

Mashal – Revealing Stories

Fragile Families...

For the choice to reject Yahowah to be credible, deceit and death must 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.

To demonstrate just how serious God is about this choice, even when our planet is returned to the conditions depicted in the Garden, after a thousand years of joyous living, Satan will be allowed to once again spoil the party.

Freewill is not only a prerequisite for a loving relationship; choosing well must have its rewards. Likewise, choosing poorly cannot be without consequence. After ‘Adam’s and Chawah’s disregard for Yahowah’s *tsawah* | instructions, life would be different. God’s guidance would have no credibility if He or we were free to ignore, cancel, or change it without consequence. As a result, Yahowah did not forgive them (at least not at this time).

This is bad 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 is like saying that someone is responsible for our decisions. It infers that God is going to overlook our rewording and repudiation of His directions just because everyone else was doing it. Going along with the crowd did not help ‘Adam – and it will not benefit you, either.

Blaming Satan, which is to attribute our errant ways to religious, political, and/or academic deceptions, did not 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 acceptable approach: answer His *Miqra’ey* / Invitations.

“**Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **God** (‘*elohym*), **said** (‘*amar* – responded) **to** (‘*el*) **the spellbinding serpent** (*wa ha nachash* – the sorcerous snake, this venomous viper, and poisonous cold-blooded reptile, this tempting and toxic creature; from *nachash* – the one who enchants and captivates regarding the Divine, the one who practices divination, magic, and sorcery, who indulges in prophecy to capitalize by fortune-telling, invoking supernatural knowledge and power), **‘As a consequence of** (*ky* – as a result of) **you having acted in this way** (‘*asah zo’th* – of you having done this, having engaged in this manner (qal perfect – this one time)), **you have brought a curse upon yourself** (‘*arar’atah* – you have invoked injury, misfortune, affliction, and harm, earning retribution for yourself), **more than any other** (*min kol*) **beast** (*bahemah*), **more than any form of life** (*min ha chayah* – beyond all other conscious existence) **of this environment** (*ha sadeh* – the open environs outside the walled

enclosure).

On ('al) your belly (*gachown 'atah* – the part of a reptile which makes contact with the hot coals of a fire) **you shall move about** (*halak* – travel, behave, and proceed (qal imperfect)), **and dirt** (*'apar* – the minute elements or particles which comprise matter) **you shall eat** (*'akal* – consume and devour (qal imperfect)) **all (kol) the days (yowmym) of your lives (chayym 'atah** – of your existence).” (*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 hold those who deceive, destroy, steal, and kill accountable. Satan used misrepresentations, errant citations, a straw man argument, and outright lies to project his failings into the mix and deceive 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. 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 days and will use similar tactics to deprive some 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 have leagued with him will be judged and found wanting. They will find themselves in an eternal prison called She'owl. 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, Satan was cast down and as a result his days are spent in the material realm devouring mankind. 'Adam was created from the very substance Satan was predicted to consume.

Scientifically, the leading astrophysicist of our day, Stephen Hawking, invested the last decade of his life advancing 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, who died in 2018, was inadvertently confirming what Yahowah has revealed. The first thing God said He will do following the Millennial Sabbath is to completely destroy the entire universe. But do not be alarmed. He will instantaneously create a new one, this time with us as witnesses, in addition to being 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 (*wa 'ebah* – enmity, an adversarial approach, a deep-seated dislike and rancor, bitterness and ill-will) **I will constitute and establish** (*shyth* – I will place and impose,

set forth and appoint (qal perfect)) **between** (*bayn* – making the connections which lead to understanding by teaching those who closely examine and consider) **you** (*'atah*) **and between** (*bayn* – over an interval of time, making a distinction through disassociation to apprehend this information and instruct) **the woman** (*ha 'ishah* – the female) **and between** (*wa bayn* – to convey information which leads to understanding by making the proper connections and the comprehension of) **that which you sow** (*zera' 'atah* – your seed, that which propagates those like you, your offspring, that which you produce) **and her offspring** (*wa zera' hy'* – her seed, that which she propagates and proliferates).

