

'Ishah – Woman

So Much to Learn...

There is a reason for everything – good and bad, right and wrong, life and death. Our choices matter. There is always a consequence.

In this regard, Yahowah not only wants us to know that He created evil, it is here in the Towrah that He explains why. One cannot choose good if bad does not exist. And for this choice to be credible, an Adversary has to be its champion. If everything were wonderful, if all of life were sunshine, there would be no reason to reject Yah or separate oneself from His love.

Heylel (sometimes written “Halal”) ben Shachar, better known as Satan, is a spiritual being created by God. He was part of the “*tsaba*’ – vast array of spiritual implements” Yahowah calls *mal’ak* or “messengers” which He deploys on man’s behalf. As we move out of *Bare’syth* / Genesis in the Towrah and into *Yasha’yah* / Isaiah in the Prophets, we will discover that this adversarial being wanted to be considered above the Most High, and thus perceived as if he were God. And while few things are as insightful, that is less important now than why he was allowed into the Garden.

‘Eden’s transition from good to bad was abrupt. And since context is the key to understanding, let’s reassess how we got to this place. If you recall, we discovered...

“Yahowah, Almighty, relationally selected and grasped hold of the man named ‘Adam and He settled him in the Garden of ‘Eden to minister to her and to closely observe her, closely examining and carefully considering it. (*Bare’syth* / Genesis 2:15)

Then Yahowah, Almighty, provided direction concerning and on behalf of ‘Adam, the man, saying, ‘From every tree of the Garden you can continually and actually eat, enthusiastically being fed and nurtured. (2:16)

But from the Tree of the Knowledge 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, and 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, do not make a habit of continuing to eat from it. Because as a consequence, within a day you will absolutely die defined by having eaten from it, coming to resemble what you have consumed.’ (2:17)

Yahowah, Almighty, said, ‘It is not good, productive or beneficial for the man, ‘Adam, representing mankind created in God’s image, to exist alone or be by himself. I will engage and continually act on his behalf, producing a helper and supporter, one who assists and serves, a positive influence who rescues and renews like his corresponding counterpart,

describing that which is straightforward, right for him, open to him, close by in his immediate proximity.’ (2:18)

So then Yahowah, Almighty, who fashioned and formed out of the elements of the earth every living animal of the expansive environment in addition to every bird in the sky, brought them to ‘Adam in order to witness and delight in what he would call them and how he would greet and welcome them, even if he would summon them and invite them to meet with him, approaching them.

Therefore, for the benefit of the relationship and to reveal the proper path to walk to get the most out of life, everything ‘Adam approached, welcomed, and encountered, designating by name, that became the depiction and reputation of that living soul and conscious lifeform. (2:19)

‘Adam summoned and met with, greeting by name and proper designation all of the animals, the birds of the sky, and every conscious lifeform of the expansive environment. But there was not found for ‘Adam a helper and supporter, one who could assist and serve alongside similar to or right for him. (2:20)

As a result, Yahowah, Almighty, caused the man, ‘Adam, to be anesthetized, falling deeply asleep, similar to being under anesthesia. And while he slept, He grasped hold of one of his ribs from his side and sutured up the place beneath it, replacing it with living tissue. (2:21)

Then Yahowah, Almighty, constructed with the rib, building for the purpose of the family and for procreation, establishing also for restoration that which to reveal the benefits of the relationship He had taken from the man, ‘Adam, a woman for a wife. And He brought her to the man.” (2:22)

Then ‘Adam responded, ‘This is the way to conduct one’s life, the motivation to push forward and the persistent heartbeat of life, its essential nature out of my essence, a living being able to communicate intelligently for me to desire and to share positive thoughts. For this reason, she shall be greeted, welcomed, and called, “woman,” because out of man she was taken. (2:23)

Accordingly, therefore, a man shall leave his father and his mother and engage, becoming close with his woman. And they shall exist as a unified pronouncement regarding life and an uplifting declaration concerning living in the flesh. (2:24)

And the two, the man and his woman, were naked, and they were not ashamed, wrong, or bothered by it.” (*Bare’syth* / Genesis 2:25)

Therefore, Yahowah selected ‘Adam and placed him inside of the Garden of ‘Eden such that he could consider it and care for it. Along the way, God provided instructions, telling ‘Adam that he could eat whatever he desired. He explicitly explained, however, that there would be a self-defining and deadly consequence of continuing to eat from the Tree of the Knowledge of Good and Bad.

Thereupon, Yahowah announced that since it was not good for man to be alone, He would engage on ‘Adam’s behalf, assisting, helping, and supporting him. Initially, God did so by introducing man to the other lifeforms He had created, realizing that it would be a mutually enjoyable and enriching experience. However, since that ultimately proved inadequate, God

created woman, the ideal companion, and brought her to the man. ‘Adam demonstrated his appreciation and his linguistic aptitude, exuberantly and brilliantly encapsulating Yahowah’s intent. The scene was even portrayed as sensual and uplifting.

In contrast to this, we discover...

“**The spellbinding serpent** (*wa ha nachash* – so then 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) **was** (*hayah* – existed as (qal perfect)) **cunning and clever** (*‘aruwm* – shrewd and subtle while appearing sensible, crafty and obscuring, elusive and ambiguous with his counsel, highly skilled at being mischievous, abusive, and treacherous), **more so than** (*min* – distinguished in this way from) **any other** (*kol* – all) **lifeform** (*chayah* – living being, animal, wild beast, or supernatural creature) **relative to** (*‘asher* – in relation to) **the broad and open way** (*sadeh* – the cultivated environment or great expanse of land [outside the Garden]) **that Yahowah** (𐤃𐤏𐤅𐤃𐤏 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*‘elohym* – God), **had deployed** (*‘asah* – had conceived or created, had enabled or engaged (qal perfect)).

Then he said to (*wa ‘amar ‘el* – so he spoke, verbally addressing, promising and claiming regarding) **the woman** (*‘ishah* – the female), **‘So what if it were true that** (*‘ap ky* – beyond all of this, even more than this, in contrast on the other hand, nevertheless upon the condition therefore that it was out of anger, furthermore demonstrating resentment and arrogance, with an inappropriate self-appraisal while emphasizing that it was indeed accurate that there was an exception) **God** (*‘elohym* – the Almighty) **said** (*‘amar* – stated and claimed, exclaimed (qal perfect)), **“You should not make a habit of eating** (*lo’ ‘akal* – you should not continually consume food, consistently being nourished by (qal imperfect – addressing actual ongoing, continuous, and habitual consumption)) **from** (*min* – part of) **any tree** (*kol ‘ets* – all and every plant) **of the garden** (*ha gan* – the cultivated and lush environment which is protected and conducive to life).””” (*Bare’syth* / In the Beginning / Genesis 3:1)

While no doubt *nachash* | spellbinding, the notion of our Adversary being a “serpent” is merely symbolic. Satan is a spiritual being akin to light. His outward appearance is brilliant, radiant, and luminous. While his approach is serpentine, and thus convoluted, by virtue of his immortality and enormous energy he cannot be trifled with as one would charm a snake. His words are venomous, and his interactions are toxic. In keeping with the metaphor, Satan infects those who listen to him with a neurotoxin, rendering his victims incapable of fleeing for their lives, paralyzing, blinding, and incapacitating them.

Nachash indicates that Satan will engage wannabe prophets, offering them superlative access to knowledge and power. He is also a trickster, willing to provide all of the signs and wonders required to promote the poison pens of his apostles. And he can be enchanting, indeed, mesmerizing, giving the unsuspecting the impression that he is Divine, better even than that other God.

By using *‘aruwm*, we recognize that our Adversary is “cunning and clever.” He “appears sensible even when being subtle and shrewd.” His counsel is “deliberately ambiguous” because the truth is devastating to his ego. He is “highly skilled at obscuring his actual nature and intent.”

In light of *'aruwm*, we ought not expect Satan to appear as an ugly reddish avatar with horns. The Devil would not fool anyone with such a routine. No, Satan has no interest in playing the role of Adversary. His every ambition, word, appearance, and deed are carefully calculated to cleverly conceal his adversarial nature such that we humans are seduced by him, tranquilized into believing that he is not only revealing the word of God, but is actually God.

Yahowah's declarative statement is comprised of two elements which collectively form the basis of every religion on earth. Lies are made credible when they are cleverly interwoven into the truth.

