

Ba Tselem Huw' – In His Image

Likeness of God ...

It is fascinating to recognize Yahowah's willingness to explicitly reveal the location of 'Eden's Garden. He clearly wants us to know where it was located so that we will better understand the story which flows out of 'Eden.

I suspect that He wants us to recognize that there actually was such a place. Moreover, without this context, we might be prone to believe religious myths which turn thinking people away from their Creator.

"A glistening river (*wa nahar* – a brilliant stream; from *nahar* – to radiate light and shine brightly) **flowed through and departed** (*yatsa'* – came through and was extended, serving and then proceeding) **from** (*min* – regarding and out of) **'Eden** (*'Eden* – the delightful place of great joy, ultimate pleasure, favorable circumstances, and extreme satisfaction) **to refresh** (*la shaqah* – to quench the thirst, irrigate, and water) **the sheltered garden** (*'eth ha gan* – that which was associated with the enclosed and defended place suitable for life).

And from (*min*) **there** (*sham* – that place and relative position) **it separated** (*parad* – parted and divided) **and became** (*wa hayah* – coming to exist as) **four** (*la 'arba'* – fourfold, from *raba'* meaning square or four-sided) **headwater sources** (*ro'sh* – beginning and highest points). (*Bare'syth* / In the Beginning / Genesis 2:10)

The name (*shem* – proper designation) **of the first** (*'echad* – of one) **is the Pyshown** (*Pyshown* – Pishon, to spring out and spread out; from *puwsh*, meaning to spring up, act proudly, and scatter).

It winds its way (*huw' ha sabab* – it meanders, constantly changing course, going around, and encompassing) **throughout all of** (*'eth kol*) **the region** (*'erets* – land or realm) **of Chawylah** (*ha Chawylah* – Havilah, twisting and circuitous; from *chuwl*, to twist and encircle, bringing fear, pain, and anguish) **where relationally there is** (*sham 'asher*) **gold** (*ha zahab* – precious metals, rare earths, considerable wealth, money, and splendor)." (*Bare'syth* / In the Beginning / Genesis 2:11)

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

"And the gold (*wa la zahab* – the precious metals, rare earths, considerable wealth, money, and splendor) **of that region** (*'erets ha hy* – that realm or land), **the bdellium resin** (*badolach* –

distinctive and exclusive translucent, odoriferous, amber gum from an Arabian tree; from *badal*, to divide, separate, and exclude) **and precious stones** (*wa 'eben ha shoham* – reddish onyx, lapis lazuli, malachite, and beryl gems) **there** (*sham*) **are valuable, pleasing, and beautiful** (*towb* – are good, beneficial, and useful).” (*Bare'syth* / In the Beginning / Genesis 2:12)

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

“The name (*wa shem* – the proper designation) **of the second** (*ha sheny* – of another; from *shanah* – to change) **river** (*nahar* – sparkling stream) **is the Gychown** (*Gychown* – to surge, Gihon; from *gych* – to burst forth with a massive amount of water).

It (*huw'*) **winds its way through** (*ha sabab* – is the one which meanders throughout) **the whole** (*'eth kol*) **land** (*'erets* – region) **of Kuwsh** (*Kuwsh* – transliterated Cush).” (*Bare'syth* / In the Beginning / Genesis 2:13)

Kuwsh, more commonly rendered Cush, was a son of Ham in addition to Mitsraym, Put, and Canaan. Biblical scholars want Cush to represent Ethiopia because its root is erroneously defined as “black.” But what is today Ethiopia was often part of Egypt at the time, and Egypt is called Mitsraym in the Towrah. And while there is plenty of evidence to connect Kuwsh with ancient Egypt economically, that nation’s genesis was still a thousand years hence, meaning that Yahowah was not describing an emerging culture in northern Africa. Further, the Nile flows north from central Africa, not south from eastern Turkey. (While it is an investigation for another time, a friend and Covenant member has concluded that *kush* is mis-transliterated and should have been written as *quwsh*, which means “trapping pit,” describing a hidden hole with pointed stakes at the bottom.)

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

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

“The name (*wa shem* – the proper designation) **of the third** (*ha shalyshy*) **river** (*nahar* – brilliant waterway) **is the Tigris** (*Chideqel* – rapid, Tigris; from *chedeq* – to prick and sting with a thorn and *chadar* – to rapidly surround, to close in and besiege bringing impending doom, to forego and reject).

It travels (*huw' ha halak* – it journeys) **east** (*qidmah* – in the direction of the sunrise and is

from antiquity, even before the time) of **‘Ashuwr** (*‘Ashuwr* – Assyria, named after the goddess Ashur, who became Astarte, Ishtar, and Easter over time).

And (wa) the fourth (ha raby’iy) river (ha nahar – shimmering waterway) is the Euphrates (huw’ Parath – to break forth and be fruitful, Euphrates, meaning “Fruitful,” the largest river of Asia Minor and Mesopotamia; from parah – fruitful). (Bare’syth / In the Beginning / Genesis 2:14)

Chideqel is the Akkadian (ancient Assyrian and Babylonian language) pronunciation of what has since been renamed “Tigris,” in Greek, following Alexander’s conquests. Likewise, Parath or Fruitful River, was the Hebrew term for the waterway before the Greeks renamed it the “Euphrates” in the 3rd century BCE.

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

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

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

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

Ignoring the fact that God said that the headwaters of these four rivers, two of which are the Tigris and Euphrates, flowed from the same place and same source, renowned religious scholars continue to postulate claims that the Pishon is the Ganges, Indus, or Nile. Others place ‘Eden at the delta of the Tigris and Euphrates as if they don’t understand the difference between the beginning and the end of a river. I share this with you for two reasons. First, do not trust religious scholars. Second, ‘Eden was part of the area flooded, with God’s focus being east of the Garden. The mountains of Ararat are located two hundred miles east by northeast of the headwaters of the Tigris and are within a stone’s throw of the Euphrates’ headwaters. This area is in eastern Turkey, between the Black and Caspian Seas, near the border of Iran and Armenia.