He shall crush (*huw' shuwph* – he will press down upon and bruise, striking and crushing (qal imperfect)) **your head** (*'atah ro'sh* – your brains and crucial sensory input, your source, beginning, leaders, government, perceptions and thought) **and you shall press down upon** (*wa 'atah shuwph* – then you will batter, strike, crush and bruise) **his heel** (*huw' 'aqeb* – his stance, footsteps, and movements, seeking to circumvent him by insidiously supplanting him).” (*Bare'syth* / In the Beginning / Genesis 3:15)

Satan's role as adversary would be eternally imposed by Yahowah. It is the one thing Satan hates most of all. He does not want to be known as *ha Satan* | the Adversary, but instead as God. It is why you find attacks on “Satan” in the religions which feature the Lord as God. This is actually, Satan as “God” attempting to rebuke the “Adversary” title he disdains.

Yahowah conveyed this essential message to us using *bayn*. Those willing to closely examine and carefully consider God's teaching regarding Satan will come to understand his role and nature.

Women have been given the distinction of conceiving the Covenant's children. And so it is the seed of women that the Adversary seeks to suppress.

Spirits cannot reproduce. So Satan does not have offspring in the sense of sons or daughters. However, just as it is possible, and desirable, to be born from above in Yahowah's Set-Apart Spirit, it is possible to be born from below, spiritually – and thus become demon-possessed. When a mortal soul leagues with Satan, it becomes 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 deploy 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, could be 'Abraham with the Covenant, Moseh with the Towrah, Dowd with Yisra'el, or Yahowsha' with Passover. Each plays a vital role in Yahowah's plans. In this way, *zera'* | seed is singular and yet presents a wide range of possibilities.

And in this case, *zera'* is likely more about what women and the Adversary sow, what they discriminate and propagate, than descendants. Words matter most of all.

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 demonstrates great rancor and enmity toward Jews.

In particular, *ha Satan* would use religion and politics to batter and crush *huw' 'aqeb*, Ya'aqob's and thus Yisra'el's "stance, footsteps, and movements, seeking to circumvent him by insidiously supplanting him." Such was the *raison d'être* of Christianity and Islam.

Life would go on, but it would be more challenging – and it would be different...

“To (*'el* – toward and in the direction of) **the woman** (*ha 'ishah* – the female individual), **He said** (*'amar* – He spoke and declared (qal perfect – speaking literally but only once in this regard)), **‘I will substantially increase** (*rabah rabah* – I will in magnitude, quantity, and time multiply (hiphil stems reveal that the subject, God, is causing the significant increase, with the first *rabah* in the infinitive absolute serving as an adverb modifying the second *rabah* which was scribed in the imperfect revealing a continuance of)) **your labor, discomfort, and strenuous work** (*'itsabown 'atah* – your suffering from the physical sensations of stretching for a period of time along with the expending of considerable energy and toil) **in association with** (*wa 'eth*) **your childbearing** (*herown 'atah* – your pregnancy, the period of gestation, and giving birth, addressing the intensification of the pains and pleasures of sex and rearing children).

With (*ba* – in) **challenging physical sensations and hard work** (*'etseb* – considerable effort and difficulty), **you shall bear** (*yalad* – you will give birth to and bring forth (qal imperfect – actually and for a prolonged period bear)) **children** (*benym* – offspring).

And (*wa*) **toward** (*'el* – unto) **your man** (*'iysh 'atah* – your male individual and / or husband) **you will have strong emotional feelings** (*tashuwqah 'atah* – you will have abundant and overflowing desires, sexual longings, and urges, even the inclination to want and to do many things).

In addition (*wa*), **he will provide wisdom, sharing narratives with symbolic meaning with you such that he will be more in charge than you** (*huw' masha ba 'atah* – he will be responsible for educating you and use concise language, vivid examples, and pithy quotes, he will rule with you, he will speak of himself in comparison to you (the qal stem reveals that this will actually occur in the relationship while the imperfect conjugation tells us that the condition will be ongoing)).” (*Bare'syth* / In the Beginning / Genesis 3:16)

As consequences go, this one would be mostly beneficial and completely fair. Chawah's ill-informed and irrational decision, as well as her lack of self-control, had censured life and removed Yahowah's protection, putting them at risk. Therefore, to remedy these issues, Yahowah would give Chawah the responsibility of restoring what she had truncated and harmed. Women would bear and raise children, but without Yahowah's help, it would not be easy – nor always enjoyable.