For example, rather than overtly condemn the Towrah, rabbis misrepresented and misconstrued its intent in their Talmud. Even their Zohar alludes to the Towrah in the process of elevating Satan's appeal. Rather than acknowledge that he had been selected by Satan to undermine Yahowah, Paul claimed that the God he was contradicting had chosen him to be His lone apostle. As a result of this clever ruse, Christians would worship Paul's Lord as if Satan were God. They would even identify themselves with the macabre image of a 'Dead God on a Stick.' Similarly, Muhammad fooled billions when he modeled Allah after Satan and then claimed that he was God. And in the end, all three religions would seek to abuse and silence Yahowah's witnesses and corrupt His testimony. Clever, indeed.

The fact is, Yahowah created *ha satan* | the Adversary. God allowed him to enter the Garden. He even introduced him to us, describing him so that we would not be similarly fooled by his ploy. Then, and this is important, Yahowah allowed Satan to misquote Him and thereby mislead humanity. He even gave the people He loved the opportunity to choose poorly – to respond in a manner that was hostile to their wellbeing.

But God did not leave His creation ill-equipped. He had provided clear instructions: **“Then Yahowah, Almighty, provided clear instruction and direction on behalf of ‘Adam, saying, ‘From every tree of the Garden you can continually and actually eat, enthusiastically being fed and nurtured. (2:16) But from the Tree of the Knowledge of Good, that which is beneficial and productive, correct and proper, and Bad, that which is ineffective and counterproductive, disadvantageous and undesirable, do not make a habit of continuing to eat from it. Because as a consequence, in a day you will die defined by having eaten from it.’”** (2:17)

That is considerably divergent from the statement Satan attributed to Yahowah. In academic circles, this ploy is called “revisionist history.” In debate, it's called a “straw man.” The Adversary's whitewash of Yahowah's Word was a clever corruption or counterfeit, which is the most effective way to convince people that a fraud is true. **“Then [Satan] said to the woman, ‘So what if it were true that God said, “You should not make a habit of eating from any tree of the garden.”?’”** (3:1)

In actuality, 'Adam was told: **“From every tree of the Garden you can continually and actually eat.”** There were no restrictions placed on 'Adam. He could eat whatever he desired and saw fit. Moreover, had there been a restriction, the negation was not on eating from any tree as Satan had misrepresented. There was simply a deadly (read venomous and toxic) consequence of being defined by digesting something invalid and disagreeable.

There were no restrictions, just beneficial results and negative consequences in the options before him. And this was not an “if you make one mistake, I'm going to kill you” scenario. “*Akal*

– eating” was spoken in the imperfect which describes ongoing and habitual behaviors. This was parental advice, not a lord’s command.

Satan inferred that he “*‘ap ky* – knew something beyond all of this, even more than this,” which is to infer that his knowledge was superior to God’s. But in actuality, Satan’s approach was “*‘ap ky* – in contrast” with God’s. He was “*‘ap ky* – the other hand,” the “nevertheless upon which this exception, this new condition” was being foisted. Born “*‘aph* – out of anger, arrogance, and resentment,” Satan would “inappropriately emphasize that his self-appraisal was indeed accurate,” when it was as phony as Paul’s epistles, Akiba’s arguments, and Muhammad’s recitals.

No one would be fooled by a red, six dollar bill with a picture of a hideous spiked-tailed horned devil with a pitchfork. Although, most have no problem with “In God We Trust” inscribed on a promissory note, and thus a debt instrument, depicting a sun-god religion by way of an Egyptian pyramid and the Eye of Horus.

The Beasts associated with Babylon, the religion of Roman Catholicism and the politics of America, deliberately misconstrue and misappropriate God’s testimony as Satan has done to infer that they are superior. One does not have to be creative to counterfeit, only “crafty and cunning, shrewd and sensible.” From Babylon to the present day, this singular strategy has deceived more people and caused more harm than all other ploys combined.

And keep in mind, the closer the lie is to the truth, the more deceptive and beguiling it becomes. A counterfeit bill remains fraudulent and illegal, even when it is 99.99% consistent with the original. It artificially gains credibility in the eyes of the unwary through feigned similarity.

Created without the capacity for freewill, Satan is devoid of creativity. His lone ploy is to beguile by concealing, corrupting, or counterfeiting something God has already conveyed. And that is why the Lord’s most popular religions are twisted variations of the truth. The more they claim the Towrah for themselves, as do Christianity, Judaism, and Islam, the greater their appeal. The more they misappropriate and misapply the Word of God, the more readily they are believed.

Should you be wondering how Satan could have rebelled if he did not have freewill, I would encourage you to consider the circumstances under which we have the capacity to choose without the right to do so. For example, the military is a command and control institution (as are Yahowah’s *tsaba’* of *mal’ak* | regime of spiritual implements) where soldiers do not have the freedom to refuse an order. As was the case with Satan, insubordination in the military is unacceptable and is severely punished, with the noncompliant stripped of their rank and incarcerated. People have long chosen to be pedophiles, rapists, arsonists, thieves, and murderers, but have never had the right to do so.

Yahowah gave ‘Adam and Chawah, and indeed all men and women, freewill. We can choose to ignore Yahowah’s instructions without penalty. Those who do, like all animals, eventually die, their souls ceasing to exist. God neither pursues them nor judges them. He assuredly does not punish them. That was the cause and consequence of the instruction to ‘Adam regarding the Tree of Knowledge.

The *mal’ak* | messengers, however, exist as spiritual envoys. They are God’s implements, tools He uses to interact with His creation. The potter’s wheel does not have a life of its own. It does not decide when to run or what to make. And most importantly, the potter’s wheel would be considered broken should it become insubordinate – or worse: claim superiority over its designer.

Moving on, the second element of the Adversary’s plot to mislead Chawah was to suggest: “**so what if God said...!**” His inference was, of course, that Yahowah’s words do not matter, that

his, and perhaps ours, are also valid. It is the same ploy Satan would use to promote Judaism, Christianity, and Islam through Akiba, Paul, and Muhammad, and individual spiritualism, generally.

This ploy forms the basis of Catholicism's condemnation of those who are "Sola Scriptura." Popes consider themselves authorized to alter, even completely change, God's directions. It is the basis of the "Oral Law" where the claim is that G-d handed the written Torah to Moses while the people created their own oral variation. In Socialist Secular Humanism, man claims God never existed, making mankind the ultimate authority, and thereby rendering Yahowah's message moot. In Islam, Allah was modeled after Satan, so everything Yahowah said was simply contradicted. Rabbis were especially cunning, openly claiming Yah's authority for themselves by outvoting and over-shouting God.

It has become a popular appeal. "*So what if God set the Shabat apart? We want Friday, or Sunday, or the weekend,*" as the case may be. "*So what if God invited us to observe the seven Miqra'ey? We prefer Easter, Ramadan, Hanukah, or May Day.*" "*So what if God chose the name Yahowah? We prefer Mother Nature, Evolution, Ha Shem, Allah, Jesus, Jehovah, Buddha, or the Lord.*"

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

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

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

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

Lastly, there is something notable here that the rabbinical types seem to have missed. If you want to be like Satan, avoid Yahowah's name. While it has been prevalent throughout Bare'syth, Satan does not use it.

In her reply, Chawah started off reasonably well. Up to a point, she relied on the Word to counter Satan. But then as Catholics and Muslims do today, she added her own embellishments and lost her way. Her initial differences include the mention of "*pery – fruit,*" which was implied

but not stated by Yahowah. She left out “*kol* – every” and then spoke of an “*ets* – tree” singular which was acceptable. She located the Tree of Knowledge without actually naming it. Then following Satan’s example, she referred to Yahowah by title alone, rather than name, when both were present in the instruction to ‘Adam.

