

Yada' – Becoming Aware

Out of the Garden...

As we turn the page, the era of man begins. It is 3968 BCE on our calendars and year 0 on Yah's timepiece.

“Then (wa) Yahowah (Yahowah – God’s name transliterated as guided by His towrah – instructions on His hayah – existence and His role in our shalown – reconciliation as ‘elowah – Almighty God), who is God (‘elohym – Almighty), said (‘amar – announced), ‘Behold (hen – now look and see), this man, ‘Adam (ha ‘adam), has become (hayah – exists (qal perfect – momentarily)) similar to (ka – comparable to but also in contrast with, identified as being associated with) one (‘echad – a singular unity) of us (min ‘anahnuw – out of and from us), with regard to (la – concerning and approaching) becoming aware of (yada’ – knowing, becoming familiar with, and discovering (qal infinitive – having this acquisition of information affect his nature regarding the revelation of)) good (towb – that which is beneficial and agreeable, correct and pleasing, beautiful and joyful, prosperous and generous, valuable and desirable) and bad (wa ra’ – counterproductive and disagreeable, invalid and disappointing, ugly and saddening, devaluing and distressful).

So now (wa ‘atah – at this point in time and as a logical consequence), lest (pen – to preclude the possibility that) he stretch out (salah – reach out and extend (qal imperfect)) his hand (yad huw’ – his influence and grasp) and also (wa gam – and in turn, additionally) grasp hold and obtain (laqah – he receive and accept, collecting and taking) from (min) the Tree (‘ets) of Lives (ha chayym) and he eat (‘akal – he consume), living (wa chayah) forever (la ‘olam – approaching eternity, forevermore, enduring throughout time and without regard to time), (3:22) Yahowah (אֱלֹהִים), Almighty (‘elohym), sent him out (shalach huw’ – dispatched him, directing and sending him away (piel imperfect)) from (min – out of) the protection of the Garden (Gan) of ‘Eden (‘Eden – of overwhelming joy, delightful experiences, ultimate pleasure, and extreme satisfaction), to work (la ‘abad – to toil and labor in, to exert and expend considerable energy and intensity improving) with the ground (‘eth ha ‘adamah – in concert and together with earth) from which place for the benefit of the relationship (‘asher min sham – from the area which) he was taken (laqach – grasped and obtained (pual perfect)).” (Bare’syth / In the Beginning / Genesis 3:23)

One aspect of becoming “ka – similar to” God is “yada’ – knowing” more than the first couple knew then or that we know now. News flash: Yahowah is a lot smarter than we are. He has been around much longer and has experienced most everything the universe has to offer. And even then, there is a lot more than yada’ differentiating us from God. For example, I have invested 40,000 hours translating and contemplating Yahowah’s testimony and after devouring all I could find from the Tree of Knowledge, I can assure you, I am as similar to God as a leaf is from every forest on earth. And that may be too generous.

Therefore, let's not get carried away with ourselves and think for a moment that God was worried that little 'ole 'Adam was somehow going to become a rival. Instead, He was concerned about 'Adam's wellbeing. By having become aware of "ra – that which is counterproductive and disagreeable, invalid and disappointing, ugly and saddening, devaluing and distressful," 'Adam needed Yahowah's compassion and support.

'Elohyim is used to represent a singular entity held in the highest esteem. It is called the "royal we" in ancient literature. However, sometimes, as may be the case here, *'elohym*, which is the plural of *'el*, meaning "Almighty God," is actually intended to be plural. Here, followed by *'anahnuw*, and in concert with the work of the Spirit, *'elohym* and *'anahnuw* may be addressing our Heavenly Father and Spiritual Mother collectively striving to help 'Adam. Beyond this possibility, "we" may refer to the heavenly host of spiritual beings in His presence.

Should you be wondering why Yahowah would have been concerned about 'Adam becoming immortal, it was for his benefit. 'Adam was now corrupted by "ra' – evil." Had he become immortal in this condition, it would have been alongside Satan in She'owl – the place of eternal separation. God intended 'Adam to return to fellowship, and that would have been precluded if immortality occurred without first unleavening his soul of sin. This would be akin to the Christian debacle of Easter, in which they observe a twisted variation of Passover without the benefit of UnYeasted Bread. Thus having become immortal but not perfected, they are destined for the lightless prison known as She'owl. It is the worst possible outcome.

Yahowah knew that uprooting the Tree of Lives would preclude the future resolution for any man or woman. And He realized by his actions, that 'Adam could no longer be trusted to do as he had been instructed. So the only responsible solution was to protect 'Adam from this Tree by excluding him from the Garden and then precluding future access.

'Adam's and Chawah's expulsion from the Garden of 'Eden was neither overbearing nor inappropriate. Had God not done this, He would have become dishonest, and thus unreliable. If so, there would have been no hope for any of us.

It bears repeating: 'Adam had unabridged access to all that was good. All he "gained" in his deal with the Devil was an awareness of evil, of that which was errant and counterproductive. But now as a direct result of choosing to reject Yah's directions and His generosity, 'Adam would suffer the consequence. It is the same choice we must all make. Do we want to rely on God or on ourselves, i.e., man?

To rely on man is to die sooner or later. To rely on God is to live forever. But we cannot pursue both options, which is the point of exclusion. 'Adam and Chawah would now be cast out and into the rest of humanity.

Based upon what we are told later in the Towrah, 'Adam would ultimately restore his relationship with Yahowah but not on this day. He was banished from the Garden, and thrust into a hostile world replete with suffering, anguish, fear, pain, and even death.

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

The Tree of Lives is plural because we are afforded the opportunity of a second life should we choose wisely. There is a life among men of varying lengths, and then for the fortunate few, there is another with God.

This is now the fourth time that Yahowah has mentioned work. It is clearly something He views as being appropriate and good for us. And that is to say, God has never offered man charity. There are no Divine entitlements. Without work, our bodies, minds, and most importantly, our values degrade.

“He expelled (*wa garash* – He banished and cast out, removing such that it would be unoccupied, and thus estranged (piel perfect)), **therefore** (*‘eth* – accordingly) **‘Adam** (*ha ‘adam* – the man).

Then He established living (*wa shakan* – He caused to reside and remain (hifil imperfect)) **Karuwbym** (*karuwbym* – winged supernatural beings who serve God in matters related to His home and family) **to the east** (*gedem* – long ago and for an unlimited duration of time to engage and confront) **of the approach to the Garden** (*la Gan* – of the protected enclosure) **of ‘Eden** (*‘Eden* – Great Joy, happiness, and satisfaction, delightful pleasures, and favorable circumstances) **with blazing** (*wa ‘eth lahat* – flaming, burning, and scorching) **swords** (*ha chereb* – weapons which desolate) **who went back and forth** (*haphak* – changed their orientation) **to keep watch on** (*la shamar* – to observe, focus upon, secure, protect, and care for, closely examining and carefully considering) **the way** (*‘eth derek* – the path) **of the Tree of Lives** (*‘ets ha chayym*).” (*Bare’syth* / In the Beginning / Genesis 3:24)

We should be pleased to find “*garash* – expelled” scribed in the piel stem and perfect conjugation. It means that ‘Adam, and thus mankind, would suffer the effect for a limited period of time. One day, he, and then we, will be allowed to return.