Identifying the Pishon is more challenging. But having identified the river which flows to the east as the Gihon / Gaihun / Aras, to the southwest as the Parath / Euphrates, and to the southeast as the *Chideqel* / Tigris, symmetry would suggest that we would be wise to look for one which flows north or northwest of Lake Van. In this regard, I think the most likely candidate for the Pishon is the Red River, known today as the Kizilirmak. This river is a good fit since Yahowah told us that it would be known for its red stones. Also, the original name of Turkey’s longest river was the Phasianus, confirming that it is a worthy candidate for the Pishon moniker. Most all

etymological tools connect ancient names to their modern equivalents by comparing the consonant root before vocalization and conjugation. Phasianus and Pishon share the same p-s-n root.

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

David Rohl, a controversial but insightful and talented antiquities scholar, speculated that the Pishon is the Uizhun. Its tributaries descend from the volcanic ridges east of Lake Urmia, 200 miles southeast of Lake Van, eventually emptying out into the Caspian Sea. While there is no initial “p” sound, the remainder of the name is similar. And the Uizhun is known as the Kezel Uzun or Long Gold River, and as such, it fits the Towrah's depiction of this waterway meandering through the land of gold.

I suppose it is possible that a volcanic eruption in the area truncated the original source, moving it further southeastward. (While Rohl and I disagree regarding the Pishon, his work on establishing a valid Egyptian chronology which synchronizes with the Towrah in *A Test of Time* is an essential read for those who love archeology.)

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

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

But working to eradicate confusion, at least for those willing to closely examine all of the Towrah's insights in this next passage, Yahowah reveals something that helps us tie the Shabat and Sukah together, while explaining the purpose of both...

“Yahowah (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*), **relationally** (*'eth*) **grasped hold of** (*laqach* – selected, received, and accepted) **the man named ‘Adam** (*ha 'Adam* – the human being) **and He settled him restfully** (*wa nuwach huw'* – He placed him, setting him down after settling all unresolved issues so as to foster an association and alliance; a derivation of *ruwach* – spirit) **in** (*ba*) **the Garden** (*gan* – protected, defended, enclosed, and covered place of care and concern for life) **of ‘Eden** (*'Eden* – great joy, delight, and pleasure, of total satisfaction, in the favorable state of great gladness) **to minister to her** (*lo 'abad hy'* – to work it, to labor in her, serve her, and to cultivate it) **and** (*wa*)

to closely observe her (*lo shamar hy'* – to pay attention to it, closely examining and carefully considering her, keeping focused on her).” (*Bare'syth* / In the Beginning / Genesis 2:15)

Before we dissect the four actionable terms which would be “*laqach* – grasp hold,” “*nuwach* – settle,” “*'abad* – work,” and “*shamar* – observe,” I'd like to speculate on why the third person, singular feminine pronoun, “*hy'* – her,” was suffixed to the verbs “*'abad* – to minister to her” and “*shamar* – to observe her.” It requires some degree of interpretation because “*gan* – garden is considered both feminine and masculine in Hebrew.

This reference may have been designed to provide a visual portrait of our Heavenly Father's home, and especially of the role our Spiritual Mother plays in protecting and defending us so that we are prepared to enjoy God's company. She, like the Garden, equips us to flourish, living life to its fullest potential. And as is the nature of mothers, Her concern for the lives of Her children prompts Her to shelter us in love and clothe us with great care. It is in Her Garment of Light that those of us who “*shamar* – closely observe Her, revere Her, and cling to an association with Her,” and who choose to “*'abad* – work with Her,” are adorned.

Inside this sheltered covering, we are protected from the consequence and penalty of sin, enabling us to live forever in Yahowah's *Gan 'Eden* | Garden of Eden. If we want to eternally exist with God, we need to pay attention to, associate with, and benefit from our Spiritual Mother.

As noted in the translation itself, “*nuwach* – settle” is a derivative of “*ruwach* – Spirit.” The associated meaning also serves to highlight the role of our Spiritual Mother – the *Ruwach Qodesh* – as She purifies, perfects, and protects us, settling all disputes between our souls and the Towrah so that She can lift us up and bring us into our Heavenly Father's home born anew as God's children.

It is from this perspective that we can associate the “*gan* – protective shelter for life” and “*Sukah* – Shelters.” Yahowah's “*Gan 'Eden* – joyous garden” and His “*chag Sukah* – festival feast of Shelters” both describe life in His heavenly home.

This is important because the path we are invited to walk through the *Mow'ed Miqra'ey* arrives at *Sukah*. God's home is our destination and camping out with Him is the desired result. As such, we should look at *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw'ah*, *Taruw'ah*, and *Kippuryim* as the Way to Heaven. Yahowah's seven Invitations to be Called Out and Meet enable Him to “*nuwach* – settle our debts” so that we can “*nuwach* – settle down and live” with Him in His “*gan 'eden sukah*.”

Now that we understand the association between 'Eden's Garden and the Festival Feast of Shelters, let's consider how “*nuwach* – settle” is associated with the Shabat. As we learned in a previous chapter, the “ceased” connotation of *shabat* was originally derived from an inadequate rendering of *nuwach* as “rested,” as opposed to “settled” in *Shemowth* / Exodus 20:11. Affirming that the Shabat is active, not passive, we now realize that *nuwach* communicates the idea that the Shabat is the day Yahowah “settled” us in His home by “settling” our debts. He paid the ransom required to resolve the conflicts which have separated us. And because He has done this work on our behalf, we reflect on His mercy and rely upon Him.