Not only is childbirth the most rewarding and painful experience for women, there is that once monthly period of messy discomfort and emotional upheaval which makes it possible. Then while actually giving birth would be painful for some hours, this time would pale in comparison to the ongoing effort required to raise children.

But there would be a silver lining. The relatively brief periods of pain would be overwhelmingly offset by the greatest joy life has to offer: raising children. Having witnessed it and having listened to women speak of the ordeal and aftermath, even as a man, I understand that the pain is forgotten the moment the newborn child is laid upon the woman's breast. Giving birth and then raising that child gives women the ultimate sense of fulfillment and satisfaction. While it would take tremendous effort, life's most rewarding benefits and joyous blessings would be born in travail.

Tashuwqah is an emotional term with an interesting twist – one fitting the crime. Chawah clearly lusted for what she felt the forbidden fruit would offer. She coveted the wrong thing. And she was driven by her desires. She had been conceived to be with and to support ‘Adam, but her inclination was to circumvent man and be like God. She not only forfeited her role in the relationship, she damaged his as well. Rather than help, she had become a hindrance.

Yahowah’s response was perfect. He redirected Chawah’s emotions and feelings back to ‘Adam. She would want him, need him, and be inclined to do many things with and for him.

Today, I am blessed. My wife, Leah, is the living embodiment of *tashuwqah* toward me. And I exude *mashal*, a word we will examine momentarily, with her. It is as if Yahowah gave Leah to me and me to her. She is thoughtful and brilliant, a student of the Towrah and a contributor to the Covenant, and yet I am her teacher. I am hopelessly romantic and more affectionate than most men, but in this aspect of our lives, I am her canvas.

Mashal speaks of using word pictures and easily understood examples to elucidate the most intriguing aspects of complex familial relationships. Man would speak to woman in terms she would understand. This was role defining, not a pejorative. Second only to his *Mizmowr* | Songs, Dowd’s *Mashal* | Proverbs contribute more to our understanding of how to grow and thrive as a family than any literature ever written.

The religious are wont to render *huw’ mashal ba ‘atah* as “he will rule over you.” And yet, the primary meaning of *mashal* is “to cite a proverb or saying using words to draw pictures, to share succinct and witty quotes, to liken one thing to another to enhance understanding.” Its secondary meaning is then derived from the way words are wielded, which gives those who convey them with aplomb the ability to govern effectively. They are put in charge because of their ability to reason and communicate appropriately. It is why Yahowah appointed Dowd king.

Man was not being authorized to wield his superior strength over women, ruling over them with force of arms. No, he was being appointed to speak rationally and intelligently to her and influence her thinking.

It is, indeed, possible that ‘Adam had done an inadequate job of explaining the instructions he had been given regarding the Tree of Knowledge, such that Chawah simply did not understand the consequences of her actions. Further, Yahowah may have remained closer to ‘Adam because he would be driven by reason while the woman would be more emotionally inclined. And yet, since they are both essential elements of a loving and productive relationship, they would not be complete without one another. Dowd, for example, was cerebral and emotional, and he remains God’s favorite child. So much of this is curious speculation.

If I may point out a bit of religious malfeasance, not only is *mashal* rendered inadequately and misleadingly as “rule,” *ba* means “with,” not over. This means that even the governance aspects of *mashal* that apply to men must be rendered in conjunction with women, not against them. “Over” is *‘al* in Hebrew. *Ba* conveys the ideas of proximity, and should be translated “in, with, or among.” Moreover, the primary meaning, as you have just learned, of *mashal* is not “rule, govern, control, or dominion,” or even “have one’s way with,” but instead “to convey a message using a comparison which leads to understanding.”

While it is not all these words convey, it is nonetheless true that, for most all of human history, men have ruled with women, as king and queen of castle and home – the father and mother of the family. The first couple took matters into their own hands and by eating from the Tree of

Knowledge they took charge over their lives. And so it would be, for better or worse, men and women would rule the world. It was the perfect sentence for the crime.

To whatever degree Chawah had influenced ‘Adam, causing him to acquiesce, authority and control would remain shared. They would henceforth influence and sometimes corrupt one another.