As we move through the Towrah, the *karuwbym*, the plural of *karuwb* (a masculine noun), are depicted on both sides of the Reconciliation Seat of the Ark of the Covenant. That story is told in *Shemowth* | Names 25 in relation to receiving and storing Yahowah’s testimony and meeting with Him. They are mentioned again in conjunction with the ten drapes hung within the Tabernacle, where their images were woven into the cloth.

They must have been present at some point during the Exodus because Yahowah, who was meticulous in His depictions of the Ark, Menorah, and Tabernacle, said nothing about their appearance – other than He lives and speaks among them. There are seven references to Yahowah appearing between the two *karuwbym* – the first being the most revealing. In *Bamidbar* / Numbers 7:89...

“Then when Moseh went into the Tent of the Meeting to speak with Him, he heard the voice speaking to him from above the Reconciliation Seat that was upon the Ark of the Testimony, from between the two *karuwbym*.” A reference to this meeting was then made six additional times: 2 Samuel 6:2, 2 Kings 19:15, 1 Chronicles 13:6, Psalms 80:1, Psalms 99:1, and finally in Isaiah 37:16.

Therefore, we can reliably deduce that the *karuwbym* are directly associated with Yahowah’s presence among us, with His testimony to us, and with our reconciliation. As such, it is not their appearance which matters, but instead, what they convey about Yahowah’s intent. And here, on the eastern side of the Garden, they were instructed to “*shamar* – closely examine and carefully consider” “*‘eth derek* – that which pertains to the path or way” of the Tree of Lives. That is good

advice for all of us because it turns our attention to the *Mow'ed Miqra'ey* | Invitations to Meet with and be Called Out by God.

Since there seems to be a connection between *karuwbym* and *kerah* which is a feast. Written identically, but pronounced, *karah*, it describes a pasture, dwelling, and shelter. In a verbal form, *karah* ties things together for us so that we understand the connections. Therefore, as a verb, *karah* describes the preparation of a feast. It is used in Dabarym 2:6, Yowb 6:27 and 40:30, in addition to Howsha' 3:2 to depict an exchange, where one thing is traded for another. This is the concept behind both Pesach and Matsah. In this regard, it is used in Mizmowr 22, where we learn that Yahowsha' will be pierced, his life exchanged for ours. Not surprisingly, a *kar* is a male lamb.

Considering what Yahowah has just revealed about clothing, there may also be a connection between *karuwbym* and *karbel*, which is “to adorn in a garment.” Further, *karowz* means “herald,” suggesting that the *karuwbym* have something in common with the *mal'ak*, messengers – the spiritual implements who serve God. We also know that like the *mal'ak*, they follow orders and thus exist in a similar command and control structure devoid of freewill. Ezekiel has the most to say about them and he conveys that they radiate light and can fly.

The message here is that Yahowah has purposely kept mankind from stumbling into the garden and entering it without first, closely examining and carefully considering the path associated with the Tree of Lives. But you will not find it under lake Van in modern-day Turkey, so there is no reason to look there. The Tree of Renewed Lives is rooted in Yahowah's Word, and it branches out through Dowd to Yahowsha'. Today, we find its essence within *Pesach* | Passover – the Doorway to Life.

אָדָם וְחַוָּה

In the next statement, we discover that ‘Adam and Chawah came to know one another a little better, and...

“Now (wa) the man, ‘Adam (ha ‘adam), became aware of (yada’ ‘eth – came to know and respect, becoming familiar with and understanding), Chawah (Chawah – to declare and make known, to explain and interpret; from chawah – to inform, then from context: chay – life one who gives and renews life), his woman (‘ishah huw’). She became pregnant and conceived (harah – gave birth), giving birth to (yalad ‘eth) Qayn (Qayn – to Create and bring forth, as well as to acquire and possess, commonly known as Cain).

And she said (wa ‘amar), ‘I have created and brought forth (qanah – I have conceived and acquired, and I possess) a man (‘ysh) to be against (‘eth – to accompany or oppose, in relation to or in accord with) Yahowah (אָדָם וְחַוָּה – the pronunciation of YaHoWaH as guided by His towrah – teaching regarding His hayah – existence). (Bare’syth 4:1)

Then in addition (wa yasaph), she gave birth (la yalad) to his brother (‘eth ‘ach huw’), Hebel (Hebel – A Waste of Breath, vapor which is fleeting and unfulfilling, commonly known as Able; from habal – to be a waste and in vain).” (Bare’syth / In the Beginning / Genesis 4:2)

The religious did as poor a job transliterating Chawah, Qayn, and Hebel as they have done translating the meaning behind their names. That is disappointing because there are insights here worth considering.

It is telling that Chawah was given naming rights, when that had been 'Adam's job. Moreover, she chose poorly.

Since it was 'Adam, not Yahowah, who fathered Qayn, we cannot translate *'eth* as "with," "accompanied by," or "associated with" Yahowah. And that leaves us contemplating opposing options: "to be against" or "to be in accord with" Yahowah. Since we are told that Qayn was not in agreement with Yahowah, it becomes obvious that Chawah was harboring a grudge. While it is an extreme interpretation of the animosity Qayn's name implies, it is possible that it was Chawah who may have encouraged Qayn, whom she claimed to "posses" to oppose Yahowah's instructions by killing his brother. What else are we to make of her saying: "I have acquired and possess the means to oppose Yahowah."

Further, she named the son whose relationship with Yahowah held promise, Hebel – A Waste of Breath. It is little wonder she had no compunction against misstating Yahowah's instructions.

I am sorry to bring this news. It is not what I sought or expected. She had been Plan C, tricked by the serpent, had deceived 'Adam, failed to accept responsibility, and was now bound to this man emotionally and physically. Then after having been cast out of the Garden, 'Adam may still have been blaming her for his mistake in judgment. Adding to her frustration, she experienced the travail of childbirth. It had been too much for her to handle.

If I may offer another perspective, Chawah out of the Garden may represent wayward Yisra'el. She was confused and lashing out at God.

Keep in mind, neither 'Adam nor Chawah were conceived to be bad. They were both good. But that all changed when they sought to experience bad. This is likely the result. It is why Yahowah warned them that they would come to embody that which they chose to consume. Corrupting Yahowah's instructions and then disregarding them had led them to this place.

"Hebel (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **continually existed as** (*hayah* – was with ongoing implications (qal imperfect)) **a shepherd** (*ra'ah* – he cared for, fed, protected, and led a flock) **of sheep** (*tso'n* – migrating mammals). **And** (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **existed for a time** (*hayah* – was for a finite period (qal perfect)) **to work** (*'abad* – to labor, expending the energy to serve (perfect)) **the ground** (*'adamah* – the earth)." (*Bare'syth* / In the Beginning / Genesis 4:2)

Hebel was engaged in Yahowah's favorite vocation. He was shepherding sheep. Moreover, in the imperfect conjugation, caring for, feeding, protecting, and leading his flock was something he did consistently with unfolding implications over time. He was symbolic of Moseh and Dowd – Yahowah's shepherds.

By contrast, Qayn, who outlived his brother, was not as diligent nor consistent in his work, tilling the land. *'Abad* was truncated with the perfect conjugation.

