



The Lust of the Eyes

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Bantu---Hebrew words 79

H183 means “wish for/covet” just from the root words. [wa] =seek for [wu] =desire. We can know that **qwa** or **qw** is describing lusting by the root words.

74. Lusting: Qwah

Num 11:4 And the mixt multitude that was among them fell a **lusting**:^{H183 H8378} and the children of Israel also wept again, and said, Who shall give us flesh to eat? (Notice they fell a lusting and started inquiring for what they desired. We can see how lust and inquiring have correlation as we discussed already, and in this verse.)

Num 11:34 And he called the name of that place Kibrothhattaavah:^{H8378} because there they buried the people that **lusted**.^{H183}

Yiddish: H183 אָנַה 'âvâh aw-vaw' A primitive root; **to wish for: - covet, (greatly) desire, be desirous, long, lust (after).**

The word אָנַה means “to covet or greatly desire,” because [ו] in Igbo is [wa] =continuous, more and more, and in Yoruba [ו] is [wa] =seek, search, which is describing what coveting is, the seeking of more and more. [wu] =desire, want, like, pleasing [wú] =impressed by [owu] =interest, jealousy, envy. And it is a “great desire” because the [ה] = [h] =which is a suffix that intensifies the word, thus making this coveting an intense coveting. Also [wa] makes the desire (wu) continuous, hence it is a great desire. Also, in Yoruba, ו is the root word in [iwa] =iniquity, wickedness, violence, improper, which helps us understand that it is through lust that iniquity, wickedness, violence, and envy (owu) is brought about. . One can definitely understand that אָנַה means coveting through Bantu and one can see the wickedness that comes from it through the root words. **The proper spelling and pronunciation of אָנַה is Qwah or Owuh.** This is the root word for **H1942** הָוָה which expounds on **H183** אָנַה.

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Genesis 3:6

[6]And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Apocalypse of Moses 19

“And I opened to him and he walked a little way, then turned and said to me: 'I have changed my mind, and I will not give thee to eat until thou swear to me to give also to thy husband.' And I said, 'What sort of oath shall I swear to thee? Yet what I know, I say to thee: By the throne of the Master, and by the Cherubim and the Tree of Life, I will give also to my husband to eat.' And when he had received the oath from me, he went and



poured upon the fruit the poison of his wickedness, which is lust, the root and beginning of every sin, and he bent the branch on the earth and I took of the fruit and I ate.

1 John 2:16-17

[16]For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[17]And the world passeth away, and the lust thereof: but he that doeth the will of Alahayim abideth for ever.

Testament of Reuben 2:1-5:3:2-3

2 1 And now hear me, my children, what things I saw concerning the seven spirits of deceit, when
2 I repented. Seven spirits therefore are appointed against man, and they are the leaders in
the works 3 of youth. [And seven other spirits are given to him at his creation, that through
them should be 4 done every work of man. The first is the spirit of life, with which the
constitution (of man) is 5 created. The second is the sense of sight, with which ariseth desire.

3:2-3

2 With these spirits are mingled the spirits of error.] 3 First, the spirit of fornication is seated in
the nature and in the senses

Reuben 4:8, 11

8 For ye heard regarding Joseph how he guarded himself from a woman, and purged his thoughts
from all fornication, and found favour in the sight of Alahayim and men.

11. For if fornication overcomes not your mind, neither can Beliar overcome you.

Ecclesiasticus 9:2-9

[2]Give not thy soul unto a woman to set her foot upon thy substance.

[3]Meet not with an harlot, lest thou fall into her snares.

[4]Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

[5]Gaze not on a maid, that thou fall not by those things that are precious in her.

[6]Give not thy soul unto harlots, that thou lose not thine inheritance.

[7]Look not round about thee in the streets of the city, neither wander thou in the solitary place
thereof.

[8]Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have
been deceived by the beauty of a woman; for herewith love is kindled as a fire.

[9]Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy
money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall
into destruction.

Pro 6:24

To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Pro 6:25



Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

Pro 6:26

For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

Pro 6:27

Can a man take fire in his bosom, and his clothes not be burned?

Pro 6:28

Can one go upon hot coals, and his feet not be burned?

Pro 6:29

So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Ecclesiasticus 41:16-17,20-22

[16]Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

[17]Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

[20]And of silence before them that salute thee; and to look upon an harlot;

[21]And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife.

[22]Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

Testament of Gad 5:3-4

3 For he that is just and humble is ashamed to do what is unjust, being reprov'd not of another, but of his own heart, 4 because the Lord looketh on his inclination.

Ecclesiasticus 42:1-2,12

[1]Of these things be not thou ashamed, and accept no person to sin thereby:

[2]Of the law of the most High, and his covenant; and of judgment to justify the unholy; [12]Behold not every body's beauty, and sit not in the midst of women.

Matthew 5:27-28

[27]Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

[28]But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Hermas Vision 2 (1:2-8)

1:1 The master, who reared me, had sold me to one Rhoda in Rome. After many years, I met her again, and began to love her as a sister.