“**The woman** (*wa ishah* – the female individual and wife) **said** (*amar* – answered and replied) **to** (*el*) **this tempting and toxic creature** (*wa ha nachash* – the sorcerous snake, this venomous viper, the spellbinding serpent; 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), **‘From** (*min* – off of) **the fruit** (*pery* – that produced) **of the tree** (*ets* – plant (singular)) **of the Garden** (*ha gan* – of the protected enclosure for living) **we can eat** (*akal* – we can continually consume and be nourished (qal imperfect)). (3:2)

But (*wa* – and) **from the fruit** (*min pery*) **of the tree** (*ha ets*) **which is in the center** (*asher ba ha tawek*) **of the Garden** (*ha gan*), **God** (*elohym*) **said** (*amar* – once clearly stated (qal perfect)), **“You should not actually make a habit of eating from it** (*lo’ akal min huw’* – you should not continually consume from it nor consistently be nourished by it (qal imperfect)). **In addition** (*wa* – and also), **you guys should not make contact with it** (*lo’ naga’ ba huw’* – you (plural) should not habitually touch it, continually strike it, actually abuse it, or damage it (qal imperfect)) **lest** (*pen* – or otherwise) **you will have chosen to die** (*muwth* – you will be killed in time (qal imperfect paragogic nun – actually, on an ongoing basis, and of one’s own volition)).”” (*Bare’syth* / In the Beginning / Genesis 3:3)

Before we get serious, a short story. Having owned a Naugahyde couch in my youth, and knowing that the \$50 sofa was exceptionally tacky, I told my friends that they should show it some respect. The “nagas,” I explained, from which the “leather” came, were both rare and prized for their slippery skins. Turns out, long before foisting the ruse with tongue-in-cheek regarding the polyvinyl chloride plastic coating, Chawah spoke of the critters as if they roamed the Garden. In an amplified definition, *lo’ naga’* humorously speaks of “not touching any part of its body, striking it, driving it away, or abusing it.” I wonder if there are Naugahyde sofas in heaven, too.

Seriously now, Chawah spoke of only one acceptable tree. By not naming the Tree of the Knowledge of Good and Bad, it suggests that she may have never really understood its purpose. Also, while I appreciate the nod to the elusive *nagas*, Yahowah said nothing of “touching.” Adding our own embellishments to His testimony is expressly contrary to God’s instructions. Moreover, the paragogic nun suffix on *muwth* | die, as a variation of the cohortative, is an expression of first-person volition. While it may be true, God did not say it.

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

The reason Yahowah did not say, “Do not touch the Tree of the Knowledge of Good and Bad” is because to appreciate the difference we must examine both closely. Then after thoughtful consideration, we can choose which to consume, fully apprised of the consequence. For example, in *Prophet of Doom*, I exposed and condemned Islam, proving the religion was a complete sham, based entirely upon what its five oldest scriptural sources revealed. While the information contained in those books was repulsive and deadly, I had to thumb through the rubbish and endure

the stench to do the job. However, while informed, I did not ingest anything Satan inspired Muhammad to say.

There are a number of reasons behind Chawah's mischaracterizations. 'Adam may have done an inadequate job of communicating Yahowah's instructions to her. If that is the case, we ought to learn our lesson and be more diligent around those we love.

Chawah may have been a bit miffed at 'Adam or Yahowah. While she was 'Adam's equal, highly valued and appreciated, and living in paradise, she was an afterthought and a gift to 'Adam. She may have resented one or the other.

It is possible that Chawah never bonded with Yahowah, such that they were not as close as God had been with 'Adam. While we are not told, perhaps even now 'Adam may have been off exploring with Yahowah, leaving Chawah home alone.

'Adam may have enjoyed being enlightened by God more than his wife. If that is true, one day when 'Adam and Yah were out tending to the Garden, Chawah may have been bored. This may speak to the value of work and of constantly learning.

While it is an overgeneralization with countless exceptions and may have evolved over time, throughout the ages men have responded more to reason and women more to feelings. Consider Chawah's *naga*.

Chawah may have had an independent streak – a desire to carve out a niche of her own. After all, 'Adam had the relationship with Yahowah for mental stimulation and daily physical exertion while caring for the Garden. Chawah's role was to help him. In doing so, she would have engendered a loving and supportive response, which is the essence of an enjoyable and enduring relationship.

However, if she thought that she was obliged to do things that she had not chosen, or if her contributions were not reciprocated, she may have been looking for a way out of this arrangement. When we interact under obligation rather than desire, we foreclose the joys of reciprocation which make love so enchanting. Such is the case with a marriage vow, which is a stated obligation and constraint, and thus a burdensome requirement rather than a liberating opportunity.

Marriage in the sense of men and women coming together to conceive and raise children is Divine, but Christianity's and Judaism's wedding vows were inspired by men, not God. Such is also the case of divorce, where all the Towrah requests is a letter delineating the desire for separation. Since everlasting misery and conflict are not God's idea of a good time, He did not convey: "Until death do you part."

Said another way, being kind, affectionate, and uplifting will engender a far more desirable response than being commanding, controlling, and imposing. Had Chawah chosen to go out to explore the Garden with 'Adam, her life would have been more adventurous and rewarding. The more each of them contributed of their own volition to one another, the more enjoyable and stimulating the relationship would have become. Had that been the case, it is unlikely that Chawah would have been alone, much less listened to that duplicitous devil.

In reply, the Adversary directly contradicted God, making promises that he could not keep. He was not only wrong; his counsel was deceptive and deadly. Chawah would die, just not instantaneously. She would become mortal, but body and soul would not fail concurrently.

"But (wa – then) the venomous serpent (*nachash* –this sorcerous snake, venomous viper,

and spellbinding creature, the one who enchants and captivates regarding the Divine, the one who practices divination, magic, and sorcery, and who indulges in prophecy by fortune-telling, invoking supernatural knowledge and power) **replied** (*'amar* – answered, saying) **to** (*'el*) **the woman** (*ha 'ishah*), **'You absolutely will not die** (*lo' muwth muwth* – you will not actually come to embody death, you will not be assassinated nor killed (qal infinitive – the negation of the genuine depiction of dying and qal imperfect – depicting actual death occurring over time)).” (*Bare'syth / In the Beginning / Genesis 3:4*)

That was partially true up to a point. Chawah would not die on this day. And that is what made Satan's deception appear credible. Outright lies seldom fool anyone. But when truth is twisted, when the counterfeit resembles the genuine article, it is beguiling.

When it comes to the Word of God we must be focused, observant, thoughtful, respectful, and accurate. When we alter anything Yahowah said, or when we ignore the unique nature of the language, it is at our peril. Yahowah stated:

“But (*wa*), **from** (*min*) **the Tree** (*'ets*) **of the Awareness and Knowledge** (*ha da'ath*) **of Good, of that which is beneficial, productive, and correct** (*towb*), **and** (*wa*) **Bad, of that which is counterproductive, errant, improper, and disadvantageous** (*ra'*), **do not make a habit of continuing to eat** (*lo' 'akal* (qal imperfect – do not actually make a habit of continuing to eat)) **from it** (*min huw'*).

As a consequence and result (*ky*), **in a day** (*ba yowm*) **you will absolutely die** (*muwth muwth* (qal infinitive qal imperfect)) **defined by having eaten from it** (*'akal 'atah min huw'* (qal infinitive)).” (*Bare'syth / Genesis 2:17*)

It is never wise to remove something Yahowah said from the context in which it was presented. It is also foolish to truncate His instructions, both of which Satan did in this instance. But the single worst thing anyone can do is contradict God while encouraging others to believe them. Satan did this very thing with: **“You absolutely will not die** (*lo' muwth muwth* (qal infinitive qal imperfect)).” *Lo'* makes the second statement the inverse of the first.

An exacting replication of the same wording, inclusive of the most literal stem, infinitive depiction, imperfect conjugation, and verbal repetition, strongly infers that it was done knowingly and deliberately.

No one wants to die, which is why Satan's deception is enticing. It is the appeal of every religion, where an afterlife is promised to believers. But it is always a lie with a deadly consequence.

False hope is tragic for those who succumb to it because it robs them of the opportunity to find and capitalize upon the truth. Worse, believers are manipulated and swindled in the exchange.

With lies the likes of this at the heart of Judaism, Christianity, and Islam, it is both amazing and inexcusable that anyone is beguiled into believing them. They only appear credible to the unsuspecting because they have placed their deceptions on top of Yahowah's Word, and intertwined them, concealing and corrupting the truth. This gives them a veneer of believability they would not otherwise engender and at the same time precludes most people from posing the most effective argument against them. If a religion contradicts that from which it derives its authority, it cannot be true.