Once again, here is the First of Seven Instructions for our consideration, especially in this context: **“For indeed in six days Yahowah prepared and produced the heavens and the spiritual realm in addition to the material world, inclusive of the earth, as well as the seas and all which relationally is in them. And He became completely settled (*nuwach* – after**

resolving all conflicts) **during the seventh day. Therefore Yahowah blessed and adored the Shabat day, setting it apart as special.**” (*Shemowth* / Names / Exodus 20:11)

According to the best etymological resources, *nuwach* wasn’t used to convey “rest,” as in the absence of movement, but instead to communicate the idea that God’s mind was settled because He had achieved what He had set out to accomplish – resolving every issue. He had not only created a companion and settled him safely in a joyous garden, He had conceived the means to an everlasting familial covenant relationship.

In the context of the Shabat and Shelters, *nuwach* represents the “security and victory of salvation.” As such, *nuwach* was deployed in Bare’syth 8:4 to affirm that Noah and his family were saved because the Ark “*nuwach* – settled safely” on the mountains of Ararat after the flood.

More telling still, *nuwach* was used in conjunction with the Ark of the Covenant: **“And it shall come to be as the soles of the feet of the priests lift up and bear the Ark of Yahowah, that the Upright Pillar of all the Land, will settle securely and victoriously (*nuwach*) in the waters of the Yarden | Jordan.”** (*Yahowsha*’ / Joshua 3:13)

There is another lesson we can learn from Bare’syth 2:15. While “joyous, delightful, pleasurable, satisfying, and restful,” paradise is not about being idle. ‘Adam had a job, a purpose, work which needed to be done. And that’s wonderful news. Lounging around for all eternity would not be my idea of a good time. I want to learn and to explore the universe, to be productive and useful – with something to *shamar*, “closely examine and carefully consider.” For this reason, I was delighted to see ‘*abad* | work used in conjunction with ‘Adam in the Garden.

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

“So (*wa* – in addition) God (‘*elohym* – the Almighty) created (*bara*’ – conceived and brought into existence, designed and fashioned (qal imperfect)) ‘Adam | the man for association (‘*eth ha* ‘*adam* – this person named ‘Adam accordingly) in His image and pattern (*ba tselem huw*’ – in a manner resembling Him as an example and model).

In the image (*ba tselem* – in the likeness and resemblance, pattern and model, in three dimensions) of the Almighty (‘*elohym* – of God) He created (*bara*’ – conceived, invented, and brought into existence, designed and fashioned (qal perfect)) him (‘*eth huw*’).

Male (*zakar* – as a child to remember, a son worth mentioning, and a boy whose name is renowned) and female (*naqebah* – as a girl and woman; the feminine of *naqab* – to bore) He brought them into existence to be together (*bara*’ ‘*eth hem* – He conceived and created, fashioned and formed them for association).

Thereafter (*wa*), God (‘*elohym*) knelt down in love to lift them up (*barak* ‘*eth hem* – adored and blessed them, got down on His knees to greet them while extolling their virtues (piel imperfect)), saying to them (*wa* ‘*amar la hem* – encouraging them), ‘Be productive (*parah* – flourish and be industrious, increase abundantly) and grow, becoming increasingly great (*wa rabah* – become boundless and numerous, being enlarged, reaching a very high point).

Choose to be satisfied and prosper (*wa male'* – opt to live a fulfilling life (qal imperative – genuinely of your own freewill be fulfilled)) **within the material realm** (*'eth ha 'erets*) **and overcome it** (*wa kebash hy'* – tread upon it reliant upon the lamb).

And let him choose to demonstrate his influence (*wa radah* – let him guide and direct, showing control and leadership (qal imperfect jussive – as a reflection of his freewill, let man choose to actually and consistently demonstrate his leadership) **with the fish of the sea** (*ba dagah ha yam*) **and with the birds of the air** (*wa ba 'owph ha shamaym*), **as well as with the wild animals** (*wa ba ha bahemah*), **all within the entire realm** (*wa ba kol ha 'erets*) **with every creature which moves about** (*ba kol ha remes ha remes*) **on the ground** (*'al ha 'erets*).” (*Bare'syth* / In the Beginning / Genesis 1:27-28)

In this passage, Yahowah did not reveal what caused 'Adam to be uniquely like Him. But as we now know, He did do so just ten verses later...

“Then (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **Almighty** (*'elohym*), **formed** (*yasar* – forged and fashioned, planned and prepared, devised and shaped) **for association and accompaniment** (*'eth* – accordingly) **'Adam** (*ha 'adam* – the man and this individual person) **out of** (*min* – from) **the material substance** (*'apar* – the fine and very small natural particles of earthen elements) **of** (*min*) **the ground** (*ha 'adamah* – the soil or earth).

He blew (*wa naphach* – breathed) **into his nostrils** (*ba 'aph huw'* – into his nose and breathing passageway) **a life-giving, restoring, and sustaining** (*chayym* – lives, the plural of *chay*, a reviving, renewing, and prolonging) **conscience** (*neshamah* – seat of rational thinking and good judgment, of recognizing the difference between right and wrong, discernment and discrimination).

And 'Adam (*wa ha 'adam* – so this man) **came to exist as** (*hayah* – became) **a living** (*chay* – an alive) **soul** (*la nepesh* – with consciousness, the ability to observe and respond).” (*Bare'syth* / In the Beginning / Genesis 2:7)

The living soul known as man was the last animal God created on the sixth day. He fashioned us male and female, as with all other forms of life, from natural elements of the earth by manipulating the DNA code. But something was different about the species *Homo sapiens*.

God designed a unique animal with a special capacity to think, to communicate, to be creative and productive, to walk upright, and to conceive and raise children in a loving family, teaching and protecting them in a manner which enables them to more fully appreciate the Covenant He conceived. Our very nature is symbolic of Yahowah's character and purpose. We are the result of God's design, the living embodiment of His plan.

In this regard, of the millions of animal forms on earth, man is unlike any other. Our species was crafted in the likeness of God. So if you can picture a man and woman who are husband and wife, standing before the protective shelter of their home with a child between them, you are envisioning Yahowah's intent and perceiving His purpose.

