our time.

So, fellas it is now ten o'clock here in Atlantic time and for a guy that gets up before the sun rises, sometimes five in the morning, it's time for me to say good night. This is a good ending point. Thank you for contributing. I enjoyed this evening. May God bless you all and Happy Shabat.