"It came to exist (*wa hayah*) over a duration of time (*min qets yowm* – in the end, marking the completion of a period of days) **that** (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **came and brought** (*bow'* – returned bearing) **from** (*min* – out of) **the fruit** (*pery* – produce and harvest) **of the soil** (*ha 'adamah*) **a portion** (*minchah* – an offering which is apportioned and bestowed, a gift, sacrifice, or present) **to approach** (*la*) **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).

(*Bare'syth* 4:3)

And (*wa*) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **also** (*gam* – in addition) **came and brought** (*bow'* – returned bearing) **from his** (*min huw'* – out of his) **firstborn** (*bakor* – first born, most privileged and prominent, the basis of *Bikuwrym* – Firstborn Children) **of his flock** (*tso'n huw*), **in addition to those who were the fittest and finest** (*wa min cheleb henah* – this bounty and prosperity, their choicest out of this abundance).

So (*wa*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **was attentive to and accepted** (*sha'ah 'el* – was interested in and favorably regarded, viewing as the proper response (qal imperfect)) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able) **and his offering** (*minchah huw'* – portion which he has apportioned and bestowed, his gift, sacrifice, or present). (*Bare'syth* 4:4)

But (*wa*) **toward** (*'el* – concerning) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain), **and with regard to** (*wa 'el*) **his offering** (*minchah huw'* – his portion which he had apportioned and bestowed, his gift, sacrifice, or present), **He regarded it unfavorably** (*lo' sha'ah* – He did not pay attention to it nor accept it).

Then (*wa*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **kindled animosity and became overtly enraged** (*charah me'od* – very angry and extremely zealous, furious and incensed). **His face** (*pane' huw'* – his presence and appearance) **was downcast** (*naphal* – fallen and dropped as if experiencing an act of prostration, an abortion, or miscarriage).” (*Bare'syth* / In the Beginning / Genesis 4:5)

We do not know if Qayn brought apples or turnips, lemons or mushrooms. He may have been offering brussel sprouts for all we know – the worst or best of his harvest, something delectable or rotten. He may even have been mocking Yahowah, trying to mimic the fruit of the Tree of Knowledge or Lives.

However, with Hebel, we know that he offered the firstborn and best of his flock, his fittest and finest. So Yahowah's reaction may have been as much about attitude as it was about substance.

Not only do sheep equate to the lamb of God, the Pesach 'Ayl, sheep are endearing as is serving as their shepherd. Sheep are not only a source of protein, their wool is used to make clothing, and their hides, shelter.

Sometimes prophecy is subtle, little more than a foreshadowing of things to come. Here Yahowah is revealing His preference for a perfect, firstborn lamb to be the acceptable means to resolve the issues which separate us from Him. The unblemished sacrificial lamb represents Yahowsha' and His willingness to resolve the consequence of our rebellion, opening the Doorway to Life on Passover. So more simply stated: Yahowah wants us to understand the purpose and benefit of Pesach. This is a particular concern to rabbinic and orthodox Jews who attend Pesach without an appropriate portion of lamb.

Given enough time, we will all disappoint Yahowah in some way. But when this occurs, simply learn from the mistake and grow past it. Throwing a tizzy fit is a poor life choice. Qayn had become what his mother envisioned.

As a result of his animus and resentment, we are told that Qayn's appearance was “*naphal* –

downcast, as if experiencing an act of prostration, an abortion, or miscarriage.” His presence had become overtly hostile and unappealing.

“**Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said to** (*‘amar ‘el* – responded and asked) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain), **‘For what reason** (*la mah* – why approach and draw near) **have you kindled such animosity and become enraged** (*charah la ‘atah* – are you so angry and zealous, furious and incensed)? **And why** (*wa la mah* – for what reason) **is your presence** (*paneh ‘atah* – your face and appearance) **downcast** (*naphal* – fallen such that you are out of control over this situation as if experiencing an act of prostration, an abortion, or miscarriage)?” (*Bare’syth* 4:6)

The best advice is to figure out what pleases God and embrace it. The converse is also useful: figure out what God does not like and avoid it.

It is often asked, “How did ‘Able’ know to bring a lamb?” The answer is that he didn’t. He was a shepherd, so he brought what he loved. And that is the underlying message. We cannot truly “love” fruit, but sheep are genuinely endearing. Shepherds develop a mutually beneficial relationship with their flock.

So it’s not a matter of what Hebel may have known, but instead it is Yahowah’s response which matters. He preferred Hebel’s approach – thereby encouraging us to respond in kind. It was a *towrah* | teaching moment which is lost on most.

This brings us to an interesting point. The *Towrah* and prophets present the lives of mostly ordinary people whose stories are told warts and all. As such, there are countless bad examples. We can learn from them but should never emulate their behavior.

Qayn did not have a good answer for God. His silence regarding Yahowah’s question spoke volumes in its own right.

Sensing an opportunity to teach, God addressed Qayn’s depressing and condescending attitude with some surprising advice. He did not issue a commandment, nor seek to be obeyed. He did not solicit faith nor even tell Qayn what to do. Instead, God offered one of life’s greatest lessons. A good attitude is among our most endearing and enabling attributes while an unappealing disposition is our most alienating and crippling.

“**If** (*‘im* – to the contrary and based upon the proposition) **you act appropriately and are pleasant to be around** (*yatab* – if you are consistently cheerful and happy doing what is expected and right, you are pleasing, and joyful, reasonable to deal with (hifil imperfect)), **you’ll find forgiveness and acceptance** (*sa’eth* – your situation will improve dramatically because you will be lifted up, supported, and sustained, you will ascend, rising in status and honor, be exonerated, experiencing an increase in dignity, brilliance, esteem, and illustriousness).

And if (*wa ‘im*) **you act inappropriately and are miserable to be around** (*lo’ yatab* – aren’t pleasant, pleasing, or joyful, if you continue to be wrong and hard to deal with (hifil imperfect)), **then the sin of being wrong and going astray** (*chata’* – the offense of being guilty by missing the way, being ignorant and incorrect) **is crouching** (*rabats* – lying in wait) **in the doorway** (*la ha petach* – within the portal and entrance as well as the opening to understanding, the unfolding of knowledge, the disclosure of revelation).

You are too into yourself (*wa ‘atah ‘el*). **These intense desires and impulses, the**

overwhelming urge for dominance and yearning for salvation (*teshuwqah huw'* – it is the uncontrollable emotions, strong feelings and cravings, the need to win, and passion for conquest) **are things you must learn to better explain and govern** (*wa 'atah mashal ba huw'* – you should seek to understand and learn how to control).” (*Bare'syth / In the Beginning / Genesis 4:7*)

Yahowah's advice to Qayn was mostly attitudinal, but also relational. Life is a learning experience and thus He wanted Qayn to know that a person would be wise to control his impulses. Empathy, because he was being narcissistic, would also be advised. There may be a bit of Jewish history playing out here beneath these words.

Historically, conquest has been esteemed over the ability to communicate effectively. We know the names of pharaoh's, kings, generals, not as a result of their words, but because their armies prevailed. In today's culture, the skill needed to win, prevailing over others, is valued over self-control. Political candidates who fail are quickly forgotten as are athletes without trophies. All too often, might makes right and brutes prevail.

Yahowah was encouraging Qayn to think before emoting and to speak out before acting out. There is an enduring, liberating, and uplifting legacy of a well-spoken word that is individually and collectively transformative, while an angry fist hurts everyone. With infinitely more power than exists in the entire universe, words have always been Yahowah's preferred implements. And He is suggesting here that we join Him in wielding them wisely.