After watching His creation for some unspecified period, God took a member of our species, named him 'Adam, and gave him a *neshamah* | conscience so that He could begin a relationship with this solitary soul. Yahowah designed and built a perfect place for him, and He placed 'Adam inside. Hoping that we would come to appreciate God's perspective on all of this is the reason that

the creation account of ‘Adam and Chawah is told twice, once generally of all humankind and once specifically of these two unique individuals.

This vantage point on mankind, on those both inside and outside of Yah’s protection, suggests that they were divergent only in the sense that ‘Adam and Chawah had a *neshamah* | conscience which enabled them to develop a personal relationship with God. This relationship, in my judgment, was perfect for between seventy and eighty years. Then, failing to use their God-given *neshamah* | capacity to think rationally, as intended, ‘Adam and Chawah were banished from the garden. They were exposed to the rest of the world – even to the rest of humanity. If I am right, including his time in paradise, ‘Adam would live nearly one thousand years. And in this way, he came to symbolize mankind’s first millennium.

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

Returning to the known and certain, Yahowah provided ‘Adam with some directions – a little *towrah* | teaching, as He has done for the rest of us.

“And Yahowah (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **Almighty** (‘*elohym*), **provided direction** (*tsawah* – instructed, spoke clearly and unequivocally with authority) **concerning** (‘*al* – beside and on behalf of) **‘Adam, the man** (*ha* ‘*adam*), **saying** (*la* ‘*amar* – communicating and explaining), **‘From** (*min* – of) **every** (*kol* – each) **tree** (‘*esh*) **of the garden** (*ha gan* – of the protected and defended enclosure designed for living life) **you can continually and actually eat** (‘*akal* ‘*akal* – you may genuinely devour and consume, consistently and enthusiastically being fed by and nurtured (infinitive *qal* imperfect)).” (*Bare’syth* / In the Beginning / Genesis 2:16)

As it is with us, the Creator’s prescriptions for living are contained in His Word. Today, we should think of the Towrah as “The Owner’s Manual” – God’s instructions for fruitful and productive lives. ‘Adam received the first edition.

You will also notice in this passage that Yahowah did not cry out from above, from a distant heaven. He was “near,” even “beside,” ‘Adam when He spoke and was “concerned” about him.

Further, since ‘Eden is a word picture of life in the Covenant, it is encouraging to see such liberty and exuberance with regard to Yahowah’s ‘Eden instructions. They were expansive, not restrictive. There would have been hundreds of thousands, if not millions, of trees in the Garden, and they were all available to ‘Adam. There were no limitations on when to eat or even how to eat. And when it came to what to eat, at the very least, 99.999% of the available options were acceptable. In fact, ‘*akal*, the Hebrew word for “eat,” was not only repeated, expanding its meaning, it was spoken in the infinitive *qal* imperfect. This collectively reveals that the relationship between God, ‘Adam, and the vast array of beneficial options was genuine, continual, unequivocal, expansive, actionable, and vivid.

Taking this to its natural conclusion, it is Yahowah’s intent that we humans ought to be free to consume whatever we see fit, feeding upon all we desire. However, in the infinitive, as a verbal noun, we will become whatever we choose to eat. If we consume Yahowah’s words and are nourished by them, we will flourish and grow. If we devour man’s political, religious, or

conspiratorial rubbish, we will become garbage.

Also interesting, English Bible translators are wont to render *tsawah* as if God was “commanding” ‘Adam. But that would be like a general “ordering” a private to “do whatever you want.” It is not a “command” when there are a million acceptable options. Therefore, I feel vindicated in being among the few who consistently translate *tsawah* as “provide direction, instructed, and spoke clearly and unequivocally with authority.” In the realm of freewill, in consideration of a language without a word for “obey,” and within the context of the guidance and teaching of the Towrah, *tsawah* is accurately translated “provided instructions, guidance, and directions, teaching” for man.

Freedom and liberty are good up to a point. They cannot be unlimited because the choice to restrict the freedoms of others and constrain their liberty always turns out poorly. We call the result of the few imposing their will over the many “civilization.”

The distinction between total liberty and the consequence of irresponsibility, the influence of absolute freedom on ourselves and others, is one God has tried to explain throughout His Towrah. For example, we are naturally fascinated by the sun, but too much exposure is carcinogenic. We ought not have the freedom to drive 100 miles an hour in a school zone. However, placing restrictions on our fellow man through religion and government for the enrichment of potentates is man’s greatest abuse of power.

Yahowah took responsibility for the first of us in ‘Eden. Among an endless array of opportunities there would be a lone restriction. It was one God realized would fundamentally change His relationship with humankind, from Him guiding us for our benefit inside His protective enclosure, to man setting the rules to our detriment in the world apart from God. The Rubicon between Heavenly Guidance and human dictatorships was placed at the confluence of the four rivers.

“But (*wa* – and or then), **from** (*min* – out of) **the Tree** (*‘ets* – upright wooden plant with firmly embedded roots and branches which reaches up to absorb the light; from *‘atsah* – to provide counsel and advice for the purpose of developing a backbone by overcoming challenges, often painful, or risk being shut out (masculine)) **of the Knowledge** (*ha da’ath* – of awareness, of the acquisition of information through observation along with the exercise of good judgment leading to understanding, the ability to make rational connections between appropriate aspects among the discernable evidence, relational morality, being discriminating, perceptive, and judicial; the feminine form of *yada’* – to know in a relational sense, becoming aware and familiar) **of Good** (*towb* – that which is beneficial and productive, correct and proper, favorable and enjoyable, desirable and agreeable, moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful (masculine or feminine)) **and** (*wa*) **Bad** (*ra’* – that which is ineffective and counterproductive, errant and improper, disadvantageous and miserable, undesirable and disagreeable, immoral and wrong, worthless and meaningless, ugly, restrictive, displeasing, unpleasant, morbid and even evil, harmful, malignant, depraved, and sad (masculine or feminine)), **do not make a habit of continuing to eat** (*lo’ ‘akal* – do not habitually devour, consume, be fed, or nourished (qal imperfect – do not actually make a habit of continuing to eat)) **from it** (*min huw’* – a part of it (masculine – referring to the tree)).