It is as simple as this: If Yahowah's Word is true, religions like Judaism, Christianity, and

Islam which contradict the Towrah cannot be true. If Yahowah's Word is not true, religions which claim they are divinely inspired, and which garner their authority from it, as Judaism, Christianity, and Islam do, are false. While this simple logical exercise renders all three religions invalid, something any informed and rational person will immediately recognize, the false dogmas prevail because very few people are informed or rational.

Satan took his agenda one step further, enticing Chawah...

“Because instead (*ky* – rather by contrast), **the Almighty** (*'elohym* – God) **knows** (*yada* – is aware and recognizes, understands and must confess (qal participle – a verbal adjective genuinely depicting actual and demonstrable recognition)) **that truthfully** (*ky* – surely) **in** (*ba*) **the day** (*yowm*) **you eat** (*'akal 'atem* – you are fed and are nourished by consuming (qal infinitive)) **from it** (*min huw*'), **your eyes** (*wa 'ayn 'atem* – your perspective and ability to see) **will be opened** (*paqach* – will enable you to be sensible and understand, gaining discernment and insights (nifal perfect – by opening your eyes you will be enlightened for a time)).

Then you will exist (*wa hayah* – be) **like** (*ka* – similar to and comparable to) **God** (*'elohym*), **knowing** (*yada* – recognizing, discerning, discriminating, distinguishing, experiencing, and acknowledging) **good** (*towb* – that which is beneficial, pleasing, enjoyable, correct, prosperous, and beautiful) **and bad** (*ra* – that which is ineffective, counterproductive, harmful and distressing).” (*Bare'syth / In the Beginning / Genesis 3:5*)

In psychological parlance, this is called projecting. By using this tactic, Satan revealed that he is a sociopath and narcissist. It was Satan who wanted to be like God, to be seen as above God. The Adversary was revealing what he wanted, and he was doing so for all to behold.

Egotistical, and believing that he is superior to man, he did not think we would see through his ploy or hold him accountable. He was wrong.

As a psychopath and megalomaniac, Satan has no empathy and has an inherent disregard for humankind. These failings define his character and ambitions. With the Adversary, the ends will justify the means – no matter the carnage or suffering. He has no regrets. The sacrifice of ten billion souls has been of no consequence. He is fundamentally destructive. He has no remorse.

Satan is not only drawn to the best and brightest among us; he will use such individuals and then toss them aside, or if he cannot persuade them to join him, he will seek to bring them down. The Adversary is power-hungry, manipulative, deceptive, delusional, exploitative, and Machiavellian. He sees himself as a victim and everyone else is simply a tool to be used to fulfill his ambition for restitution.

In this case, the Adversary would deceive and denigrate the woman to destroy the loving relationship Yahowah had nurtured with the man. He would strike back at God by killing 'Adam. Chawah would be collateral damage. Disparaging women is a signature trait of narcissists. It is why Satan approached the woman rather than the man directly.

Not surprisingly, Paul, Akiba, and Muhammad were all sociopaths and narcissists, as is the *'Adonai* | Lord of the Talmud, the New Testament's depiction of Jesus Christ, and the Qur'anic Allah. The picture is clear and available for all to see. With his words on this day, Satan revealed the means he would deploy through Judaism, Christianity, and Islam to dissolve and denigrate the Covenant relationship Yahowah would seek to develop with Yisra'el and Yahuwdah. It worked, at least for a while.

Should you want to hone your understanding of Satan and those who would advance his agenda, study psychopathy. A good book on the subject, *The Wisdom of Psychopaths*, was written by British social psychologist, Kevin Dutton. You will discover, as was the case here with Satan projecting his desires onto Chawah, that sociopaths and narcissists, and their like, psychopaths and borderlines, reveal their true nature and purpose with their every word. I know, I was born of one and demeaned by another.

Up to this point, all ‘Adam and Chawah “*yada*’ – were aware of, recognized, experienced, acknowledged, and knew” was Yahowah and the sheltered enclosure He had created for them. Everything was “*towb* – good, pleasing, enjoyable, beneficial, prosperous, and beautiful.” Until evil’s advocate slithered into the garden, they had no knowledge whatsoever of anything “bad, sad, immoral, harmful, disadvantageous, or distressing” – even deadly. ‘Eden was paradise after all, a place of “great joy, ultimate pleasure, and extreme satisfaction.”

So it was true that by eating the fruit, Chawah would add an awareness of evil and suffering to those pleasant things she already knew. But since she had already experienced everything good, the implied benefit was worthless. Satan was adding a negative, diminishing the sum. It is ironic that, by attempting to increase her knowledge, Chawah only succeeded in degrading her experience and decreasing her life expectancy. She was not alone. The Towrah is diminished by the Talmud, New Testament, and Qur’an, when billions believe the opposite.

The moment we become aware of that which is bad, evil, sad, distressing, and harmful we cease to be perfectly good. We are constantly confronted with the choice between the two. Prior to such knowledge, neither ‘Adam nor Chawah contemplated the concept of deception nor entertained the notion of harming or being harmed by one another.

Few things are as destructive as an immature and irresponsible flirtation with things which are harmful. While we must eventually choose to avoid such things, we do not discuss murder, rape, arson, armed robbery, terrorism, incest, or pedophilia with a two-year-old, but may discuss kidnaping in terms they might be able to use to their advantage. All the rest, even if properly explained, would put frightening thoughts into a child’s head and torture their youth, even foreclose the development of many relationships.

The knowledge of evil precludes someone from living with the perfect God. And this is why Yahowah no longer remembers our sins once we are forgiven. They are obliterated by light. It is why a new universe will be created, a perfect one, at the end of the Millennial Sabbath. In the realm of immortality, there is no benefit to knowing something which is distressful or harmful.

Moreover, ‘Adam and Chawah were already like God – so this too was a half-truth designed to deceive. At the conclusion of the sixth day, after having created animal life, **“God said, ‘Let us produce ‘Adam | man in our image (*tselem* – resemblance, pattern, and model), after our likeness (*damuwth* – similitude and manner, comparable to us, resembling our imagination and thinking).”** (*Bare’syth* / In the Beginning / Genesis 1:26)

Tselem is “a two- or three-dimensional painted or sculptured representation of something larger.” A shadow is a two-dimensional representation of the three-dimensional object between it and the source of the light. *Damuwth* is “a comparison or likeness in the form of an image.” It is “a builder’s draft or sketch, a graphic representation for a future building or other construct.” Just as a mirror reflects our image and a shadow represents our shape in one less dimension, we were fashioned to be fewer dimensions than God. He is eternal in time, the fourth dimension. We are

not, at least apart from Him.

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

And while most incorrectly believe that the following statement is about having children, it is actually about closing the gap between our three-and-a-half dimensional realm and Yahowah’s seven, increasing our nature to become as great as God. This is one of the benefits of the Covenant. It is why Yahowah got down on His knees to lift us up...

“And God knelt down next to them (barak – adoring and blessing them, greeting them in love and lifting them up), saying to them, ‘Be fruitful (parah – flourish, be productive, increase) and multiply (rabah – become exceedingly great and numerous, being enlarged, reaching a very high point).” (*Bare’syth / In the Beginning / Genesis 1:28*) There is nothing greater than being adopted into Yahowah’s family and inheriting all that is His.

By twisting Yah’s words, Satan played to our ego, and his, to jealousy – by projecting his most debilitating flaws. It was the same failing which had caused a once useful spiritual messenger to be thrown out and cast down, excluded from Shamaym. Now he wanted man to endure the same fate he had brought upon himself.

Also worth noting, Satan didn’t just deceive Chawah, he actually did something far worse. He misconstrued God’s nature and intent. According to the Adversary, God did not want His creation enlightened, enriched, or empowered. He, according to Satan, had no desire for men and women to learn, because the inference was that God was like the Wizard of Oz. Should Chawah pull back the curtain she would see an insecure little man with his puny voice magnified, pulling levers, and using smoke and mirrors to maintain his illusion. One bite from the Tree would be all it would take for Chawah to outwit him. Soon, she believed, there would be three, perhaps even four gods pulling the levers in ‘Eden.

Perhaps this is why the gods of religion are so insecure, they want to be worshiped. Perhaps this is why religious gods need man to build Oz-like cathedrals for them, grand edifices soaring into the sky, with every element designed to impress, to keep other men too afraid to peer behind the curtain. The gods of religion would want men to bow down to them rather than lift their creation up. They would be feared. It would all be like Oz – a show.