However, when we rely on the primary connotation of *mashal*, and consider it in juxtaposition to *tashuwqah*, then the picture is of reason complementing emotion. Chawah reacted emotionally to Satan and failed to exercise good judgment. According to God, women would continue to be influenced by their feelings, so much so that women and emotion would become a “*mashal* – proverb, a similitude, metaphor, and parable which likens one thing to the other.” While it is an oversimplification, and there are exceptions to the rule, generally women are not only more emotional than most men, their decisions are more often flavored by feelings over reason.

While pondering the implications of the relative value of *tashuwqah* | being influenced by emotional feelings and *mashal* | being guided by effective communication, I have come to appreciate the merit of each. One without the other has limited value. Relationships work and thrive when our thoughts and feelings are both expressed and enjoyed.

Personally, I prefer it when reasoned words lead us to an appropriate emotional response. Yahowah does too, which is why ‘Adam came before Chawah and instruction preceded defiance. It is why Yah loved Dowd, the lyricist of Yisra’el, most of all.

As we shall soon see, what was good for the goose was good for the gander. ‘*Itsabown*, translated, “your labor, discomfort, and strenuous work,” does not, as most English translations imply, address “labor pains.” We know this because ‘Adam will receive the same consequence. Therefore, Yahowah is not trying to torment women with childbirth, but instead is inferring that conceiving and raising children will be tumultuous. It is going to be life’s most taxing and exhilarating work.

Along these lines, it is also interesting to note that there are three equally viable ways to vocalize ‘*etseb*, translated here as “challenging physical sensations and hard work.” ‘*Etseb* depicts a difficult and challenging endeavor which requires considerable effort.

Ayin-Tsade-Beyth (אצב) can be pointed ‘*atsab*, meaning “worker or laborer.” As ‘*etseb*, 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 ‘*otseb*, 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.”

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, *Dowd* | David was all of these things.

Turning to the third culprit, Yahowah judged him fairly, too. God explained the cause and consequence for ‘Adam’s and our benefit...

“To ‘Adam (*wa la ‘adam* – then approaching man), **He said** (*‘amar* – He explained based upon this one time (qal perfect)), **‘Because** (*ky* – as a consequence of it being true and for the reason) **you have listened** (*shama’* – you heard and paid attention (qal perfect – at this moment in time)) **to the voice** (*la qowl* – audible sound, noise, and verbal expressions) **of your woman** (*‘ishah ‘atah* – of your female and by implications, wife) **and have eaten** (*‘akal* – continued to consume, being fed and nourished (qal imperfect)) **from** (*min*) **the tree** (*ha ‘ets*) **which, for the benefit of the relationship and to get the most joy out of life** (*‘asher* – which relationally to lead you along the narrow path of blessings), **I directed** (*tsawah* – I instructed, communicating clearly and audibly to (piel perfect – recognizing that My directions would, for a limited time, influence)) **you** (*‘atah*), **saying** (*la ‘amar* – approaching to convey), **“Do not make a habit of eating** (*lo’ ‘akal* – do not consistently or continually consume food (qal imperfect)) **from it** (*min huw’*), **the earth** (*ha ‘adamah* – the ground and land) **has been cursed and has become annoying** (*‘arar* – has been inflicted, injured, and harmed and will be vexing and infuriating (qal passive participle – presented as a verbal adjective, the earth as a result has become perturbing and worrisome)) **in this way because of you** (*ba ‘abuwr ‘atah* – with regard to you and as a result of you).

You will labor, engaging in strenuous work (*‘itsabown ‘atah* – you will be stretched physically, and suffer aches and pains as you expend considerable energy and toil with vexing implications and displeasing religious practices) **to eat of it** (*‘akal hy’* – to consume nourishment and be fed by it (qal imperfect energetic nun – actually and emphatically with ongoing implications)) **all the days** (*kol yowmym*) **of your life** (*chayah ‘atah* – of your existence with Yah).” (*Bare’syth* / In the Beginning / Genesis 3:17)

Based upon the events which have been depicted and the juxtaposition of *mashal* and *tashuwqah*, which are reasoned words versus emotional feelings, we can surmise that listening to our fellow man, or woman in this case, rather than to God, comes at a price. In the struggle between head and heart, the order of things remains important.

While it is a small thing among larger issues, Yahowah was not telling men not to listen to our wives. We know this because He told ‘Abraham to listen to Sarah regarding the removal of Ishmael and Hagar. Since He is not capricious, His advice stands.