There is an aspect of *teshuwqah* that I found sufficiently intriguing to incorporate into the translation. It is apparent that Qayn had brought his ill-advised offering in hopes of finding salvation. And that was something Yahowah sought to rebuke. In so doing, He was undermining the *raison d'être* of religion.

In particular, Christianity and Islam prevail because they offer the false hope of salvation to those who are afraid of death and fearful of what an afterlife may entail. And yet a God who would save those who do not listen to Him, who do not know Him, who do not appreciate what He is offering or asking in return, who believe in all manner of deceptions regarding Him, would be irrelevant and foolish. Worse, a God who would carefully articulate and then meticulously effect the means to spend eternity with Him, who would then save those who completely disregard His approach in preference of one which is religious, would be dishonest and untrustworthy.

We ought not seek salvation. Strive to know Yahowah first. Then, if you like and respect Him, devote the time to understand what He is asking of us and offering to us in return. If you do so, what you will discover is that Yahowah is offering to perfect us, to make us immortal, to adopt us into His family, and then enrich and empower us. Salvation is not listed among these five benefits. It is a byproduct of them. And even then, it is a function of being liberated from harm's way, freed from human political and religious constraints.

This explains why *yasha'*, the Hebrew word typically rendered “salvation,” actually means “to liberate and free, delivering from harm's way.” It is why the lone prerequisite of the Covenant is to walk away from human political, religious, and cultural alliances. It is only then that we can act upon the next three: allowing Yahowah to perfect us, trusting and relying upon Him, and doing so by closely examining and carefully considering the conditions of His Covenant. The fifth condition is to circumcise our sons, showing Yah that we intend to raise them such that they will also choose to separate themselves from the *babel* of men.

Contrary to religious belief, God does not want us worshipping Him or seeking to placate Him. He wants us to rise up, stand up, and become ever more like Him by thinking our way to Him. Those who do, will find themselves elevated in status, dignified and honored, exceedingly valuable and loved in Yahowah's sight. Relationally, no one wants to be around a grump. The primary meaning of *yatab* is not "to be good and do good," but instead "being pleasant, pleasing, and happy." And since Yah has used *towb* time and again in this account to convey "good," it must be the attitudinal aspects of *yatab* that are important. God wants us happy, and the best way to be so is to heed His advice.

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

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

As had been the case with his mother before him, Qayn did not listen. Carried away by cravings and rage, he murdered his brother, Hebel. Then when Yahowah asked the killer what happened, he answered yet another question with a question. In this way he reminds us of another who should be questioned, *Sha'awl* / Question Him / Paul – the founder of the religion most menacing of Jews.

“Then (wa) Qayn (Qayn – Conceived to be Possessed, created and acquired, commonly known as Cain) responded (‘amar – threatened in a boastful manner), confronting (‘el – directed himself toward) Hebel (Hebel – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able), his brother (‘ah huw’).

And (wa – additionally) when it came to be that they were in (hayah ba hayah hem ba) the field (ha sadeh – the cultivated area for growing things (i.e., on Qayn's home turf)), Qayn (wa Qayn – then the one conceived to be possessed, who was created and then acquired, commonly known as Cain) rose up and established himself (quwm – stood up and exalted himself, rising up (qal imperfect)) against (‘el – toward, in the direction of, and confronting) his brother (‘ah huw’), Hebel (Hebel – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able), and (wa) he murdered him (harag huw’ – slayed him, taking his life, violently and viciously killing him).” (Bare'syth / In the Beginning / Genesis 4:8)

Considering the context, we should not render *'amar* as “spoke” because as far as we know, nothing was actually said. This was a confrontation, not a discussion.

While the primary connotation of *sadeh* is “field,” as in “cultivated farmland,” it is hard to know why Hebel was there, unless it was for his sheep to forage on the fallen fruit before it spoiled. Whatever the reason, Qayn struck his brother with deadly intent, preferring fists to rhetoric. I find that this is the preferred approach of those who do not think and do not know what to say. Those who resort to violence, do so because they are incapable of responding appropriately. It is the cause of sexual abuse, violent crime, murder, and wars.

“So therefore (wa), Yahowah (Yahowah – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalown* – reconciliation as ‘elowah – Almighty God) said (‘amar) to (‘el) Qayn (wa Qayn – then the one conceived to be possessed, who was created and then acquired, commonly known as Cain), ‘Where is (‘ey – as an interrogative questioning the purpose and location of) your brother (‘ah ‘atah), Hebel (Hebel – named A Waste of Breath, one who supposedly lacks value, who is meaningless and futile, useless vapor, commonly called Able)?’

He answered (wa ‘amar huw’), ‘I do not know (lo’ yada’ – I am unfamiliar and unaware, I am ignorant and do not understand). Am I (h ‘anoky) my brother’s (‘ah ‘any) observer (shamar – responsible for closely examining and carefully considering him, watchman, guardian, and protector)?’” (Bare’syth / In the Beginning / Genesis 4:9)

This is the second time that Yahowah has asked about someone’s whereabouts, first with ‘Adam and now to Qayn about Hebel. An omnipresent and omniscient God would have known and thus not asked. While Yahowah could have easily located both men, one alive the other dead, the purpose of the question was to demonstrate what should be obvious. Yahowah cannot be omnipresent without being everywhere, making Him common rather than unique. He would become the creation rather than remain the Creator. And He would suffocate those He wanted to love. Moreover, an all-knowing Deity would make a mockery of freewill and ruin any hope of the ensuing relationship being interesting.

By using *shamar*, which means “to observe,” not “to keep,” Qayn was circumventing the question by posing another of his own. Rather than admit that his brother lay in the field where he had murdered him, he asked God if he should have been observant.

It was now too late for that, although it would have been a great idea to have listened to Yahowah when he had the chance.

“He said (wa ‘amar), ‘What (mah) have you done (‘asah – did you bring about through your actions)? The Voice (qowl) of your brother’s (‘ah ‘atah) blood (dam) is crying out (tsa’aq – is providing a summons) to Me (‘el ‘any) from the ground (min ha ‘adamah). (Bare’syth 4:10)

So (wa) now (‘atah – at this time and henceforth, this being so) you are cursed (‘arar ‘atah – you will be annoyed and tormented) by the ground (min ha ‘adamah – from the soil and out of the earth) which (‘asher – as a result of this relationship) has opened its mouth (patsah peh hy’ – has created a fissure in the earth and gaping orifice) to receive (la laqach – to accept and obtain) your brother’s (‘ah ‘atah) blood (dam) from your hand (min yad ‘atah – away from your influence). (Bare’syth 4:11)

Therefore, indeed (ky), when you work (‘abad – you toil, laboring) in association with the earth (‘eth ha ‘adamah – against the ground), it shall no longer (lo’ yasaph – it will not continue to) produce (nathan – bestow) a healthy crop (koach hy’ – its vitality, vigorously yielding its resources) for you (la ‘atah).

You will consistently be (hayah) a shaken and staggering nomad (nuwa’ – trembling and wavering, riddled with insecurity). And (wa) you will (hayah) wander away aimlessly like a fugitive (nuwd – constantly traveling without a home or destination, an unhappy, emotionally distraught vagabond) throughout the region (ba ha ‘erets – in the land).” (Bare’syth / In the Beginning / Genesis 4:12)

Accountability is an essential aspect of morality, of justice and fairness. And so while Qayn

would eventually die, he would suffer first, working unproductively and wandering aimlessly.