As a result of the misleading and inaccurate statements designed to miscast Yahowah’s nature, Chawah began to see things from a different perspective...

“Then (wa) the woman (‘ishah) looked and saw (ra’ah – she viewed and perceived) that indeed (ky – surely and truly, ready to make an exception) the tree (ma’akal) was beautiful and pleasing (towb – pleasant and beneficial, productive and good) as a source of food to consume (la ma’akal – for nourishment, to approach, process, and eat), and that indeed (ky – in addition, surely) it was visually appealing and desirable, even eliciting cravings (ta’awah huw’ la ha’ayn – it was perceived as a lustful longing to be satisfied, and was seen as a jealous inclination for the eyes).

So (wa) she coveted (chamad – she lusted for and intensely desired, lusting for and treasuring) the tree (‘ets) to impart insights, inspire success, and convey understanding (sakal – to provide the wisdom to be prudent so as to acquire additional skills and prosper).

Therefore (*wa*), **she grasped hold and seized** (*laqach* – she obtained and accepted, she received, collected, and took with genuine intent and ongoing implications (qal imperfect)) **from** (*min* – part of) **its fruit** (*pary huw*’ – its produce and harvest, its result) **and ate** (*wa* ‘*akal* – consumed it (qal imperfect – literally and genuinely forming an ongoing relationship by continually eating).

Then (*wa*), **she also gave it** (*nathan gama*’ – in addition and besides she continually offered it, finally and in turn she habitually provided it (qal imperfect)) **to** (*la* – approaching in the direction of, moving toward) **her man** (*‘iysh hy*’ – her masculine individual and by context, husband) **who was in a relationship with her** (*‘im hy*’ – who was associated with her and similar to her), **and then he ate** (*wa* ‘*akal* – he imbibed and consumed on an ongoing basis (qal imperfect)).” (*Bare’syth* / In the Beginning / Genesis 3:6)

Chawah made a conscious, but not conscientious, choice. She looked, liked what she saw, was enticed by the possibilities, and seized upon the opportunity. She did no fact checking, she didn’t bother comparing Satan’s ruse to the truth, she didn’t turn to Yahowah and ask for clarification on His guidance, nor did she discuss this with ‘Adam.

Reliant on bad information, she made a poor choice – a superficial one at that. The fruit appeared good to eat, looked pretty, and was visually appealing. Imagine that, she forfeited living with God in the Garden based upon pretense and opinion. But isn’t that what every religious person has done throughout history? The faithful never compare their religious claims to God’s testimony, because if they did, they would recognize that their beliefs were all predicated upon lies.

Addressing his relationship with Chawah, the text states that ‘Adam “*‘im hy*’ – was in a relationship with her,” which is to say that he “was associated with her” in this decision and thus was “considered similar to her.” ‘*Im* does not infer that ‘Adam was standing next to Chawah this whole time or that he had been a party to her exchange with Satan. It just means that they were of one accord and fate – necessitating consistent consequences for similar choices. Unlike Judaism, Pauline Christianity, or Islam, there would not be a double standard, with the woman being blamed for man’s mistake.

Lacking any information to the contrary, the implication is that ‘Adam lacked the good sense and character to challenge the majority opinion. If so, he represents most people today. They lack the character, courage, and conscience to take an unpopular stand, even when it is against something decidedly bad, and even when it is good to do so.

Had ‘Adam countered the Adversary’s enticing solicitation by correctly citing Yahowah’s instructions, all would have remained good. Had he encouraged Chawah to set down the fruit, she would have remained by his side in the Garden. Such is the benefit we all share because Yahowah conveys instructions such as this one in the imperfect, which speaks of ongoing behavior. All we must do is stop being bad to be seen as good.

While ‘Adam would ultimately have his relationship with Yah reconciled, and likely for this very reason, in general, most people in this situation will die rather than experience the anguish of eternal separation. It is one thing to encourage others to reject God, and yet another to respond to them. Those who promote mischaracterizations of Yahowah will be held accountable for robbing others of their souls. As a result, She’owl will be much more popular than Shamaym.

Covetousness is what caused Satan to rebel against God – something which is made clear in *Yasha’yah* / Isaiah 14. Giving us an insight into his fall, we see Satan beguiling Chawah into

coveting what God had forbidden as well. The result was the same: separation.

As you read the consequence of this choice, be aware that the protective covering of the Garden is symbolic of the Set-Apart Spirit and of Her Garment of Light. The moment ‘Adam and Chawah chose poorly, they lost this protection and thus appeared naked in God’s eyes as well as their own. The Garment of Light precludes Yahowah from seeing our faults, making us appear good while eliminating that which would be considered bad.

“So (wa) the eyes, perceptions, and perspective (‘ayn – the sight) of both of them (shana^ym hem – of the two of them) were opened (paqach – enabled to see and comprehend, processing the sensory perceptions) and they recognized (wa yada’ – so they realized, acknowledged, and knew, even understood (qal imperfect)) as a result (ky – by contrast that indeed) they were naked and exposed (‘eyrowm hem – they were without adequate clothing, unprotected and ashamed; from ‘aram – they had become crafty and shrewd).

Then (wa) they stitched together (taphar – they sowed and mended together) fig (ta’^enah) foliage (‘aleh – branches and leaves), acting to make for themselves (wa ‘asah la hem – engaging to create by themselves) a covering (chagorah – a garment or sash).” (Bare’syth / In the Beginning / Genesis 3:7)

The “fig” is the symbol of a restored Yisra’el which is important because the name speaks of Individuals who Engage and Endure with God. Even in the fall there is a promise to rise.

‘Adam and Chawah had seen one another naked countless times, so the reason for the hastily crafted sash was that with the exposure to malevolent thoughts, they now felt exposed and vulnerable. The addition of bad had become a burden.

It is curious that the only thing they came to realize from the access to greater knowledge was that they were now unprotected and thus vulnerable. They seemed to know that there would be no protection from the carnage taking place outside of the Garden.

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

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

During the entire process of betrayal, there has not been a single reference to Yahowah’s name. It is something this episode shares with Judaism and Christianity. But now on the cusp of being judged, they would hear it again.

“And they heard (wa shama’ – then they listened to) the sound (‘eth qowl) of Yahowah (𐤀𐤁𐤏𐤅𐤁𐤏 – the pronunciation of YaHoWaH as guided by His towrah – teaching regarding His hayah – existence), Almighty (‘elohym), walking (halak – traveling (hitpa^el participle – depicting an extremely descriptive movement which is completely independent, neither acted upon nor influenced by anyone else)) in (ba) the protected and enclosed Garden (ha gan – the enclosure designed for life and living) regarding (la – concerned about and moving toward) the spirit (ruwach) of the day (ha yowm).

Therefore, the man, ‘Adam (wa ha ‘adam), and his woman (‘ishah huw’) withdrew and

hid (*chaba'* – the sought to protect themselves by retreating and moving away so as not to be discovered) **from** (*min*) **the presence** (*paneh* – the appearance and face) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of 'elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **as Almighty God** ('*elohym*), **in the midst of** (*ba tawek* – in and among) **the Garden's** (*gan*) **trees** ('*ets*).' (Bare'syth / In the Beginning / Genesis 3:8)

It was a little late to be listening to Yahowah. As a matter of principle, we should all listen to Him now and benefit rather than later while being judged.

The spirit of concern this day was Satan, his errant citations and misappropriations of Yahowah's Word. It was also 'Adam's and Chawah's poor choices.

By reading this, we know that Yahowah was physically present with 'Adam and Chawah. They were so familiar with Him, they recognized His stride as He approached. We know this because spiritual beings like Satan can move without walking and they are silent. Therefore, it is safe to say that this represents the first of what will become seven appearances that Yahowah will make in material form. The final will be His return on Yowm Kippurym, exactly six thousand years distant from this day in 3968 BCE.

The reason a physical, human manifestation of God is depicted here for the first time is directly related to 'Adam's and Chawah's current state. They had fallen and would benefit from a helping hand. They were also confused and bewildered and desperately needed God's guidance.

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

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

Fathers know best. Yahowah would “*qara'* – invite and welcome” his now-estranged children home. From this day forward, there would be seven invitations each year, each designed to facilitate mankind's return.