Chawah not only listened to Satan rather than Yahowah, she amended Yahowah’s instructions. Then, considering the source of inspiration, it was as if ‘Adam were listening to the likes of the Talmud, New Testament, or Qur’an being recited to him. Any decision based upon such rubbish would soil his soul.

Therefore, this is a referendum on whom we can trust and why – the Towrah or the demonically inspired religious scriptures which contradict it. God trumps man and reason trumps emotion and faith.

‘Asher has been and always will be among my favorite Hebrew words. It is why I am here, laboring joyfully and productively on our behalf – tilling the ground for the seeds of truth. It is the first Hebrew word I sought to translate – all because it was misrepresented in every English Bible rendition of the prophecy recorded in *Shamuw’el* / Listen to Him / 2 Samuel 7.

‘Asher is so much more than a “relative pronoun.” As a verb it speaks of “advancing and making progress in a relationship by walking along a straight path, of being led the right way, and

of being blessed and happy as a result.” It is to “speak well of someone and thereby elevate their relative position and status.” It is “to encourage and invoke prosperity, promoting benefits by teaching.” ‘*Asher*’ is “to guide someone to live an upright life, leading them in the proper direction such that they derive the greatest meaning out of their existence.”

As a noun, it conveys being “happy, joyous, and blessed as a result of one’s steps and strides in life.” This cheerful state is achieved by “walking along the certain and correct path to be secure and free from harm.” And as a proper noun, ‘Asher was Ya’aqob’s son and the father of the tribe bearing his name.

Therefore, Yahowah’s *tsawah* | instructions were offered such that ‘Adam would ‘*asher* | be properly guided in the relationship to get the most out of life.

Once again, we are reminded that ‘*akal* | eat was spoken in the imperfect. ‘Adam was asked not to make a habit of eating from this tree. If he had taken a bite, set down the fruit, and stopped consuming it, he would have no longer been in violation of God’s instruction.

The first time we encountered *ha* ‘*adamah* | the earth, I explained that it was the feminine form of *ha* ‘*adam* | the man. That distinction seems particularly apropos here because ‘Adam’s poor decision is reversing course. The man who came from the ‘*adamah* is returning to it partially as a result of his wife’s influence.

We would do well to explore Yahowah’s intent with ‘*arar* beyond “cursed.” It suggests that ‘Adam’s response made the entire experience with man “vexing and infuriating” for God in addition to being harmful to the relationship.

It is seldom noted, mostly as a result of misleading translations, but ‘Adam and Chawah would endure very similar consequences. ‘*Itsabown* was applied to both. Life would now be challenging. The “work would be more strenuous and physically taxing.” Mind you, since we were told at the outset that ‘Adam was placed in the Garden to observe it and to work in it, work is not a punishment because it has its rewards.

The lone distinction was the energy required to achieve the desired results. It would be supplied by ‘Adam without assistance from God. He had chosen to be on his own.

When he was under Yahowah’s protective care, God provided a wide and enticing array of wonderful things to eat. Now, he would have to feed himself and his wife if he were to live.

That said, it was a reasonable consequence and in many ways a blessing. Work has its benefits. Our efforts are rewarded when we seek to nurture and feed our family. And when we till the fertile ground of Yahowah’s guidance, we grow exponentially. Moreover, we feel better about ourselves and develop character when we strive for what we achieve. Being given something for nothing destroys its value and our character.

Also, while working independently is productive and beneficial, and is something ‘Adam and so many after him have enjoyed, life’s greatest achievements are produced when we work with Yahowah. ‘Adam’s initial job was superior to his second...

“**Thornbushes** (*wa qowts* – detestable and loathsome non-fruit bearing vegetation and abhorrent, disgusting, and irritating plants, twisted and splinter-like) **and thistles** (*wa dardar* – prickly plants which are of no value and are used to goad) **it will produce** (*tsamach* – it will sprout and grow, bringing forth) **as you approach** (*la* ‘*atah* – for you and concerning you) **and consume** (‘*akal* – you will eat and consume for a while (qal perfect)) **the plants** (‘*eth* ‘*eseb* – the vegetation

including grains, vegetables, herbs, and fruits) **of the open environs** (*sadeh* – of the expansive cultivated fields outside the walled enclosure). (*Bare'syth* / In the Beginning / Genesis 3:18)

By the sweat (*ba ze'ah*) **of your brow** (*'ap 'atah* – nostrils), **you shall feed yourself** (*'akal lechem* – you will eat, typically consuming baked grains and bread) **until you return** (*'ad shuwb 'atah*) **to the ground** (*'el ha 'adamah* – to the earth), **because** (*ky* – for this reason) **from it** (*min hy'*) **you were taken** (*laqach* – you were grasped and obtained, collected and received (qal perfect)).