He had been disenfranchised – cast out of Yahowah’s family, place, and plan. The potential to inherit Yah’s power and glory had withered. He was alone on the wrong path, a nobody aimlessly going nowhere.

That said, the key to understanding this passage is that for mortal man, separation from God is the penalty for sin – not death. This realization is so important, it will be underscored in the next statement.

Having known Yah’s company and better times...

“**Qayn** (*wa Qayn* – then the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **said to** (*‘amar ‘el* – expressed to) **Yahowah** (𐤏𐤃𐤁𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **‘The consequence of my sin** (*‘awon ‘any* – the punishment for my wrongdoing and the guilt) **is greater than** (*gadowl min* – more substantial and severe than) **I can bear** (*nasa’* – I can carry, tolerate, and endure). (*Bare’syth* 4:13)

Surely today (*hen ha yowm*) **You have driven me away and banished me** (*garash ‘eth ‘any* – You have removed and expelled me, estranging me) **from upon** (*min ‘al*) **the presence** (*paneh* – the face) **of the ground** (*ha ‘adamah* – earth).

And from Your presence (*wa min paneh ‘atah*) **I will be concealed and vanish** (*sathar* – I will be hidden and perish).

I will become (*hayah*) **a shaken and staggering nomad** (*nuwa’* – a trembling and wavering migrant, riddled with insecurity). **And** (*wa*) **I will** (*hayah*) **wander aimlessly like a fugitive** (*nuwd* – constantly travel without a home or a destination as an unhappy and emotionally distraught vagabond) **throughout the region** (*ba ha ‘erets* – in the land).

Then it shall come to pass (*wa hayah*) **that whoever** (*kol*) **discovers me** (*matsa’ ‘any* – learns about, becomes aware of, and finds out about me) **will seek to kill me** (*harag ‘any* – will try to slay me, ending my life).” (*Bare’syth* / In the Beginning / Genesis 4:14)

He murders his brother and he’s whining that someone may do the same to him. While that makes Qayn a lost cause and a worthless soul, this also affirms that there were men and women living outside of the Garden. Moreover, they were sufficiently intelligent and moral to hold Qayn accountable for his crime.

Also telling, the penalty for disregarding Yahowah’s advice, murdering his brother, and then lying about his crime while showing no remorse, was to be concealed from God and vanish. This would have occurred in She’owl, which is akin to a black hole. Souls like Qayn’s are incarcerated therein, eternally estranged from Yahowah.

God has been abundantly clear. Animals were created on the fifth day and mammals, to which the species *Homo sapiens* belongs, were formed early on the sixth day. According to the Towrah, man, like every other animal, has a *nepesh* | soul, or consciousness. According to Yahowah, the thing which made ‘Adam unique was his *neshamah* | conscience. It is what caused him to be the first living soul created in God’s image, a being able to be moral and distinguish between good and bad. And while those of concern to Qayn may have been without a *neshamah*, they appear to have had a tit-for-tat moral code, with violence breeding retaliation – one in which coldblooded murderers were punished. This statement, therefore, is one of many which confirm what we know

through anthropology and archeology.

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

The purpose of this next passage is to teach us that Yahowah reserves the right to judge individual lives. While we are called to expose and condemn false teachers and teachings, the determination of personal guilt as it relates to His standard, and the sentence such a verdict receives, is God's alone. As a result, Yahowah sought to protect Qayn from other humans.

“Then (wa) Yahowah (*Yahowah* – a transliteration of אֱלֹהִים, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said to him** (‘*amar* ‘*el huw*’), **‘Assuredly** (*la-ken* – know that for such a case), **anyone** (*kol*) **who slays** (*harag* – who murders) **Qayn** (*Qayn* – the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **shall experience sevenfold** (*shib’athaym*) **retribution** (*naqam* – punishment based upon their guilt).

So (wa) Yahowah (אֱלֹהִים – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **placed** (*sym* – put and set) **a sign** (‘*owth* – a non-verbal symbol or mark) **upon Qayn** (*la Qayn* – upon the one conceived to be possessed, who was created and then acquired, commonly known as Cain), **lest** (*la bilty*) **someone** (*kol*) **who discovered him** (*masa’ huw* – found out about him, uncovering the truth regarding him and caught him), **strike at him** (*nakah* ‘*eth huw*’ – attack, smite, hit, beat, and / or kill him).” (*Bare’syth* / In the Beginning / Genesis 4:15)

Here we find additional proof that there were humans around who could read, or at the very least had the capacity to interpret some kind of a sign. Therefore, while this conversation occurred outside of ‘Eden just shy of six thousand years ago, humans have existed far longer. One of Christendom’s greatest myths, that of ‘Adam being the only man in existence during his stay in ‘Eden, is being pulverized by God’s Word.

Also telling, Yahowah is indicating that He does not want us to seek vengeance. Our judgment isn’t sufficiently evolved or refined to take the life of another, even if it seems justified. The sevenfold penalty endured by those who ignore this sign God has so prominently posted should be sobering, considering Qayn was facing eternal estrangement.

“Then (wa) Qayn (*Qayn* – the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **went away from** (*yatsa’ min* – departed and descended from) **the presence** (*paneh*) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **and he settled** (*wa yashab* – came to dwell and live) **in the land** (*ba’erets* – in the region and territory) **of Nowd** (*Nowd* – to waver and be shaken, to lament wandering away, to complain and have a grievance, and to bemoan one’s plight), **east** (*qidmah* – existing prior to) **of ‘Eden** (‘*Eden* – Happiness and Joy, Favorable Circumstances and Delightful Conditions.” (*Bare’syth* / In the Beginning / Genesis 4:16)

Places were named after people, or at least types of people. *Nowd* denotes the nomadic lifestyle of the early hunter gatherer – something, as a farmer, Cain would have loathed.

We have yet another affirmation that Yahowah is not omnipresent. He was not where Qayn was headed. We continue to reinforce this point because religions insist otherwise and in so doing render God everything but set apart – and thus common. He is never where the religious seek Him nor is He found among those who have no interest in listening to Him.

To engage with Yahowah, we must first find Him in the words of His Towrah. Then we must act upon the advice He is offering.

After being banished, *Qayn* | Cain found a woman among the nomads of Nowd, and he chose to marry her. Though it does not say so implicitly, it is implied that the men and women living outside the garden did not possess a *neshamah* | conscience. But the offspring of a parent like Qayn with a *neshamah* would be so equipped. It is the only rational conclusion which can be made from the Towrah's upcoming justification for the flood and archeological evidence – whereby written history dates to this time.

We know that the addition of the *neshamah* made 'Adam different from other animals. It is what made 'Adam like God. Further, we know that children inherit a *neshamah* from their parents because Qayn would not have been judged if he were incapable of knowing right from wrong.

This point is driven home in the introduction to the fifth chapter of Genesis, something we will examine momentarily. And lastly, in the conclusion to the flood, Yahowah declares that He achieved His purpose, that of ridding the region of corrupt souls with a *neshamah*. Collectively, these insights strongly suggest that both the *neshamah* / conscience / seat of judgment and the *nepesh* / consciousness / soul are passed on as part of human conception. The child of a parent with one, gets one.