“Yahowah (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as 'elowah – Almighty God), **who is God, Almighty** ('*elohym*), **called out to** (*qara'* 'el – invited and summoned (qal imperfect)) **the man, 'Adam** ('*adam*) **and He asked him** (*wa 'amar la huw'* – He spoke to him, questioning (qal imperfect)), **‘Where are you** ('*ey 'atah* – why, and for what purpose are you in this position)?” (Bare'syth / In the Beginning / Genesis 3:9)

Where are you? Are you *halak* | walking toward Yahowah along the path He has provided? Have you answered His *qara'* | invitations to meet and be welcomed into His company? Or are you like so many others, and especially *Yahuwdym* | Jews, *chaba'* | withdrawing from God? Have

you returned to the *gan* | Garden, or are you still on the outside?

Separated from God, head swirling with all manner of ill-conceived notions, was the answer in ‘Adam’s case. His intimate relationship had been spoiled – a consequence of not listening to Yahowah and then choosing poorly.

There was a better answer here, one which provides the way back home. *Qara*’, which was translated “called out,” and means “to invite, to summon, to meet, to greet, and to welcome, even read and recite,” is the basis of *Miqra*’, the title Yahowah selected for His seven Invitations to be Called Out and Meet which in turn provide the benefits of the Covenant and also the way back into the Garden. As with Yahowah’s seven *Miqra*’ey, God is summoning us to meet with Him, just as He called out to ‘Adam on this day.

Not all that long ago, I shared some thoughts regarding Chawah’s state of mind, suggesting a number of things, including the idea that she may not have enjoyed Yahowah’s company to the same degree, and may have resented ‘Adam’s relationship with God. This extrapolation from the text remains viable based upon Yahowah’s response. God was expressly seeking ‘Adam, calling out individually to him.

Confirming what we have discovered, ‘Adam answered God:

“He said (*wa ‘amar* – so then he answered), **‘I heard** (*shama*’ – I listened at this moment to (qal perfect)) **your sound** (*‘eth ‘atah qowl*) **in** (*ba*) **the Garden** (*ha gan* – the sheltered enclosure) **and because** (*wa ky* – so for the reason that) **I was naked and exposed** (*‘eyrowm ‘anoky* – I was without adequate clothing, unprotected and ashamed, improperly clothed), **out of reverence and respect, I was concerned** (*yare*’ – distressed due to my recognition of your honorable nature and status, I was intimidated, perhaps even afraid) **and I withdrew having foreclosed something I cherished** (*chaba*’ – I moved away and hid, I retreated so as not to be discovered because I had withdrawn from someone I cherished, having hindered the loving relationship; from *chabab* – to love and to be beloved, to care deeply and fervently).” (*Bare’syth* / In the Beginning / Genesis 3:10)

They had adorned themselves with fig leaves and branches so he was not physically naked. That was not why he withdrew. He was now bereft of the Spirit’s Garment of Light and saw himself as flawed, vulnerable, exposed, and mortal. He was improperly attired to be in God’s presence, and he knew it.

With their *neshamah* | conscience, or capacity for rational and moral judgment functioning, ‘Adam and Chawah recognized that there was reason to be concerned, even intimidated. The God who had been their friend, their loving Father, had been hurt by what they had done. Out of respect and reverence for Him, out of awe for who He was, they were now afraid to face the one they had loved and who had loved them in return.

In life, it is inappropriate to fear our Heavenly Father, especially when we are part of His family. However, in death reverence can change to fear when God acts as a Judge and presides over a misguided soul. Everyone will eventually confront Yahowah in one of these two roles: as Father or as Judge. The choice is ours.

As a result, *yare*’ is one of the Towrah’s most important words. It can be translated “revere” or “fear,” concepts which are mutually opposed. On one side, it conveys “awesome respect and adoration.” On the other, it speaks of “great distress, dread, and concern, even intimidation,” which naturally results “from being in an unfavorable circumstance in the presence of an authority.” Each

of the 600 times *yare* appears in the Towrah, Naby', wa Mizmowr, context, circumstance, and understanding dictate whether to render the word: revere or fear.

In some cases, such as this one, both connotations could be correct. 'Adam's reverence for Yah would have caused him to be concerned about what he had done. They were guilty, they knew it, and they were now face-to-face with a Father they had chosen to ignore, and worse, contradict. They had come to value the Adversary's promises over the Word of God.

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

Speaking of words with light and dark shadings, we now know why 'Adam selected *chaba*'. Having shown a disregard for Yahowah's guidance, he had "*chaba*" – withdrawn from something he had cherished." *Chaba* completes the equation, revealing that 'Adam was "hiding because he had hindered the loving relationship" he had developed with Yah.

A wise individual, one who genuinely understands, seldom asks a question in which they do not know the answer. But by asking a question, rather than making a statement, they encourage those they are addressing to think and be accountable.

"He said (*wa 'amar* – so He questioned), **'Who** (*my* – asking a what, where, why, when, or how question) **approached and reported to you** (*nagad la 'atah* – came before you and openly told and informed you, conveying the message to you) **that** (*ky*) **you were without adequate clothing, naked and exposed** (*'eyrowm 'atah* – you were unprotected, causing you to be ashamed as a result of being improperly clothed)?

Did (*ha* – an interrogative to show that a question is being asked in which a yes or no answer is possible) **you eat** (*'akal*) **from** (*min*) **the tree** (*ha 'ets*) **which, for the benefit of the relationship** (*'asher* – to show the proper way to get the greatest benefit and the most enjoyment out of life) **I provided instructions for you** (*sawah la 'atah* – I offered directions concerning you, verbally, albeit loudly and clearly, providing the message on your behalf) **not to be defined by eating** (*bilthy 'akal* – to make an exception and disassociate from consuming that will actively and demonstrably consume you, eating away at you (qal infinitive – a verbal noun which establishes an actual relationship through ingestion)) **from it** (*min huw')*?" (*Bare'syth / In the Beginning / Genesis 3:11*)

Sawah is very similar to *Towrah* in that it conveys the ideas of "providing an instruction, offering directions, and conveying an informative message." Today, Yahowah's *Towrah* serves as our Owner's Manual – one which provides instructions to help us get the most out of life. When we follow the Manufacturer's directions, everything works the way it was designed. Moreover, if something unexpected happens along the way, we always have the Maker's warrantee to rely upon.

The only difference between us today and 'Adam is that he relied on the spoken Word and we have the written *Towrah* | Teaching and Guidance of God available to us whenever we need it. Had 'Adam or Chawah been similarly blessed, they could have opened the book and compared

Satan's testimony to Yahowah's and recognized that the Adversary was lying. We have this opportunity today, albeit very few people take proper advantage of it.

In this example, God is saying that if we trust Him and do as He instructs, He warrants that we will live in paradise with Him just as we were designed. But if we don't follow His instructions, He is warning us that there will be undesirable consequences. Again, the choice is ours.

But alas, man has never been very good at accepting responsibility...

“Adam (*wa ha 'adam* – so the man) **said** (*'amar* – muttered), **‘The woman** (*ha 'ishah*) **You gave** (*nathan* – You offered and presented) **to be with me** (*'imad 'any* – to associate in a relationship with me) **to make the relationship better** (*'asher* – to show the way to receive the most enjoyable benefits), **she offered it** (*hy' nathan* – she gave it) **to me** (*la 'any* – approaching me with it) **from the tree** (*min ha 'ets*), **so I ate** (*wa 'akal* – then I consumed).” (*Bare'syth* / In the Beginning / Genesis 3:12)

To 'Adam's credit, it was true, every word of it. To his shame, he was wrong and failed to take responsibility. Yes, Yahowah gave man the gift of woman, but He gave us so much more. He gave us a *nepesh* | soul to observe and then respond to the world around us. He gave us a *neshamah* | conscience and freewill so that we could make responsible choices. And then He gave us His *towrah* | guidance so that we could make the most of our opportunity.

In his reply, 'Adam is admitting to having squandered all of it, forfeiting his soul, conscience, volition, and the instruction. No surveying the situation, no thought, no reference to the guidance, no independent decision-making.

Satan had manipulated 'Adam and Chawah into the culture of man – a cult that would take many forms over the millennia but change very little. Men and women would form alliances with one another, some political, some religious, others militaristic, some economic, many conspiratorial, most embracing all of the above. Man was now listening and responding to his fellow man, not God. And it did not take much – just the inference that men could be like gods.