This is because (*ky*) **you are a collection of particles comprising matter** (*'apar 'atah* – you are dirty, little more than dust) **and into the elements which comprise the earth** (*wa 'el 'apar* – onto dust, dirt, and fine particulate) **you shall return** (*shuwb* – you will be brought back and transformed).” (*Bare'syth* / In the Beginning / Genesis 3:19)

The thorns and thistles were real. We call these abhorrent and irritating things religion and politics today. They are the goads of control.

To find, cultivate, and be nourished by Yahowah's instructions, we would have to remove the weeds competing with them. By choking out the light and robbing them of a proper place to grow, the lush pastures Yahowah intended for His sheep would be replaced by the twisted and tangled environment we call civilization.

Man was conceived to be special. But now he had become common. His value had fallen from being the apple of God's eye to just another fleeting soul within the cycle of life. We were now worth the sum of our parts.

In the Garden, Yah provided nourishment, but 'Adam and Chawah chose to trade that gift for a chance to rise in stature. It had the opposite effect, diminishing man to nothingness. And that is the message being conveyed in these words.

What may have sounded like an overreaction at first glance, from the proper perspective is absolutely appropriate. When we trust and allow Yahowah to care for us we become ever more like God. But when we try to elevate ourselves and compete with Him, we become as worthless as our ambitions.

So man must work to produce his own sustenance, and even then, he begins life ostracized from Yah's company. It is sort of like salvation. We can rely on God, accept His generosity, and camp out with Him, or we can rely on ourselves and see where that takes us.

The moral of the story is that without God we are insignificant. We are as macroevolutionary theory describes us – an ordinary animal, a temporal arrangement of matter whose journey is from dust to dust. In this one simple story, we are afforded the proper perspective on life.

It is a paradox. Yahowah cannot 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, choosing either love or indifference.

In the Garden of 'Eden, God began by providing a simple way to choose between these options. “Do anything you want, just know that if you eat fruit from this one tree, life as you know it will end.” There were no edicts, orders, or commandments – just some direction and guidance. We were given and retain liberty to accept it or reject it, even change and corrupt it, but not without consequence.

The first couple and Yahowah communed joyfully and productively in paradise for decades – probably seven or eight of them. And then based upon errant information, they did as we are prone to doing and made a poor decision. While it did not surprise Yahowah, it did sadden Him.

Knowing it was going to happen, Yahowah had devised a remedy. There would be an antidote for the poison of the misleading words we had ingested. To save our souls, Yahowah would sacrifice His soul. He would use it to serve as the Passover Lamb and then again to unleaven our souls of this fungus during UnYeasted Bread. By availing ourselves of His sacrifice, of this ransoming gift, we would be readmitted into fellowship. That is the Towrah’s message – the central plot of the greatest story ever told.

Like a good parent, Yahowah confronted the cast of characters who acted badly 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 statement, Yahowah is capable of communicating many things.

This becomes even more evident when we seek to be expansive and use amplification, magnifying each word such that we see all that was intended. The Hebrew words which undergird English translations are far richer in shading and meaning than the more humble ones which we have selected to replace them.

If we want to more fully appreciate what Yahowah intended, we need to study what He actually said. Therefore, while a fully amplified translation is more challenging to process due to its incremental information, it is far more expressive. And since these words are from our Creator, the added diligence is always worth the effort.

Had ‘Adam or Chawah done what we are doing now, closely examining and carefully considering Yahowah’s Guidance, they would have remained in ‘Eden. Sadly for them, albeit fortunately for us, they did not but we still can. Consider doing so an engraved invitation.

In the summary statements 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 the relationship and how it was severed.

The serpent became a cursed and evil abomination, something to be abhorred, which may be why the Adversary, Satan, must disguise his appearance when he beguiles men into doing his bidding. He became the lowest form of life, a being that must now grovel in man’s rubbish in order to seduce him.