As a consequence (*ky* – because as a result, indeed, strengthening this statement by revealing the contrast and consequence), **in a day** (*ba yowm* – in a time represented by a day, and on a day) **you will absolutely die** (*muwth muwth* – you will perish, ceasing to exist among the living,

destroying your soul by murdering it (qal infinitive absolute qal imperfect – in time you will eventually die, actually perishing, coming to represent the concept of death)) **defined by having eaten from it** (‘*akal ‘atah min huw*’ – you will become actively described by what you eat and as a result come to resemble what you have consumed (qal infinitive – a literal verbal noun)).” (*Bare’syth* / In the Beginning / Genesis 2:17)

There would be an exception, as there must be when it comes to expressing one’s freedom in relation to others – this “other” being God. ‘Adam was free to live within the home Yahowah had made for him on one condition.

The lingering question then for the rest of us is: are we willing to accept the realization that Yahowah has established conditions – call them parameters – for living in His Heavenly Home as part of His Covenant Family? As we shall learn in the next volume of *Yada Yahowah, In the Family*, there are five of them. They have been communicated as instructions for our wellbeing and in the best interests of the relationship.

There is one prerequisite for living with Yahowah as ‘Adam was doing in the Garden of ‘Eden – the Covenant’s lone restriction. We must not approach God with mankind’s *babel* | confounding and interwoven political and religious notions. To enter the Family of God we must first walk away from the family of man.

It was the tree of half-truths, of mixing together of truth and lies. Nothing is more beguiling and lethal.

We are invited to walk to Yahowah along the path of the Miqra’ey, beginning with Pesach, Matsah, Bikuwrym, Shabuw’ah, Taruw’ah, and Kippurym, until reaching Sukah so that God can perfect, adopt, empower, and enrich us, making us immortal.

After coming to know what He is offering and expecting in return, we are asked to trust and rely upon Yahowah to do as He has promised, such that we are not trying to save ourselves individually, nationally, or religiously.

We are encouraged to closely examine and carefully consider these instructive terms and conditions of the relationship so that we make an informed, rational, responsible, and valid decision.

And we are guided as parents to circumcise our sons in recognition that the doorway to life and path to Heaven provided through the Miqra’ey are restricted to those who bear the sign of the Covenant.

There were no confusing human institutions to avoid and disassociate from in ‘Eden because it was already set apart and distinct from politics and religion. By being placed in the Garden, ‘Adam had been removed from humanity’s corruptive institutions. ‘Adam was already perfect in God’s eyes, making the Miqra’ey premature. And as his Creator, Yahowah would have circumcised the first man conceived in His image.

Therefore, just as there were two aspects to this tree, ‘Adam would have to acknowledge and respect two of God’s conditions to remain an immortal guest in His home. He would have to contemplate Yahowah’s terms and rely on God’s judgment rather than his own.

In a cosmic sense, in eternity, when we are empowered and become seven dimensional with the universe at our beck and call, this would be like saying: You can visit and enjoy the four hundred billion galaxies I’ve provided for your entertainment, each averaging a hundred billion

stars, most with solar systems replete with a score of planets and moons, but do not venture into a black hole because you would not be able to escape.

The Hebrew word for “tree,” *‘ets*, is one I’ve just recently begun to consider. Serving as a metaphor, a tree is held steadfast by its roots, and does not change location – similar to the path to God through the Miqra’ey. As is the case with those who engage with Yah, a tree is upright, its branches reaching out to receive the light. The most stalwart branch of God’s tree, *Dowd* | David, is a source of life for those who are nourished by the fruit of his *Mizmowr* | Psalms. In this way, the Son of God, our Shepherd and Messiah, serves as our advisor and counselor.

Also interesting, the inspired advice and counsel Dowd is offering through the lyrics of his songs is designed to help us develop a backbone, and thus character. When we are confronted by challenges, girded by such knowledge, we will overcome, and thus not risk being shut out of our Father’s Home.

That is a lot to learn from *‘ets* | tree, but I suspect that all of it was intended. I say that because of the four nouns preceding “*huw*” – it” only *‘ets* is routinely masculine.

Knowledge can be good or bad. Knowing how to read is not only good, but especially beneficial when observing the Towrah. But if reading the Christian New Testament, the rabbinical Talmud, or Islamic Qur’an, the person doing so is ingesting debilitating toxins.

In light of God’s previous point, that we are what we eat, should our quest for knowledge take us away from the light, from that which is correct, beneficial, and good, and toward the darkness of that which is improper and counterproductive, we are poisoning our souls and will die.

In a very real sense, this was the Tree of Becoming Aware. At this point, all ‘Adam knew was Yahowah, the benefits of the relationship, and the beauty of the environment. But by failing to properly examine and consider God’s instructions, he would soon encounter Satan, experience what it is like to be separated from Yahowah, and witness the worst of man.

Said another way, the acquisition of *da’ath* | knowledge is good or bad based upon the credibility of its source, its reliability, and the intent. When directed at Yahowah’s testimony, with *da’ath* we can accumulate information and observe instructions which enable rational thought and the exercise of good judgment. By making responsible and reasonable connections along the way, we come to understand and benefit from the relationship He intended.

Towb and *Ra’* are opposites: that which is beneficial and productive compared to that which is ineffective and counterproductive. It is that which is correct and proper in opposition to that which is errant and improper. The favorable and enjoyable, desirable and agreeable, is contrasted with the disadvantageous and miserable, undesirable and disagreeable. This is a referendum between that which is moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful against that which is immoral and wrong, worthless and meaningless, ugly, restrictive, displeasing, unpleasant, morbid and even evil, harmful, malignant, depraved, and sad.