1:2 After a certain time I saw her bathing in the river Tiber; and I gave her my hand, and led her out of the river. So, seeing her beauty, I reasoned in my heart, saying, "Happy were I, if I had such an one to wife both in beauty and in character." I merely reflected on this and nothing more.

1:3 After a certain time, as I was journeying to Cumae, and glorifying Alahayim's creatures for their greatness and splendor and power, as I walked I fell asleep. And a Spirit took me,



and bore me away through a pathless tract, through which no man could pass: for the place was precipitous, and broken into clefts by reason of the waters. When then I had crossed the river, I came into the level country, and knelt down, and began to pray to AHAYAH and to confess my sins.

1:4 Now, while I prayed, the heaven was opened, and I see the lady, whom I had desired, greeting me from heaven, saying, "Good morrow, Hermas."

1:5 And, looking at her, I said to her, "Lady, what doest thou here?" Then she answered me, "I was taken up, that I might convict thee of thy sins before AHAYAH."

1:6 I said to her, "Dost thou now convict me?" "Nay, not so," said she, "but hear the words, that I shall say to thee. Alahayim, Who dwelleth in the heavens, and created out of nothing the things which are, and increased and multiplied them for His holy Church's sake, is wroth with thee, for that thou didst sin against me."

1:7 I answered her and said, "Sin against thee? In what way? Did I ever speak an unseemly word unto thee? Did I not always regard thee as a female deity? Did I not always respect thee as a sister? How couldst thou falsely charge me, lady, with such villainy and uncleanness?"

1:8 "Laughing she saith unto me, "The desire after evil entered into thine heart. Nay, thinkest thou not that it is an evil deed for a righteous man, if the evil desire should enter into his heart? It is indeed a sin and a great one too," saith she; "for the righteous man entertaineth righteous purposes. While then his purposes are righteous, his repute stands steadfast in the heavens, and he finds AHAYAH easily propitiated in all that he does. But they that entertain evil purposes in their hearts, bring upon themselves death and captivity, especially they that claim for themselves this present work and boast in its riches, and cleave not to the good things that are to come.

Testments of Reuben 4:1

4 1 Pay no heed, therefore, my children, to the beauty of women, nor set your mind on their affairs; but walk in singleness of heart in the fear of AHAYAH, and expend labour on good works, and on study and on your flocks, until AHAYAH give you a wife, whom He will, that ye suffer not as I did

Hermas Mandate 4 1:1

1[29]:1 "I charge thee, "saith he, "to keep purity, and let not a thought enter into thy heart concerning another's wife, or concerning fornication,

Deu 21:11

And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Deu 21:13



And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

Mat 5:28

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Benjamin 8:2

He that hath a pure mind in love, looketh not after a woman with a view to fornication: for he hath no defilement in his heart, because the Spirit of Alahayim resteth upon him. For as the sun is not defiled by shining on dung and mire, but rather drieth up both and driveth away the evil smell; so also the pure mind, though encompassed by the defilements of the earth, rather cleanseth (them) and is not itself defiled:

Hermas Mandate 4 1:1-3

[29]:1 "I charge thee, "saith he, "to keep purity, and let not a thought enter into thy heart concerning another's wife, or concerning any such like evil deeds; for in so doing thou commitest a great sin. But remember thine own wife always, and thou shalt never go wrong.

1[29]:2 For should this desire enter into thine heart, thou wilt go wrong, and should any other as evil as this, thou commitest sin. For this desire in a servant of Alahayim is a great sin; and if any man doeth this evil deed, he worketh out death for himself.

1[29]:3 Look to it therefore. Abstain from this desire; for, where holiness dwelleth, there lawlessness ought not to enter into the heart of a righteous man."

2 Clem. 12:2

For the Lord Himself, being asked by a certain person when his kingdom would come, said, When the two shall be one, and the outside as the inside, and the male with the female, neither male or female.

2 Clem. 12:3

Now the two are one, when we speak truth among ourselves, and in two bodies there shall be one soul without dissimulation.



2 Clem. 12:4

And by the outside as the inside He meaneth this: by the inside he meaneth the soul and by the outside the body. Therefore in like manner as thy body appeareth, so also let thy soul be manifest by its good works.

2 Clem. 12:5

And by the male with the female, neither male nor female, he meaneth this; that a brother seeing a sister should have no thought of her as a female, and that a sister seeing a brother should not have any thought of him as a male.

2 Clem. 12:6

These things if ye do, saith He, the kingdom of my father shall come.

Jubilees 20:1-4,5-7

[1] And in the three and fortieth jubilee, in the sixth year of the third week, [2120 A.M.] Abraham called Ishmael, and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.

[2] And he commanded them that they should observe the way of Ahayah; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgment and righteousness on the earth.

[3] That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which Ahayah had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and uncleanness].