So then you may be wondering, are there humans alive today without a *neshamah* and what is the fate of such souls? It is possible, but we are not told. That said, this would certainly explain some of the horrid behavior we have seen throughout human history. It would also resolve the disconnect we are witnessing today, where information is plentiful and accessible and yet people have never been as foolish, immoral, or hypocritical.

Even though we do not need to know if conscienceless souls exist, or need to understand their fate, it would be reasonable to assume that their destiny would be the same as any other animal. Death would be the end of life.

I continue to stress that the Towrah says that humans lived outside the Garden because the religious which falsely claim to speak for God say otherwise. The species *Homo habilis* and *Homo erectus* are a million years old, and *Homo sapiens* have roamed the planet for tens of thousands of years. 'Adam and Chawah were expelled from the garden just shy of 6,000 years ago.

If you were not yet convinced that *yada* ', "to know," is a relational concept, the next passage, like the one in relation to 'Adam and Chawah (Genesis 4:1), makes it relatively clear.

"Qayn (*Qayn* – the one conceived to be possessed, who was created and then acquired, commonly known as Cain) **became acquainted with** (*yada* ' – came to know, becoming more aware of) **his wife** (*'ishah huw* ' – his woman) **and she conceived** (*wa harah* – became pregnant) **and gave birth to** (*yalad 'eth*) **Chanowk** (*Chanowk* – to inaugurate and dedicate, to train, and to be merciful (transliterated Enoch)).

Then it came to pass (*wa hayah*) **that he built** (*banah* – he constructed) **a town** (*'iy* – a village or city). **He called** (*wa qara* ') **the name** (*shem*) **of town** (*'iy* – village and / or city) **after**

(ka – like) the name (*shem*) of his son (*ben huw'*), Chanowk (*Chanowk* – to inaugurate and dedicate a new beginning, to train and be equipped to be merciful (transliterated Enoch)).” (*Bare'syth* / In the Beginning / Genesis 4:17)

This was the first of two *Chanowk's* | Enoch's. The Enoch who embodies the qualities attributable to the name was the son of Yared and the father of Methuselah (the longest living mortal man). So the Towrah reveals:

“Chanowk | Enoch walked with God...365 years. Chanowk walked with God and he was not, for God took him.” (*Bare'syth* / Genesis 5:22-24)

Enoch's son gave birth to Lamech, Noah's father, and thus facilitated the “new beginning” embodied in his name. Collectively, the lives of Qayn and Chanowk and their descendants are shared with us to instruct in the foundational principles of Yahowah's mercy.

In keeping with this point, the most similar words in Hebrew dictionaries to *chanowk* mean “tried, tested and trusted,” “compassionate and merciful,” in addition to “temporary shelter and encampment.” They describe the nature and benefits associated with the Set-Apart Spirit.

At this point, Yahowah presents Qayn's lineage. From a prophetic perspective, the most important descendant is Tubal-Cain, the “forger of implements of bronze and iron.” I say this because Gog, the leader of the Islamic Magog Federation, is predicted to attack Israel between 2027 to 2029 during the Time of Ya'aqob's Troubles. He is a religious, political, and/or military leader from Meshech and Tubal. Meshech can easily be traced to this region of eastern Turkey but without this tip, Tubal would have been more difficult to locate.

Also, Noah's Ark was found in Eastern Turkey, east of 'Eden, on the mountains of Ararat (at an elevation of 6,300 feet MSL). Back in 1991, Ron Wyatt demonstrated that the rivets which held this ship together contained traces of iron, magnesium, sodium, and titanium. That's remarkable because the oldest known swords, found in this same place and dating to this same time (Eastern Turkey circa 3000 BCE), were comprised of arsenical bronze – a much softer metal. Even the ballast of the ship was consistent with metal production. (For more on this, consider the Wyatt Archaeological Museum's “Discoveries Volume” on Noah's Ark, the Exodus, and the Real Mount Sinai in Saudi Arabia.)

It is likely that most of *Qayn's* | Cain's descendants would have been eliminated in the flood, which was still a thousand years hence. The names of these people, however, are indicative of their fate. The first was Irad, from *Yrad*. Its root, *yr*, means “young male ass,” and is thus prophetic of the descendants of Ishmael, the patriarch of today's Muslims. Meujael, from *Mahuwya'el*, is a compound name which means: “one who dances circles around God.” He was indicative of the religious schemes born out of Babylon. Methushael, from *Mahyya'el*, means “those who accept money or compensation in exchange for the religious activities they perform.” It is predictive and condemning of Catholicism and their indulgences – and of rabbis and Judaism.

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

bodily fluids.” The “sign of prophethood” which distinguished Muhammad according to Islamic Hadith was a “reddish wart.”

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

While the root of Qayn means “spearhead and sword,” and thus is indicative of how Islam spread, Tubal (*Huwbal*) describes the result of the religion: “a return to sorrow and anguish.” The Towrah reveals that this bad boy: “**forged and sharpened (*latas*) many things (*kol*)” including “**engraving tools used to cut and inscribe a plot and devise an evil scheme (*charash*) with metal implements (*nahoset* – copper and bronze fetters out of lust and harlotry) and iron (*barzel*).**” (*Bare’syth* / In the Beginning / Genesis 4:22)**

Even the Qur’an calls Islam: “Allah’s plot.” Or to borrow from the story of *Huwbal*, it is an “inscribed scheme whose forged and sharpened implements of iron” have been wielded by jihadists against Jews.

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Yahowah also tells us...

“**Adam** (*wa ‘Adam* – Man) **became acquainted with** (*yada*’ – knew, becoming intimately familiar with) **his wife** (*‘ishah huw*’ *‘eth* – his woman) **again** (*‘owd* – now) **and she gave birth to** (*‘eth wa yalad*) **a son** (*ben*), **and called** (*qara*’ – invited, read, welcomed, designated, and announced (qal imperfect – actually and with unfolding consequences throughout time)) **his name** (*‘eth shem huw*’ – his personal and proper designation) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns) **because** (*ky* – for the reason that) **God** (*‘elohym* – the Almighty) **appointed for me** (*shyth la*’ *‘any* – constituted and placed upon me, imposed, set forth, or demand this prickly garment of thorns) **another** (*‘achar* – a subsequent and additional (qal perfect)) **seed** (*zera*’ – familial offspring and descendant) **in place of** (*tachath* – following and succeeding in a logical and orderly arrangement of time) **Hebel** (*Hebel* – A Waste of Breath, one who lacks value, who is meaningless and futile, useless vapor, commonly called Able), **for** (*ky*) **Qayn** (*Qayn* – Conceived to be Possessed, created and acquired, commonly known as Cain) **murdered him** (*harag huw*’ – slayed him, taking his life, violently and viciously killing him).” (*Bare’syth* / In the Beginning / Genesis 4:25)

There are so many ways to look at this, it is hard to know where to start. Should our perspective be as optimistic as Yahowah would like, we would render Seth and define *shyth* as positively as possible and see the unfolding of the basic principles of Yahowah’s plan. We would find Yahowah’s preference for life over death playing out over the course of six thousand years. We might even see Yah being kind to Chawah, giving her yet another chance to respond appropriately and enjoy the best of what life has to offer.