As clearly as words allow, Yahowah was offering ‘Adam, and us through him, a choice. Which of these do you prefer? And are you willing to listen to God and rely upon His provision or take the advice of others?

Sometimes it is the little things which make the biggest difference. In the previous statement in 2:16, *‘akal* was repeated, intensifying action defined by the infinitive qal imperfect, rendering

“*‘akal ‘akal* – you may genuinely devour and consume, consistently and enthusiastically being fed and nurtured, continually being defined by actually eating.” But then when negated at the conclusion of 2:17, the verb stands alone and without the imperfect conjugation, so it conveys the idea that he “would be defined by having eaten from it, actively describing himself by what he consumed.” The opportunities would be endless compared to the lone restriction.

God presented this as cause and consequence. It, therefore, was constructive advice, not a command. A general only provides soldiers with the consequence of disobeying his orders, especially when he knows that a command will not withstand scrutiny. But in this decision to become aware of right and wrong and understand the difference between good and bad, Yahowah is revealing that the end result is that the person so doing will ultimately take their fate into their own hands and die apart from Him.

There has been much written about “*ba yowm muwth muwth*” because ‘Adam did not die the day he valued Chawah’s misappropriation of Yahowah’s words above what God had actually shared. I think that the answer is as direct as it is profound. The reason that we were told after expulsion from ‘Eden that ‘Adam lived another 930 years was to define time. Having experienced 70 years in the Garden, symbolic of the exponential benefits derived from the seven Miqra’ey, there would be six eras of human toil outside of the Garden followed by another upon our return, each of them one thousand years in duration. ‘Adam died during the first day of the human ordeal apart from the Gan ‘Eden.

God’s reasons were clearly His own, but since I am inspired to contemplate and share insights derived from His word, I think that there are three issues at play. First and foremost, as God has endeavored to share, for there to be love, there must be choice, lots of choices. And one of those choices must be the option to reject the relationship. The existence of this tree provided ‘Adam, and then also Chawah, and thus humankind, with this choice.

Second, ‘Adam knew Yahowah. He was perfect. Their relationship was as good as it gets. He had direct and unencumbered access to his Maker. There were no competing voices or alternative schemes. Knowing *towb* | good, there would have been no benefit to knowing *ra’* | bad. In reality, it would have been harmful and counterproductive.

Third, ‘Adam did not have to think his way back to God. In the presence of the truth, he had no interest in knowing what was not trustworthy. And he did not need to discern or accept the path home because he was already there.

For ‘Adam, there was nothing that the Tree of the Knowledge of Good and Bad could possibly add to his experience with all that was good in life. Exposure to it was exclusively bad.

The lesson for us is that when we return to the Gan ‘Eden upon Yahowah’s return, after the elimination of all that is *ra’* and restoration of all that is *towb*, we will be in the same position as was ‘Adam. And that means that the *towrah* – instructions Yahowah will be providing His children at this time will all be good. In His protective care, there will be an infinite number of beneficial opportunities along with a minimal number of instructions to keep His children safe.

But between now and then, we need what ‘Adam consumed – the Knowledge of Good and Bad such that we can rationally discern the difference between them and choose which path to follow to return to the Garden.

This is the first time the consequence for rejecting Yahowah’s directions has been specified. It is death, the end of life. And that means that the consequence of disregarding Yah’s instruction

is *not* eternal suffering. Yet every mainstream Christian derivation – Catholic, Orthodox, Protestant, and Evangelical – insists that those who reject God are damned to an eternity of being tortured in hell. Their god is a liar, because Yahowah just said the opposite. Moreover, the Christian god is sadistic. Only a demented deity would say: “Obey me or I’ll torture you forever.” (As it turns out, hellish torture is a derivative of the Babylonian religion, as are the preponderance of Christian corruptions.)

Not only is the Hebrew word for death repeated twice in this passage, *muwth* is the antithesis of living forever. Therefore, if the Church is right, God is wrong. It is that simple, that obvious, that cut and dry. And yet, not one religious cleric in a million comprehends this divine mandate. It is as if the fear they engender by errantly presenting their own religious hell serves their interests by frightening the faithful into compliance and contributions. Or else, why would they all promote the same lie?

As we make our way through all of the *towrah* | teachings and *naby*’ | prophetic statements in *Yada Yahowah*, we will discover overwhelming evidence that Yahowah lists three consequences related to the choices we make, not just two. Therefore, it is reasonable to conclude that there must be three, not two, potential fates which await human souls. The most often-presented and most common result is death – the cessation of life, as is depicted here. Those who choose not to *yada* Yahowah, who do not trust and rely upon Him, will live for a short while, but ultimately death will be the end of their existence. Upon their mortal demise, their souls will cease to exist. God doesn’t know them and they don’t know God. For the overwhelming preponderance of people, there will be no eternal life in the Father’s home, nor hell by any definition.

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

The consequence of listening to Yahowah’s instructions and accepting His advice is to live forever with Him in His Home – whether that be in ‘Eden, Yisra’el, or Heaven. Those who rely on Yah become Covenant, His children, and they inherit all that is His to give. After serving with Him during the Millennial Sabbath (starting on the Miqra’ of Sukah in 2033 (year 6000 on Yah’s calendar) and ending one thousand years thereafter), they will be equipped to camp out with God for all time. If you make this choice, look me up and we will go off and explore a galaxy together.

As we press deeper into the story of ‘Eden, we discover that Yahowah’s testimony is focused upon developing a relationship with His creation. This engaged and loving association is set into the context of family, companionship, of sharing, and ultimately of marriage, children, and parenting. This essential phase of God’s presentation begins with...

“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).

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 provides 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)

This 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, in this statement and the next several, Yahowah has more clearly revealed His character and the nature of the relationship He desires than in every statement which precedes it.

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*, we were conceived as social beings. It is not good for us to be alone. In fact, solitary confinement is torture.