The Adversary’s rebellion was his undoing. And yet, Satan has and will continue to win his battles. His crowning achievements remain the Babylonian religions of Judaism, Christianity, and Islam. They represent the Devil’s most debilitating, effective, and abusive ploys. Each has bruised *Yisra’el’s* | Israel’s heel, symbolic of Ya’aqob.

Satan plays a significant role in the drama that is about to unfold. In the West, he is called “Lucifer,” from Latin meaning “Light Giver,” but that is neither his name nor proper description. It is “Halal (also rendered: Heylel) ben Shachar” which implies that he is an “Arrogant Rising Star.” As such, Heylel’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. Rendered Heylel or Halal, the Adversary's designation means: "contemptible and degraded, once proud but now humbled and wounded, polluted and corrupted."

His name 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." The most adroit example is when the Adversary misrepresents himself as God. So in a word – *halal* – we have discovered the Adversary's name and nature.

Yahowah's teachings are eternal, so the review of fulfilled prophecies will help us understand those that have yet to materialize. 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.

אָדָם

As we consider 'Adam's response to his scathing indictment, something appears amiss. 'Adam didn't try to plead his case. He did not ask for clarification, forgiveness, or leniency, all of which are consistent with human behavior. After learning that he had been diminished in status and would die, returning to the earth from which he came, the man whose very existence had been equated to dirt, is recorded as saying...

"The man (*wa ha 'Adam*) **called** (*qara'* – summoned, proclaimed, announced, and called out, designating that) **his woman's** (*'ishah huw'* – his female companion and wife's) **name** (*shem* – personal and proper designation) **Chawah** (*Chawah* – to declare and make known and to explain and interpret; from *chawah* – to inform, and then only from the context: *chay* – life one who gives and renews life) **because** (*ky*) **she was** (*hy' hayah* – she existed as (qal perfect – actually at this time)) **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; from *chayah* – to live and remain alive, living prosperously as a result of being restored and sustained)." (*Bare'syth* / In the Beginning / Genesis 3:20)

This was not true, not literally of Chawah, anyway. She was not the "mother of all life," not even remotely. Quite the opposite: as a consequence of improperly "*chawah* – explaining, interpreting, and declaring" Yahowah's instructions, she and he would die. She was only the mother of future generations of *neshamah*-*'adam*.

Moreover, Chawah's actionable basis is not "*chay* – life," but instead "*chawah* – to declare and make known, to explain and interpret, to announce with words, verbally or in writing." So what are we to make of this?

Here are the facts: Chawah, חָוָה Cheth-Waw-Hay, is based upon *chawah*. As a verb, *chawah* conveys: "to declare, to show, and to make known." It is "to interpret and explain, to tell and to announce." As a noun, *chawah* describes a "tent settlement and encampment."

Oddly, incongruently, and as a legacy of religious malfeasance, *chawah* is typically misrepresented in published translations as “to bow down and to prostrate oneself in worship.” While there is no etymological basis for this interpretation, this errant representation “*chawah* – declares and makes known, announcing and explaining” that the religious follow Satan’s example in corrupting God’s testimony.

In response, in the first use of the word in the Towrah, Yahowah makes a mockery of religious duplicity. And that is why His actual intent with *chawah* is explained as being “*chay* – a source of life.” Therefore, there is no possibility, whatsoever, that the religious misrepresentation of “bowing down in worship” could be considered correct.

Since the context directs our attention to *chayah*, let it be known that it means “to live and remain alive, to sustain life and to live prosperously, to be restored to life and be revived, refreshed, and renewed.”

Therefore, as an amalgamation of these two concepts, Chawah’s name provides the antidote for, if I may quote the Adversary’s interpretation, “bowing down, prostrating oneself in religious worship.” Instead, the Towrah reveals that the means to “*chay* – life” is through this “*chawah* – announcement which explains” Yahowah’s remedy, “making the proper interpretation known verbally and in writing.”

As such, it is a perfect depiction of the Set-Apart Spirit’s primary purpose: “*chayah* – to provide life, to renew and restore life, to sustain and preserve life” by “*chawah* – making God’s existence known.” She reveals the way by “interpreting and explaining” the Word. The *Ruwach Qodesh* “declares, shows, and makes this known, announcing the opportunity to live within Yah’s encampment.” She is telling us verbally and in writing that Yahowah is inviting us to return to the Garden and *Sukah* | Camp Out with Him.