In the name, Seth, God may have revealed that “the foundation of His plan” for man was “six.” There would be six eras of human history, each a thousand years long, followed by the Millennial Shabat. The essential elements which define the foundational precepts of the Towrah were designed to resolve the defiant, rebellious, and haughty nature of man, especially social and civilized man, in “*tachath* – a logical and orderly arrangement of time.”

Or was Chawah unchanged and unphased, still revealing her recalcitrance by naming her third born “Defiant and Rebellious?” Did she see her third son as “six,” or as a “prickly thorn?” Did she welcome the new seed and perceive Yahowah’s influence as merciful or meddling? Was Seth imposed upon her, not for her sake, but instead to achieve Yahowah’s purpose, thereby redirecting His wayward family?

Either way, it is still the same story – of man rebelling against Yahowah and of God “*qara*’ – inviting and welcoming” those of us back home who “*qara*’ – are called out by reading and reciting” His Towrah.

Why, other than to establish that man is represented by the number six, and that his history removed from the Garden and returned to it would play out over six thousand years, would the fifth individual conceived in Yah’s image be named the sixth? Does this “*zera*’ – seed” represent Seth’s “descendant,” *Noach* | Noah, and thus the Ark, with Yahowah removing His Covenant family from the dangers of human society? Or was six a reference to Seth’s “*ben* – son,” ‘Enowsh, representing “mortal man” – thereby establishing the association between the number six and humankind.

“And to (*la*) Sheth (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns) also (*gam* – as well) a son (*ben*) was born (*huw*’ *yalad*). He called (*qara*’ – he invited and read, he welcomed and designated, and he announced (qal imperfect – actually and with unfolding consequences throughout time)) his name (*’eth shem huw*’ – his personal and proper designation) ‘Enowsh (*’Enowsh* – mortal man, mankind, and humankind; from ‘anash – to be frail, sick, and incurable, often desperate, woeful, and wicked).” (*Bare*’*syth* / In the Beginning / Genesis 4:26)

‘*Enowsh* is now the third Hebrew word for man. We have ‘*adam*, representing the first man conceived in Yah’s image, ‘*ysh*, designating a masculine individual, and ‘*enowsh*, which addresses mankind’s woeful nature, the condition which has led to our mortality.

Just as Eskimos have eight ways to describe snow, with hundreds of variations of them, Yahowah has multiple terms for man because we are fundamentally important to Him. The unique shadings of each is, therefore, important. So in this case, ‘Enowsh reveals that mankind had become ill, and was mostly hopeless, dreadful, pathetic, and evil – and thus both plagued and mortal.

Here is an example...

“At that time (*’az* – meanwhile, it was then that) they became disgusting in their compulsion to stab, torment, and kill (*chalal* – they were contemptible in that they were forced to pierce, fatally wound, and viciously slay (hofal perfect – they were compelled to the point of being forced for a time to act in a degrading and lethal manner, defiling themselves)), causing this to occur while shouting out (*qara*’ – summoning this, making it happen, encountering it, and

officially designating it by publicly announcing it (qal infinitive construct – they actually defined themselves by what they said as they sought to be possessive)) **in (ba) Yahowah’s** (אֱלֹהֵינוּ – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **name** (*shem* – personal and proper designation, renown and reputation).” (*Bare’syth* / In the Beginning / Genesis 4:26)

This statement is so inflammatory and excoriating, it warrants a more complete consideration of two verbs which are very seldom juxtaposed: *chalal* and *qara’*. They are opposites, one exceedingly bad and the other extraordinarily good. To *chalal* is “to profane, pollute, and prostitute, to desecrate, defile, and degrade.” It is “to sully and stain something, corrupting it by making it common and contemptible.” *Chalal* also speaks of “stabbing, tormenting, piercing, viciously slaying, and fatally wounding.”

Qara’ is typically translated “to invite or summon, to call out or proclaim, to read or recite, and to welcome and to meet” – all of which are positives. It can also be rendered “cause to occur or make happen, shout out or publicly announce.”

Therefore, at this time, the people living in proximity to the Garden, and thus in Asia Minor, Mesopotamia, and especially around the Black Sea, were vicious and outrageous vandals who insulted Yahowah’s name. They were irreverent and blasphemous. They not only caused degrading things to occur, they sought to justify their murderous behavior by publicly pronouncing that they were doing so in Yahowah’s name – defiling it.

Moreover, *chalal* was presented in the hofal stem, whereby those doing the slashing and profaning had been impelled, or literally forced, into viciously slaying and fatally wounding. The leaders of these early human societies subjugated the people such that they either killed or were killed. And they were especially contemptible in that they compelled the populace to desecrate Yahowah’s name in the process.

In a way, it is like Islamic jihadists shouting “*Allahu Akbar* – Allah is Greater” before, during, and after committing ruthless terrorist acts. But in a way, it is also different in that Allah is not God and he condones what Yahowah opposes. Unable to give Muslims a reason to live, he gives them a reason to die.

This is, by the way, the reason that Yahowah blinded His people, such that they would not understand His prophets. God did not want them desecrating His name with their perverted religion.

Yahowah’s name is “*godesh* – set apart,” which is why He does not want it to be profaned by becoming common. He wants his people and His Covenant family to know it and use it, but no one else. It is why Yahowah does not want His name associated with any religious or political institution or agenda.

From God’s perspective, we are still in the sixth day of creation. The seventh day will commence on Tabernacles on October 7th in 2033, Yah’s year 6000.

“This (*zeh*) is the written account (*sepher* – documented record and book) of the genealogy (*towledowt* – recorded story and accounting of the descendants and generations) of ‘Adam’ (‘*adam* – mankind) **in (ba) the day (*yowm*) God (‘*elohym* – the Almighty) **created (*bara’* – brought into existence the unique nature of) man** (‘*adam* – humankind), **having engaged and acted with him, making him** (‘*asah* ‘*eth huw*’ – having designed and fashioned him (qal perfect – actually at that time causing him to be)) **in (ba) the likeness (*damuwth* – the image, pattern, resemblance,****

counterpart, and similitude) of God (*'elohym*). (*Bare'syth* 5:1)

Male (*zakar* – masculine as adolescent sons who could recall and assert the truth, remembering it) **and** (*wa* – in addition to) **female** (*naqebah* – feminine, as women) **He conceived and created them** (*bara' hem* – He fashioned and formed them, bringing their unique qualities into existence).

Then (*wa*) **He knelt to bless them and lift them up** (*barak 'eth hem* – He got on His knees to greet and commend them, extolling their potential for good and even for greatness, wanting and sharing the best with them because He adored them).

And He called them (*qara' hem* – He summoned and invited them, read and recited to them, met with and welcomed them (qal imperfect)) **by the name** (*'eth shem hem*) **mankind** (*'adam* – humankind) **in the day** (*ba yowm*) **they were created** (*bara' hem*).” (*Bare'syth* / In the Beginning / Genesis 5:2)

First and foremost, Yahowah wanted us to know that He conceived and created ‘Adam and Chawah in His image. He not only engaged with humankind, He knows many of our names. Best of all, He knelt down to lift mankind up, extolling our potential because He loves us.

The implications of humankind being designed in God’s image, of God interacting with mankind, and of God lifting us up are bigger and more impressive than is the universe in which we reside.

Yahowah knows that the most effective way to teach is to tell your audience what you are going to tell them, to tell them, and then to tell them what you told them. This is the third iteration of the most important part of the creation account.