Therefore, God had only two good options. He could either dominate 'Adam's time, and be with him every waking moment, or He could provide alternative company for him. The fact that He was willing to share the man He had worked so hard and long to conceive with someone else speaks volumes about His nature. Further, when we consider how attractive God made the alternative relationship, and how perfectly woman was designed for man, we get a glimpse at His generosity and eye for beauty.

Man is nothing without woman. He cannot 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 actually said that He “engaged on 'Adam's behalf, acting in his interests.” *'Asah* means that God went to work on behalf of this man, serving him. And when spoken in the qal imperfect, it means that His labors were genuine and ongoing.

Further, by coupling *'asah* with *'ezer*, we are presented with the picture of God as our “helper and supporter,” as God “assisting and serving” man. Yahowah's willingness to “*'ezer* – positively influence, rescue and renew, aid and benefit” man would be “*neged* – straightforward, right for us, open and available to us, close by in our immediate proximity.” It seems to me that Yahowah is using woman as a metaphor for someone even more vital to the survival of humankind – the Set-Apart Spirit. She has the strength and power to accomplish whatever is needed to help us become all we were intended to be.

Chawah (a name which will be revealed 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.

But let's not get ahead of ourselves. Based upon what follows, Yahowah would initially try to entertain 'Adam with animals. Or at the very least, God would enliven their relationship by celebrating life together.

Beyond these insights, the most profound reason behind Yahowah's willingness to act in our interests is that for there to be genuine love, man would need to experience and explore its every dimension. And for there to be a meaningful choice, the other option would have to be appealing. So when the alternative is God, spending time with someone else would have to be exceptionally alluring and rewarding. Moreover, the relationship would have to be complimentary, in that by man choosing to be with another companion, he would not be avoiding God, but instead would come to better appreciate the nature of the Covenant.

Also interesting in this regard, *neged* means "to correspond," which is "to be in conformity and in agreement." The Ruwach Qodesh brings us into conformity with Yah's instructions. When we are born anew from above by our Spiritual Mother, we become more like God, ever more equivalent to Him.

As a humorous 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." 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. 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. Therefore...

"Now (wa – so then) Yahowah (יהוה – 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* – toward 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)).

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)

Several things are evident. Yahowah loves life and wanted to share what He had created with ‘Adam. God values our opinions and wants us to interact with other living creatures. And thus animals were conceived for man’s enjoyment, company, and benefit.

I must be dense, because after twenty years, this is the first time that I have recognized this statement for what it actually represents. This was not an exercise in naming animals, but instead represents Yahowah’s preferred way to interact with His creation. He wants to see how we will react to His designs. It is like a father showing his life’s work to his children, hoping that they will enjoy what he has accomplished on their behalf. It is one of life’s greatest joys. And make no mistake: this is how Yahowah wants to spend forever with His Covenant children.

We will one day experience this very thing, albeit on a much grander stage, as we encounter all of the lifeforms 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)

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), 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 if any have previously considered. Since Yahowah grasped 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 had created, ‘Adam was not only introduced to another man, but also to a woman. It also means that men and women without a *neshamah* | conscience, and without direct and accurate knowledge of God, are not of interest to someone with both. ‘Adam was the first sapiosexual. A woman would have to engage his mind before she would appeal to his manhood.

Man and God had a marvelous time together, and they no doubt burst out laughing at the introduction of the platypus and aardvark. But no matter the loyalty of canines, the likeability of sheep, the elegance of the giraffe, or the majesty of the lion, God would do more for man.

So 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)

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).

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)

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, as an outsider, she would have brought the world’s problems into the Garden which would have been inappropriate, destroying ‘Eden’s purpose.

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 judgment, and the lungs, synonymous with the breath of life, known as the *nepesh* | soul.

‘Adam clearly understood the intent and appreciated the gift...

“Then the man, ‘Adam (*wa ha ‘Adam*), **said** (*‘amar* – responded), **‘This** (*zo’th*) **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)





Best gift, ever.

‘Adam was obviously bright and articulate. I would have been 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? Could you have done as well as ‘Adam even with a thousand tries?

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.

Therefore, to tell His story in a way we could not miss, woman was created to live with man. We would understand love, the value of affectionate and caring relationships, and uplifting conversation, along with the value of working together. More than this, together, men and women would build a home, conceive children, and raise them. They would teach and guide their progeny, lifting them up so that they would live life to the fullest. This man and woman were the essence of the Covenant.

The Towrah’s word for “Covenant,” *beryth*, is based upon *beyth*, meaning “family and home.” God is, therefore, “building, nurturing, and protecting a family.” We even see it within His name, where the  | hand of God is shown reaching out to protect the  | man and the  | woman standing on either side of the  | symbol of the secure and protective enclosure.

In this passage, Yahowah is disclosing the model upon which His Word is based. The Towrah is predicated upon God wanting to develop a loving familial relationship with mankind based upon the model of a man and woman coming together to conceive and nurture life in a loving home. This is “*etsem* – the foundation for living, the essential substance of an upright life,” and “*pa'am* – the way we should conduct our lives.”

Reinforcing this point, God said...

“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 flesh).” (*Bare'syth* / In the Beginning / Genesis 2:24)

‘Adam did not have earthly parents. So this advice was not for him. It was for us.

This recognition is advanced by the realization that *'azab* is among Hebrew's most damning terms. Yahowah would not have used *'azab* in reference to a man "leaving" his father and mother 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 traditionally known as the fifth commandment (or more accurately, the Second of Seven Instructions).

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.

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. 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, and 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)

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. And a good attitude is the catalyst for a great relationship.

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

Before we go there, let's consider where we have been...