[4] And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

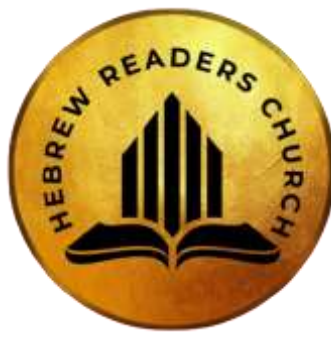
[5] And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

[6] And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah.

[7] I implore you, my sons, love the Alahayim of heaven And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses,

Barnabas 16:7

[7] I find then that there is a temple, How then shall it be built in the name of AHAYAH? Understand ye. Before we believed on Alahayim, the abode of our heart was corrupt and weak,



a temple truly built by hands; for it was full of idolatry and was a house of demons, because we did whatsoever was contrary to Alahayim.

2 Peter 2:12-14

[12]But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

[13]And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

[14]Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

G793

Original: ἀστήρικτος

Transliteration: astērikτος

Phonetic: as-tay'-rik-tos

Thayer Definition:

unstable, unsteadfast

Strong's Definition: From G1 (as a negative particle) and a presumed derivation of G4741; unfixed, that is, (figuratively) vacillating: - unstable.

1 Peter 5:8-9

[8]Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

[9]Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Luke 11:34-36

[34]The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. [35]Take heed therefore that the light which is in thee be not darkness.

[36]If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Ephesians 5:14

[14]Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

2 Corinthians 13:5

[5]Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Yache Christ is in you, except ye be reprobates?

Testament of Rueben



5 1 For evil are women, my children; and since they have no power or strength over man, they use 2 wiles by outward attractions, that they may draw him to themselves. And whom they cannot 3 bewitch by outward attractions, him they overcome by craft. For moreover, concerning them, the angel of AHAYAH told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men; and by means of their adornment they deceive first their minds, and by the glance of the eye instill the poison, and then through the accomplished 4 act they take them captive. For a woman cannot force a man openly, but by a harlot's 5 bearing she beguiles him. Flee, therefore, fornication, my children, and command your wives and your daughters, that they adorn not their heads and faces to deceive the mind: because every woman 6 who useth these wiles hath been reserved for eternal punishment.

Apocalypse of Peter 7

.....And again behold two women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not to make them beautiful, but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

Testament of Joseph 9:5

5 For when I was in her house she was wont to bare her arms, and breasts, and legs, that I might lie with her; for she was very beautiful, splendidly adorned in order to beguile me. And THE LORD guarded me from her devices.

Testament of Reuben 5:6

6 For thus they allured the Watchers who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and 7 appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

6 1 Beware, therefore, of fornication; and if you wish to be pure in mind, guard your senses from every 2 woman. And command the women likewise not to associate with men, that they also may be pure 3 in mind. For constant meetings, even though the unholy deed be not wrought, are to them an 4 irremediable disease, and to us a destruction of Beliar and an eternal reproach. For in fornication 5 there is neither understanding nor holiness, and all jealousy dwelleth in the lust thereof

1 Timothy 2:9-10



[9]In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

[10]But (which becometh women professing holiness) with good works.

1 Corinthians 13:4

[4]Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

1 Corinthians 13:5

[5]Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Romans 14:13,19

[13]Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

[19]Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Matthew 18:6-7

[6]But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. [7]Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Luke 17:1-4

[1]Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

[2]It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

[3]Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

[4]And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

2 Thessalonians 3:14-15

[14]And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

[15]Yet count him not as an enemy, but admonish him as a brother.

Testament of Gad 6:1-7

6 1 And now, my children, I exhort you, love ye each one his brother, and put away hatred from 2 your hearts, love one another in deed, and in word, and in the inclination of the soul. For in the presence of my father I spake peaceably to Joseph; and when I had gone out, the spirit of hatred darkened my mind, and stirred up my soul to slay him. 3 Love ye, therefore, one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him. 4 But if he deny it, do not get into a passion with him, lest catching the poison from thee he take 5 to swearing and so thou sin doubly. [Let not another man hear thy secrets when engaged in legal strife, lest he



come to hate thee and become thy enemy, and commit a great sin against thee; for 6 oft times he addresseth thee guilefully or busieth himself about thee with wicked intent.] And though he deny it and yet have a sense of shame when reprov'd, give over reprov'ing him. For he who denieth may repent so as not again to wrong thee; yea, he may also honour thee, and [fear 7 and] be at peace with thee And if he be shameless and persist in his wrong-doing, even so forgive him from the heart, and leave to Alahayim the avenging.

Testament of Benjamin 4:1-3

1 See ye, therefore, my children, the end of the good man? Be followers of his compassion, therefore, 2 with a good mind, that ye also may wear crowns of glory. For the good man hath not 3 a dark eye; for he showeth mercy to all men, even though they be sinners. And though they devise with evil intent concerning him, by doing good he overcometh evil, being shielded by Alahayim

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