



YADA YAHOWAH

BEYTH



VOLUME THREE

IN THE FAMILY

CRAIG WINN

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Craig Winn. *Beyth: In the Family*.

1st edition. www.yadayah.com, 2003.

2nd (revised) edition. www.yadayah.com, 2005.

3rd (revised) edition. www.yadayah.com, 2006.

4th (revised) edition. www.yadayah.com, 2008.

5th (revised) edition. www.yadayah.com, 2010.

6th (revised) edition. www.yadayah.com and Claitor's Publishing Division, 2012.

7th edition. www.yadayah.com and Claitor's Publishing Division, 2013.

8th (revised) edition. www.yadayah.com and Amazon, 2018.

9th (revised) edition. www.yadayah.com and Amazon, 2020.

10th (revised) edition. www.yadayah.com and Amazon, 2023.

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About the Author...

Twenty-two years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, and Questioning Paul*. Throughout, he has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded many hundreds of insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to Yada Yah Radio. He currently

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his printed books are offered without royalty.

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing someone's work.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

BEYTH

IN THE FAMILY

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Babel | Confusion

Corrupting by Commingling...

To appreciate the *Beryth* | Covenant, we must turn back the clock and consider the alternative. Yahowah refers to it as *Babel* | Babylon – which is a state of confusion that occurs when men speak about a confluence of errant ideas. Therefore, let’s continue our assessment of the Covenant by considering the place from whence ‘Abraham had come. That story begins in *Bare’syth* / Genesis 10.

“**Kuwsh** (*wa Kuwsh* – typically transliterated Cush, Noah’s grandson by way of *Cham* – Passionately Idolatrous Sun Worshiper) **fathered** (*yalad*) **Nimrod** (‘*eth Nimrod* – Rebellious Son).

He was dishonorable and contemptible (*huw’ chahal* – he was proud and profane, defiled and diseased, polluted and harmful, dishonorable, albeit common; from *chalah* – diseased and sickening (hifil perfect)) **as a result of** (*la*) **being** (*hayah* – existing as) **a powerful politician and heroic warrior** (*gibowr* – a mighty military and prominent political individual with the ability to fight and who prevailed in his quest for power and supremacy by becoming an influential and impetuous societal leader) **in the region** (*ba ha ‘erets* – in the land).” (*Bare’syth* / In the Beginning / Genesis 10:8)

As an overt indictment of patriotism, of politics and of any of us considering the military heroic, Nimrod was considered contemptible expressly because he was “a

powerful politician and heroic warrior.” God disdains what men respect.

“**He would** (*huw’ hayah* – he existed to) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence) **hunt his prey** (*tsayd* – killing animals as a hunter in pursuit of game, used metaphorically to depict someone who pursues the life of another in order to destroy it; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill) **in direct opposition to** (*la paneh* – as an assault against and attack upon the presence of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Therefore (*‘al ken* – for this reason) **it was said** (*‘amar* – it is declared), **‘The nature of** (*ka* – as was the likes of) **Nimrod** (*Nimrod* – Rebellious Son) **was to prominently and impetuously, powerfully and militantly** (*gibowr* – mightily and politically) **stalk, capture, control, and victimize his prey** (*tsayd* – acted as a hunter pursuing game by killing animals; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill) **as an assault against and attack upon the very presence of** (*la paneh* – in direct opposition to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).” (*Bare’syth / In the Beginning / Genesis 10:9*)

Nimrod was the first king of Babylon. He was proud and profane, militant and political, and therefore typical of his time. By comparison to Noach, one preserved life, and the other pursued and destroyed it. One serves as a dependable guide to Heaven, the other to Hell.

According to the Babylonian religion, during the Vernal Equinox while Nimrod was out hunting, he was mauled and killed by a wild boar. His Queen, Astarte, wept for forty days, taking just enough time away from her sobbing to become impregnated by Bel, the Lord, via one of the Sun's rays. Nine months later, she became the Queen of Heaven and the Mother of God as the Virgin with Child, when Tammuz, the Son of the Sun, was born on the Winter Solstice (then December 25th).

In this way, Christianity got its Lord, Easter, its ham, Lent, Sunday, Christmas, the Queen of Heaven, the Mother of God, the Virgin and Child, the Trinity, its Cross (the sign of Tammuz), and of course a dying and resurrected 'Son of God' with a birthday on the Winter Solstice. Why invent a new religion when all one has to do is dress up an old one with new outfits and names?

“So (wa) this came to be (*hayah* – was and existed as) **the beginning of** (*re'shyth* – the initiation of the process, the starting point, as well as the first fruit and first child of) **his kingdom** (*mamlakah huw'* – his empire, realm, royal rule, and government) **of Babel | Babylon / Confusing Corruption** (*Babel* – Babylonia, 'Gate of the Lord God,' to confuse by mixing together, to corrupt by commingling; a compound of *ba* – with and *bel* – the Lord Bel, god of Babel, and the basis of Bible).

It included (*wa*) **'Arek** (*'Arek* – Prolonged Self-Reliance), **'Akad** (*'Akad* – Subtle, Deceitful, and Treacherous Deceptions), **and Kalneh** (*wa Kalneh* – Ignominious, Shameful, and Lowly) **in the land** (*ba ha 'erets* – in the realm) **of Shin'ar** (*Shin'ar* – Sumer which became Babylonia in Mesopotamia along the shores of the Tigris and Euphrates Rivers).” (*Bare'syth* / In the Beginning / Genesis 10:10)

From Yahowah's perspective, Babel epitomizes everything which is *ra'* | wrong with man. More than

anything, He wants us to come out of “*babel* – the confusing and confounding mixing together of religious ideas.” He does not want us to live our lives “*ba Bel* – with the Lord.” We ought not ever attribute a Bible to Him.