The first kingdoms, and all which would follow, were fascist. The king established the rules, owned almost all of the land, allowed only his most ardent supporters to possess the rest, controlled everyone's lives, was the head of the religion, was often considered a god, claimed a divine right to rule, and was, of course, commander and chief of the military. The people ate what they were given.

Over the past two centuries, men, and more recently women, indoctrinated in the culture of man have been given the opportunity, at least in America, to vote between two candidates offered up by the competing political cults. Called democracy, based upon the myth that it existed in Greece and then Rome, people, unwilling to consider the guidance God has provided, or to take responsibility for themselves and be accountable, are bribed to vote for those who expand governance to enrich them. In so doing, they punish success and reward failure. We call the result “entitlements.”

As governments grow, man shrinks. In the collectivism of socialism, education becomes indoctrination and freedom an illusion, as economic progress is stifled. The cure is propositioned as more of the same. It is called being progressive. Soon, it is all gone: individual consciousness, good judgment, access to valid instruction, and with it the ability to make a reasoned decision. Man eats what he is given.

Culture is the cause of most human failings. It has been a curse from its inception. The history of civilization is the story of war, of oppression and control, of subjugation and greed, of indoctrination, of sacrificing life and constraining freedom.

For these reasons and more, Yahowah is opposed to human governance, religion, militarism, and conspiracy. He is an advocate of free enterprise over fascism and its even more controlling twin, communism. And that is because He values human autonomy, freedom, work, individual responsibility and accountability. But for any of it to be vital, we must use our consciousness, conscience, and freewill to listen to Yahowah's guidance and then make informed and rational decisions.

This is the antithesis of what 'Adam did on this day. And yet it is what men still do to this day.

Should you care for a dissenting view, blame it all on the woman. According to Muhammad, Allah made all women stupid as a result of this woman's culpability. But I would not trust him because Islam's lone messenger said that hell was filled with women hanging from meat hooks through their breasts because they were ungrateful to such men. He claimed that the reason different races are different colors is because they match the dirt from which Allah extracted them. He also said that the sun goes to bed each night in a muddy spring – exhausted, I suppose, because it spends the day racing the moon. Oh, and speaking of hell, it is the only place Allah is depicted in the Qur'an – indulging himself by torturing those who would not worship him.

Turning His attention to the woman...

“Then (wa) Yahowah (YaHoWaH – an accurate presentation of the name of 'elowah – God as guided by His towrah – instructions regarding His hayah – existence), who is God ('elohym – Almighty), said ('amar – expressed in words with unfolding consequences over time (qal imperfect)) to the woman (la ha ishah – concerning the female individual), 'Why (mah – as an interrogative implying what, when, where, or how) did you do this ('asah zo'th – did you act this way at this moment in time (qal perfect))?’

And the woman said (wa 'amar ha 'ishah – the female individual responded with ongoing implications (qal imperfect)), 'The tempting and toxic creature (wa ha nachash – the sorcerous snake, this venomous viper, the spellbinding serpent; 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) deceived and deluded me (nasha' 'any – caused me to depart from the correct path by craftiness and trickery, giving me false hope, placing me in his debt by beguiling me (hifil perfect – the serpent influenced the woman making the woman his errant and misleading understudy at this moment)) and (wa – when) I ate (wa 'akal – so then I consumed).’” (Bare'syth / In the Beginning / Genesis 3:13)

She did not accept responsibility either. And clearly, she was complicit. She not only misquoted God, she wanted to become like God. Unlike man, she surveyed the situation, thought about it, and made a conscious decision. Then she passed her lapse in judgment onto 'Adam.

What she did not do was compare what Satan had said to what Yahowah had instructed. And then, knowing that she had made a horrible mistake, she brought man down with her. She became what the Adversary had projected.

This precipitous decline from good to bad occurred because of “nasha' – delusional and

beguiling deceptions.” Culture, like civilization, is something we are conditioned into embracing as good, uplifting and enlightening humankind, making us more divine. This is a beguiling deception.

Take the protests of Black Lives Matter as an example. They claim that the culture is racist, that whites are suppressing and killing blacks, and yet the opposite is true. The problem is in the African American culture. The facts are that young black men, lacking proper guidance, are eight times more criminally violent than others, and when a black person is killed, 93% of the time the perpetrator is also black. Rather than blaming others for their mistakes, as ‘Adam and Chawah had done, and learning nothing, the only viable solution is to accept responsibility and then strive to improve.

Indeed, the American South was racist and oppressive seventy years ago, but that is no longer so, and more importantly affirmative action and the transfer of trillions of dollars from whites to blacks has created tremendous opportunities for African Americans. Moreover, what happened in a minority of American states six generations ago is not responsible for what is occurring today. In reality, with all of its failings, America has become the least racist, most universally opportunistic nation for minorities in the history of humankind. So why are African Americans blaming others for what they have done to themselves, and worse, why do so many agree with them? If you genuinely care about prolonging life, then why aren’t you trying to resolve the problems in the African American culture that are robbing far too many blacks of their lives?

The truth is that the problem has nothing whatsoever to do with ethnicity and all to do with culture. The cult of man is the reason for the fall of man.

Retaining our focus on *nasha*’ (נָשָׂא), spelled identically in the Hebrew text as *nasa*’, it is the operative word in the Third Instruction Yahowah etched in stone for our edification. I point this out because in paleo Hebrew there was no distinction between the sin and shin, a “s” or “sh” sound. On the Tablet, it is usually, and errantly, translated “take” but means “to lift up, carry forward, bear, desire, exalt, forgive, or respect.” There it is used in conjunction with the negation of Yahowah’s name – becoming an unforgivable offense.

The problem with translating *nasa*’ “carry forward, lift up, and respect,” much less “take” is that it puts the perpetrator in the woman’s shoes, “carrying forward, lifting up, and respecting” the beguiling deceptions of another. It is one thing to hold the perpetrator of delusions like Satan accountable, but should someone like Chawah that accepted the lie also be judged?

If Yahowah intended *nasa*’, rather than *nasha*’, then simply concurring with the removal of Yahowah’s name from His Towrah would be unforgivable. And yet if Yahowah intended for us to read *nasha*’, then it is deliberate deception, delusions which take others away from God, which becomes an unresolvable crime. My reasoning is that ‘Adam and Chawah remained redeemable. Even the consequence of their actions turned out to be blessings. There is every reason to conclude that we will find ‘Adam and Chawah in Shamaym. God loves them. More importantly, Yahowah’s *towrah* | guidance does not exist to condemn us, but to exonerate us. Yahowah wants to lift us up, not push us down. His seven *Miqra’ey* | Invitations lead to our emancipation and salvation. The Covenant is a family, not a courtroom.

And lest I miss an opportunity to correct religious deceit, please understand that there is only one sin which is universally deadly from a spiritual perspective. This is it: Catholicism’s seven “deadly sins” are thus rubbish. Souls can be and are routinely redeemed from lust, gluttony, greed,

sloth, wrath, envy, and pride, but not from any form of deceit which leads people away from knowing Yahowah's name.

Before we move on, let's reconsider where we have been...

“Yahowah, Almighty, relationally selected and grasped hold of the man named ‘Adam and He settled him in the Garden of ‘Eden to minister to her and to closely observe her, closely examining and carefully considering it. (*Bare'syth* / Genesis 2:15)

Then Yahowah, Almighty, provided direction concerning and on behalf of ‘Adam, the man, saying, ‘From every tree of the Garden you can continually and actually eat, enthusiastically being fed and nurtured. (2:16)

But from the Tree of the Knowledge 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, and 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, do not make a habit of continuing to eat from it. Because as a consequence, within a day you will absolutely die defined by having eaten from it, coming to resemble what you have consumed.’ (2:17)

Yahowah, Almighty, said, ‘It is not good, productive or beneficial for the man, ‘Adam, representing mankind created in God's image, to exist alone or be by himself. I will engage and continually act on his behalf, producing a helper and supporter, one who assists and serves, a positive influence who rescues and renews like his corresponding counterpart, describing that which is straightforward, right for him, open to him, close by in his immediate proximity.’ (2:18)

So then Yahowah, Almighty, who fashioned and formed out of the elements of the earth every living animal of the expansive environment in addition to every bird in the sky, brought them to ‘Adam in order to witness and delight in what he would call them and how he would greet and welcome them, even if he would summon them and invite them to meet with him, approaching them.