"Yahowah (*Yahowah*), Almighty (*'elohym*), relationally (*'eth*) selected and grasped hold of (*laqach*) the man named 'Adam (*ha 'Adam*) and He settled him (*wa nuwach huw'*) in (*ba*) the Garden (*gan*) of 'Eden (*'Eden*) to minister to her (*lo 'abad hy'*) and (*wa*) to closely observe her (*lo shamar hy'*). (*Bare'syth* / Genesis 2:15)

Then Yahowah (*YaHoWaH*), Almighty (*'elohym*), provided direction (*tsawah*) concerning

(*al*) ‘Adam, the man (*ha* ‘adam), saying (*la* ‘amar), ‘From (*min*) every (*kol*) tree (*‘esh*) of the garden (*ha gan*) you can continually and actually eat, enthusiastically being fed by and nurtured (*‘akal* ‘akal). (*Bare’syth* 2:16)

But (*wa*), from (*min*) the Tree (*‘ets*) of the Knowledge (*ha da’ath*) of Good, that which is beneficial and productive, correct and proper, favorable and enjoyable, desirable and agreeable, moral and right, valuable and worthy, even beautiful, generous, pleasing, pleasant, festive, and joyful (*towb*), and (*wa*) Bad, that which is ineffective and counterproductive, errant and improper, disadvantageous and undesirable, disagreeable and immoral, both wrong and worthless, restrictive, displeasing, harmful, malignant, depraved, and saddening (*ra’*), do not make a habit of continuing to eat (*lo’* ‘akal) from it (*min huw*’).

Because as a consequence (*ky*), within a day (*ba yowm*) you will absolutely die (*muwth muwth*) defined by having eaten from it, coming to resemble what you have consumed (*‘akal ‘atah min huw*’).’ (*Bare’syth* 2:17)

Yahowah (*Yahowah*), Almighty (*‘elohym*), said (*‘amar*), ‘It is not good, productive or beneficial (*lo’ towb*) for the man, ‘Adam, representing mankind created in God’s image (*ha* ‘adam), to exist (*hayah*) alone by himself (*la bad huw*’).

I will engage and continually act on his behalf, producing (*‘asah la huw*’) a helper and supporter, one who assists and serves, a positive influence who rescues and renews (*‘ezer*) like (*ka*) his corresponding counterpart, describing that which is straightforward, right for him, open to him, close by in his immediate proximity (*neged huw*’).’ (*Bare’syth* 2:18)

So then (*wa*) Yahowah (יהוה), Almighty (*‘elohym*), who fashioned and formed, conceived and created (*yatsar*) out of the elements of the earth (*min ha* ‘adamah) every living animal, recognizing that all life comes from Yah (*kol chayah*), of the expansive environment (*ha sadeh*) in addition to every bird in the sky (*wa* ‘eth *kol* ‘owph *ha shamaym*), brought them (*wa bow*’) to ‘Adam (*‘el ha* ‘adam) in order to see, to witness and delight in (*la ra’ah*), what he would call them and how he would greet and welcome them, if he would summon them and invite them to meet with him, approaching them (*mah qara’ la huw*’).

Therefore (*wa*), everything, for the benefit of the relationship, and to reveal the proper path to walk to get the most out of life (*kol asher*), ‘Adam (*ha* ‘Adam) approached and designated them, called and encountered them (*qara’ la huw*’), that became the name and reputation (*shem huw*’) of that living soul and conscious lifeform (*nepesh chay*). (*Bare’syth* 2:19)

‘Adam (*ha* ‘adam) summoned and met with, greeting (*qara’*) by name and proper designation (*shem*) 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*).

But (*wa*) there was not found (*lo’ matsa*’) for ‘Adam (*la* ‘Adam) a helper and supporter, one who could assist and serve alongside (*‘ezer*) similar to and right for him (*ka neged huw*’). (*Bare’syth* 2:20)

As a result (*wa*), Yahowah (*Yahowah*), Almighty (*‘elohym*), caused the man, ‘Adam (*‘al ha* ‘Adam), to be anesthetized, falling (*naphal*) deeply asleep, similar to being under anesthesia (*tardemah*).

And while he slept (*yashen*), He grasped hold of (*laqach*) one (*'echad*) of his ribs from his side (*min tsela' huw'*) and sutured up (*sagar*) the place beneath it, replacing it (*thachath hy'*), with living tissue (*basar*). (*Bare'syth 2:21*)

Then (*wa*) Yahowah (*Yahowah*), Almighty (*'elohym*), constructed, building for the purpose of the family and procreation, establishing also for restoration (*banah*) with the rib (*'eth ha tsela'*) that which to reveal the benefits of the relationship (*'asher*) He had taken (*laqach*) from (*min*) the man, 'Adam (*ha 'Adam*), a woman for a wife (*la 'ishah*).

And (*wa*) He brought her (*bow' hy'*) to (*'el*) the man, 'Adam (*'Adam*).” (*Bare'syth 2:22*)

Then the man, 'Adam (*wa ha 'Adam*), responded (*'amar*), '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*) out of (*min*) my essence (*'etsem 'any*), a living being able to communicate intelligently (*basar*) for my desire to share positive thoughts (*min basar 'any*).

For this reason (*la z'oth*) she shall be greeted, welcomed, and called (*qara'*) woman (*'ishah*) because (*ky*) out of (*min*) man (*'iysh*) she was taken (*laqach z'oth*). (*Bare'syth 2:23*)

Accordingly, therefore (*'al ken*) a man (*'iysh*) shall leave (*'azab*) his father (*eth 'ab huw'*) and his mother (*wa 'eth 'em huw'*) and engage, becoming close (*wa dabaq*) with his woman (*ba 'ishah huw'*).

And they shall exist as (*wa hayah*) a unified (*'echad*) pronouncement regarding life and an uplifting declaration concerning living in the flesh (*la basar*). (*Bare'syth 2:24*)

And the two (*wa shanaym*), the man (*ha 'adam*) and his woman (*wa 'ishah huw'*) were (*hayah hem*) naked (*'arowm*), and they were not ashamed, wrong, or bothered by it (*lo' bowsh*).” (*Bare'syth / Genesis 2:25*)