“When (*wa*) **‘Adam** (*'adam* – the first man created in God’s image) **had lived** (*chayah* – had existed after being revived and restored to life) **130** (*shalowshym wa ma'at*) **years** (*shanah* – change and repeat of the seasons), **then** (*wa*) **he fathered a child** (*yalad*) **in** (*ba*) **his likeness** (*damuwth huw'* – image, pattern, and model); **similar to** (*ka* – after and in the pattern of) **his image** (*tselem huw'* – resemblance as if a model or shadow of himself).

And he called (*wa qara'*) **his name** (*'eth shem huw'*) **Sheth** (*Sheth* – Basic Principles, 1) the essential elements which define something, denoting the foundational precepts of a society or civilization, 2) defiant, rebellious, and haughty, 3) buttocks, or 4) six; from *shyth* – to put, place, set, station, appoint, constitute, impose, set forth, or demand, and/or a prickly garment of thorns.” (*Bare'syth* / In the Beginning / Genesis 5:3)

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

To more fully appreciate what is being communicated with this revelation, to understand the basic principles being conveyed, and to properly process the essential elements of God’s story, let’s review the sixth day – the very thing for which Seth was named. After saying that He “created mighty reptiles and every soul (*nepesh*) which moves about after their kind and species, and every winged flying creature after its species,” the Creator turned His attention to the sixth day.

Next (*wa*) **God** (*'elohym*) **explained** (*'amar*), **‘Let the earth proceed to bring forth** (*yatsa'* *ha 'erets*) **living** (*chay*) **souls** (*nepesh*) **with unique characteristics** (*la myn hy'*), **wild animals**

(bahemah) and reptiles as creatures capable of moving about (*wa remes*) and other lifeforms (*wa chayah*) for the land (*ha 'erets*) from their different species (*la myn hy*).’ And it was so (*wa hayah ken*). (*Bare'syth* / Genesis 1:24)

Then (*wa*) the Almighty (*'elohym*) engaged with (*'asah 'eth*) the animals of the earth (*chayah ha 'erets*) based upon their nature and type (*la myn hy*), including with the mammals and wild animals (*wa 'eth ha bahemah*) predicated on their distinguishing characteristics (*la myn hy*), as well as with all of the reptiles that moved (*wa 'eth kol remes*) on the ground (*'adamah*), approaching the various species (*la myn hy*). God saw and considered (*wa 'elohym ra'ah*) that it was truly (*ky*) beneficial, appropriate, and good (*towb*). (*Bare'syth* / Genesis 1:25)

Then (*wa*) Almighty God (*'elohym*) said (*'amar*), ‘We are genuinely going to engage to bring about (*'asah*) ‘Adam | a man (*'adam*) in our image and our example (*ba tselem 'anahnuw*), as if he were a blueprint of ourselves and patterned after us (*ka damuwth 'anahnuw*).

And let him demonstrate his influence (*wa radah*) 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* / Genesis 1:26)

So (*wa*) God (*'elohym*) conceived and created (*bara*) ‘Adam | the man for association (*'eth ha 'adam*) in His image and pattern (*ba tselem huw*).

In the image (*ba tselem*) of the Almighty (*'elohym*) He created (*bara*) him (*'eth huw*). As a male child to remember, a son worth mentioning (*zakar*), and female, as a woman (*naqebah*), He brought them into existence to be together (*bara 'eth hem*). (1:27)

Thereafter (*wa*), God (*'elohym*) knelt down in love to lift them up (*barak 'eth hem*), saying to them (*wa 'amar la hem*), ‘Be productive and industrious (*parah*), and grow, becoming increasingly great, enlarged and boundless (*wa rabah*).

Choose to be satisfied and prosper, living a fulfilling life (*wa male*) within the material realm (*'eth ha 'erets*) and overcome it (*wa kebash hy*).

And let him choose to demonstrate his influence (*wa radah*) 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*).’ (1:28)

Then God said (*wa 'elohym 'amar*), ‘Behold, look up now and pay attention to this part of the narrative (*hineh*), ‘I have provided for you and given to you (*nathan la 'atah 'eth*) every plant yielding seeds, all vegetation capable of reproducing and propagating the species (*kol 'eseb zera' zera*) which, for the enjoyment of the relationship (*'asher*), appears on the surface (*'al paneh*) of this entire realm (*kol ha 'erets*) along with every one of the trees (*wa 'eth kol 'ets*) which beneficially (*'asher*) has fruit on the tree (*ba huw' pery 'ets*) to sow its seeds (*zera' zera*). They shall continually exist (*hayah*) for you (*la 'atem*) to consider as food (*la 'aklah*). (1:29)

And regarding every living creature (*wa la kol chayah*) of the realm (*ha 'erets h*), as well as every bird (*wa la kol 'owph*) of the sky (*ha shamaym*), and all else (*wa kol*) that moves

around (ramas) on the ground ('al ha 'erets) with which is ('asher ba huw') a living consciousness (nepesh chay), including all healthy vegetation and green plants ('eth kol yereq 'eseb), they can be considered edible (la 'aklah).' And it occurred as such (wa hayah ken).' (1:30)

Almighty God (wa 'elohym) witnessed and recognized, observed and perceived (ra'ah) everything ('eth kol) to reveal the way to the joyous relationship and to get the most out of life which ('asher) could be beheld (wa hineh) and it was exceedingly good, tremendously pleasing, abundantly productive, and highly entertaining (towb ma'od).

With unfolding implications over time, that was (wa hayah) evening, the blending together of things, a nighttime of discouragement from foreign occupation, an era of ignorant commingling of and adherence to faiths ('erab / 'arab) and there would be (wa hayah) morning, the dawning of a new day, a time to be observant, perceptive, and judgmental (boqer) – the sixth day (yowm ha shishy).” (Bare'syth / In the Beginning / Genesis 1:31)

The foundation required for understanding is completed with...

“Then (wa) Yahowah (אֱלֹהִים), Almighty ('elohym), formed (yasar) for association and accompaniment ('eth) 'Adam (ha 'adam) out of (min) the material substance ('apar) of (min) the ground (ha 'adamah).

He blew (wa naphach) into his nostrils (ba 'aph huw') a life-giving, restoring, and sustaining (chayym) conscience (neshamah). And 'Adam (wa ha 'adam) came to exist as (hayah) a living (chay) soul with consciousness (la nepesh). (Bare'syth / Genesis 2:7)

Yahowah (אֱלֹהִים), Almighty ('elohym), planted and established a home to celebrate life (nata') as a Gan | Protected Garden (gan) of (ba) 'Eden | Great Pleasure and Joy ('Eden) pursuant to a time long ago (min qedem).

Then (wa) He placed (sym) 'Adam (ha 'adam) there (sham 'eth), whom, for the benefit of the relationship and to show the way ('asher), He had fashioned and formed (yatsar).” (Bare'syth / Genesis 2:8)

It is where we began and where we will return.

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

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

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

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

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

The fact that 'Adam had only one wife, not many, is telling too. Yahowah likes monogamy and fidelity in our relationship with Him because He does not want to share us with competing and distracting contrivances. Those who choose to be unfaithful are destined to exist outside of the Covenant relationship.

Just as with humankind, God has paternal and maternal characteristics. Man is not the totality of humankind, nor is woman. The Father is not the totality of the Divine nature. God is also our Spiritual Mother.