In contrast to these insights, if you have a Strong’s Concordance, look up number H2332 in the Hebrew section. There you will find: “חַוָּה [Chavvah / khav · **vaw**] noun proper feminine. Causatively from 2331; Two occurrences, KJB translates as “Eve” twice. 1. the first woman, wife of ‘Adam. *Additional Information*: Eve = ‘life’ or ‘living.’”

Let us consider these errors one at a time. First, the Hebrew letters are ch-w-h. There isn’t one “v,” much less two. Fact is, there is no “v” among the 22 letters in the Hebrew alphabet.

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 the popular pagan Mother Earth goddess. She is the same false spirit our planet derived its name. It is sad but true, if we were to remove words with a pagan past from the English language, we would 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 *neshamah* | conscience, was made in the image of Yahowah. God’s testimony and scientific evidence confirm that human animals populated the planet outside the Garden.

Fourth, Eve does not mean or equate to “life or living.” But, according to the 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 was called the Mother of God and Queen of Heaven. Today, these pagan rites are known as Easter and Christmas.

Fifth, *chawah* is not “causatively from H2331 [*chawah*],” they are indistinguishable as *chawah* from Strong’s H2333. And as we know, the first *chawah* (Strong’s H2331) means: “to tell, to declare, to show, to explain, to interpret, and to make known,” in addition “to breathe,” which is to sustain life. It in turn is based upon Strong’s H2324. Strong’s H2421: *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” is inferred due to context, not etymology.

Also, *chawah*, as Strong’s H2333, is “a shelter and tent encampment.” As such, it is synonymous with *Sukah* | Camping Out. 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, I’d like to reinforce what I think is the primary meaning of *Bare’syth* / Genesis 3:20 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:

“**And so ‘Adam called his wife’s name** (*wa ha ‘Adam shem huw’*) **Chawah** (*Chawah* – one who declares and makes known, who explains, announces, and informs), **BECAUSE** (*ky* – indeed, surely, and truly as a marker of emphasis, for a specific reason and by way of making connection between things) **she exists as the mother** (*hy’ hayah ‘em* – the adoptive or biological source of life, caregiver, and provider, one who helps, nurtures, and protects) **of all life** (*kol chay* – familial existence; from *chayah* – to restore and renew life, to sustain life and prosperity).”

Yahowah’s *Ruwach Qodesh* | Set-Apart Spirit, as our Spiritual Mother, is the source of eternal life in the Covenant. By adorning us in a Garment of Light, She makes us perfect in Yahowah’s eyes, enabling our Heavenly Father to adopt us into His Covenant Family.

In this regard, it’s hard to miss the lone difference between “*chawah* – to announce and inform” and “*chayah* – to be restored and live.” It is the **𐤇** | hand of God which is represented by the first letter of His name: **𐤅𐤃𐤇𐤅** | Yahowah.

What follows, therefore, is profound:

“**And** (*wa* – then) **Yahowah** (*Yahowah* – a transliteration of **𐤅𐤃𐤇𐤅**, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*‘elohym*), **acted and engaged, creating** (*‘asah* – performed the work to conceive and fashion with ongoing implications (qal imperfect)) **for ‘Adam to approach** (*la ‘Adam* – for the man) **and his woman to draw near** (*wa la ‘ishah huw’* – his wife to approach), **garments** (*kutoneth* – coverings to wear, clothing) **of hide** (*‘owr* – of animal skin, leather; from *‘uwr* – to be exposed), **clothing and dressing them in white** (*wa labash hem* – adorning and covering them; from *laban* – to be purified and white).” (*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 attire 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. Therefore, Yahowah acted and engaged, doing what was necessary to fashion the first family’s garments. They were adorned in the Set-Apart Spirit’s Garment of Light.

This announcement, while instructive, was also symbolic. Since 'Adam and Chawah were now estranged and dying, a solution was required. And that is why we were told that this garment not only came from an animal, the life of that animal was sacrificed for them to be adorned in it. This metaphorical representation of life is depicted in Passover with the sacrifice of a perfect lamb.