Therefore, for the benefit of the relationship and to reveal the proper path to walk to get the most out of life, everything ‘Adam approached, welcomed, and encountered, designating by name, that became the depiction and reputation of that living soul and conscious lifeform. (2:19)

‘Adam summoned and met with, greeting by name and proper designation all of the animals, the birds of the sky, and every conscious lifeform of the expansive environment. But there was not found for ‘Adam a helper and supporter, one who could assist and serve alongside, similar to, or right for him. (2:20)

As a result, Yahowah, Almighty, caused the man, ‘Adam, to fall deeply asleep, similar to being under anesthesia. And while he slept, He grasped hold of one of his ribs from his side and sutured up the place beneath it, replacing it with living tissue. (2:21)

Then Yahowah, Almighty, constructed with the rib, building for the purpose of the family and for procreation, establishing also for restoration that which to reveal the benefits of the relationship He had taken from the man, ‘Adam, a woman for a wife. And He brought

her to the man. (2:22)

Then ‘Adam responded, ‘This is the way to conduct one’s life, the motivation to push forward and the persistent heartbeat of life, its essential nature out of my essence, a living being able to communicate intelligently for me to desire and to share positive thoughts. For this reason, she shall be greeted, welcomed, and called, “woman,” because out of man she was taken.’ (2:23)

Accordingly, therefore, a man shall leave his father and his mother and engage, becoming close with his woman. And they shall exist as a unified pronouncement regarding life and an uplifting declaration concerning living in the flesh. (2:24)

And the two, the man and his woman, were naked, and they were not ashamed, wrong, or bothered by it. (*Bare’syth* / Genesis 2:25)

The spellbinding serpent (*wa ha nachash*) was (*hayah*) cunning and clever (*‘aruwm*), more so than (*min*) any other (*kol*) lifeform (*chayah*) relative to (*‘asher*) the broad and open way (*sadeh*) that Yahowah (𐤆𐤃𐤅𐤃), Almighty (*‘elohym*), had deployed (*‘asah*).

Then he said to (*wa ‘amar ‘el*) the woman (*‘ishah*), ‘So what if it were true that (*‘ap ky*) God (*‘elohym*) said (*‘amar*), “You should not make a habit of eating (*lo’ ‘akal*) from (*min*) any tree (*kol ‘ets*) of the garden (*ha gan*)?”’ (*Bare’syth* 3:1)

The woman (*wa ‘ishah*) said (*‘amar*) to (*‘el*) this tempting and toxic creature (*wa ha nachash*), ‘From (*min*) the fruit (*pery*) of the tree (*‘ets*) of the Garden (*ha gan*) we can eat (*‘akal*). (3:2)

But (*wa*) from the fruit (*min pery*) of the tree (*ha ‘ets*) which is in the center (*‘asher ba ha tawek*) of the Garden (*ha gan*), God (*‘elohym*) said (*‘amar*), ‘You should not actually make a habit of eating from it (*lo’ ‘akal min huw’*). In addition (*wa*), you guys should not make contact with it (*lo’ naga’ ba huw*) lest (*pen*) you will have chosen to die (*muwth*).’ (*Bare’syth* 3:3)

Then (*wa*) the venomous serpent (*nachash*) replied (*‘amar*) to (*‘el*) the woman (*ha ‘ishah*), ‘You absolutely will not die (*lo’ muwth muwth*). (*Bare’syth* 3:4)

Because instead (*ky*), the Almighty (*‘elohym*) knows (*yada’*) that truthfully (*ky*) in (*ba*) the day (*yowm*) you eat (*‘akal ‘atem*) from it (*min huw’*), your eyes (*wa ‘ayn ‘atem*) will be opened (*paqach*). Then you will exist (*wa hayah*) like (*ka*) God (*‘elohym*), knowing (*yada’*) good (*towb*) and bad (*ra’*).’ (*Bare’syth* 3:5)

Then (*wa*) the woman (*‘ishah*) looked and saw (*ra’ah*) that indeed (*ky*) the tree (*ma’akal*) was beautiful and pleasing (*towb* as a source of food to consume (*la ma’akal*), and that indeed (*ky*) it was visually appealing and desirable, even eliciting cravings (*ta’awah huw’ la ha ‘ayn*). So (*wa*) she coveted (*chamad*) the tree (*‘ets*) to impart insights, inspire success, and convey understanding (*sakal*).

Therefore (*wa*), she grasped hold and seized (*laqach*) from (*min*) its fruit (*pary huw’*) and ate (*wa ‘akal*).

Then (*wa*), she also gave it (*nathan gama’*) to (*la*) her man (*‘iysh hy’*) who was in a relationship with her (*‘im hy’*), and then he ate (*wa ‘akal*). (*Bare’syth* 3:6)

So (*wa*) the eyes, perceptions, and perspective (*‘ayn*) of both of them (*shaneym hem*) were opened (*paqah*) and they recognized (*wa yada’*) as a result (*ky*) they were naked and exposed

(*'eyrowm hem*).

Then (wa) they stitched together (taphar) fig (ta'edah) foliage ('aleh), acting to make for themselves (wa 'asah la hem) a covering (chagorah). (Bare'syth 3:7)

And they heard (wa shama') the sound ('eth qowl) of Yahowah (𐤀𐤃𐤍𐤅𐤁𐤇), Almighty ('elohym), walking (halak) in (ba) the protected and enclosed Garden (ha gan) regarding (la) the spirit (ruwach) of the day (ha yowm).

Therefore, the man, 'Adam (wa ha 'adam), and his woman ('ishah huw') withdrew and hid (chaba') from (min) the presence (pane) of Yahowah (YaHoWaH), as Almighty God ('elohym), in the midst of (ba tawek) the Garden's (gan) trees ('ets). (Bare'syth 3:8)

Yahowah (Yahowah), who is God, Almighty ('elohym), called out to (qara' 'el) the man, 'Adam ('adam) and He asked him (wa 'amar la huw'), 'Where are you ('ey 'atah)?' (Bare'syth 3:9)

He said (wa 'amar), 'I heard (shama') your sound ('eth 'atah qowl) in (ba) the Garden (ha gan) and because (wa ky) I was naked and exposed ('eyrowm 'anoky), out of reverence and respect, I was concerned (yare') and I withdrew having foreclosed something I cherished (chaba').' (Bare'syth 3:10)

He said (wa 'amar), 'Who (my) approached and reported to you (nagad la 'atah) that (ky) you were without adequate clothing, naked and exposed ('eyrowm 'atah)?'

Did (ha) you eat ('akal) from (min) the tree (ha 'ets) which, for the benefit of the relationship ('asher) I provided instructions for you (sawah la 'atah) not to be defined by eating (bilthy 'akal) from it (min huw')?' (Bare'syth 3:11)

'Adam (wa ha 'adam) said ('amar), 'The woman (ha 'ishah) You gave (nathan) to be with me ('imad 'any) to make the relationship better ('asher), she offered it (hy' nathan) to me (la 'any) from the tree (min ha 'ets), so I ate (wa 'akal). (Bare'syth 3:12)

Then (wa) Yahowah (YaHoWaH), who is God ('elohym), said ('amar) to the woman (la ha ishah), 'Why and how (mah) did you do this ('asah zo'th)?'

And the woman said with ongoing implications (wa 'amar ha 'ishah), 'The tempting and toxic creature (wa ha nachash) deceived and deluded me (nasha' 'any) and (wa) I ate (wa 'akal).'" (Bare'syth / Genesis 3:13)

Accepting responsibility is such a simple, straightforward concept, it is perplexing that six thousand years later less than one in a million are willing to stand up and be accountable. Considering the example Yahowah has set for us, it must be heartbreaking for Him to see us this way.

Since Yahowah knew the answer to His questions, and since He queried 'Adam and Chawah but not Satan, we can reasonably conclude that had either admitted to having been wrong and asked for an opportunity to show that they would not repeat the same mistake, Yahowah would have obliged. He did not create us to judge us nor condemn us, but instead to raise us.

However, until we are willing to admit that we have been wrong and show a desire to improve, there is very little God can do for us. It is the same for any parent and child.