“**From that territory** (*min ha ‘erets ha huw’* – from that realm or region), **he went out to** (*yatsa’* – went forth and came upon) ‘**Ashuwr** (*‘Ashuwr* – Assyria, named in honor of the god, Ashur, the Great Lord of the Assyrian pantheon, meaning gracious, a warrior and conqueror who was depicted using the sun’s power to destroy).

He built (*wa banah* – then he established) **Nynowah** (*Nynowah* – Nineveh, Refuge of the Fleeing Ninus, the Rebellious Son, Nimrod), **Rachobowth** (*Rachobowth* – the Open Way and Broad Path), **and Kelah** (*wa ‘eth Kelah* – Finished, to perish unable to prevail even though physically strong).” (*Bare’syth* / In the Beginning / Genesis 10:11)

‘Ashuwr | Ashur was depicted with eagle wings and arrows, set into the center of a solar disc. This has become the symbol of the President of the United States. It was also adopted by the Nazis. Roman legions slaughtered and enslaved under this sign.

“**Now it came to exist that** (*wa hayah* – so it was and came to be (qal imperfect)) **the entire** (*kol*) **region** (*ha ‘erets* – realm, territory, country, and land) **had one** (*‘echad* – a certain, singular, and unique) **language** (*saphah* – way to form words, method of speaking, means of communicating) **and so** (*wa*) **the words** (*dabarym*) **were the same** (*‘echad* – closely related and associated; based upon *‘achawah* – shared common characteristics). (*Bare’syth* 11:1)

Then it came to pass (*wa hayah* – so it came to exist (qal imperfect)) **as they migrated** (*ba nasach hem* – as they set out and traveled) **toward the east** (*min qedem* – from where they had previously existed long ago and

moving in the direction of the rising sun), **they discovered** (*wa matsa'* – and they found) **a valley** (*biqa'ah* – a plain) **in the region** (*ba ha 'erets* – in the territory or land) **of Shin'ar** (*Shin'ar* – Sumer which became Babylonia, therefore the Tigris and Euphrates Valley) **and settled there** (*wa yashab shem* – and inhabited the place so named).” (*Bare'syth* / In the Beginning / Genesis 11:2)

Mankind's transition from hunter-gatherers to urban-living dates to 3900 BCE, which is shortly after the exile from 'Eden. The earliest evidence of writing dates to around 2900 BCE, and therefore, around the time of the flood. The first alphabet was comprised of graphic depictions of common things, consistent with what we see preserved in the oldest evidence of Paleo-Hebrew. It was after this event that early civilizations transitioned to cuneiform, ostensibly because it was easier to make wedge-like impressions in soft clay than it was to create curved and complex pictographic forms. Also telling, the languages which developed here were precursors to Akkadian, which was as similar to Aramaic as Aramaic is to Hebrew.

We still share a legacy with these people. The Sumerians used a six- / sixty-based counting system. Time, space, and mass were measured in increments of six. For example, there are sixty seconds in a minute, sixty minutes in an hour, two sets of twelve hours in a day, and twelve months in a year. There are also 360 degrees on a compass. As a result, there are 360 degrees in a circle.

I share this because six is the Towrah's designation for man. And this is not only where men would impose their will over other men, it is the place 'Abraham left en route to the Promised Land.

“And they said (*wa 'amar* – they expressed in words, vowing), **each individual** (*'iysh* – each person) **to ('el) his immoral countrymen** (*rea' huw'* – his loudmouthed and

evil public speakers with troubling social, geographic, racial, and religious pontifications, even his harmful neighbors and wicked fellow citizens (written identically to *ra'* – evil, no good, immoral, improper, troubling, and harmful)), **‘Come, I implore you to pay attention to me, choosing to do what I want done because I want you to allow me to influence you, all while you ascribe excellence and greatness to me, thereby responding by choosing to praise whatever I believe is worthy of worship** (*chab* – I want you to do as I dictate (qal – literally, imperative – second-person volition such that the person being influenced agrees, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – first-person volition such that this is the will of the nation)).

I want us to make (*laban* – an expression of my will, let us become spotless and morally pure by consistently whitewashing everything, using the sun to bake (qal imperfect cohortative)) **sun-dried and whitewashed bricks as writing tablets** (*labenah* – mud blocks used in construction or writing hardened by exposure to the sun; from *laban* – white).

Then I want to continually ignite an offering for the fiery serpent (*saraph* – I want to consume it, setting it ablaze in fire as a sacrifice to the snake, the venomous viper who is a majestic six-winged spiritual being comprised of light (qal imperfect cohortative – literal interpretation, ongoing consequence, expressing the will of the speaker)) **so as to approach the place of the serpent’s radiant light** (*la saraphah* – with regard to and concerning coming near the great conflagration of the venomous snake and its blazing funeral pyre).’

And so (*wa*), **the whitewashed and sun-dried bricks and writing tablets** (*labenah* – the white clay slabs used in construction and mud blocks used to memorialize something in writing) **came to actually and continually**

be for them (*hayah la hem* – came to exist for them with ongoing implications (qal imperfect)) **as stone, making them dense and rigid** (*la 'eben* – approaching the nature of rock, and thus impenetrable, and difficult to change).

And the tar (*wa ha chemar* – and the sticky, slimy, troublesome, and combustible black hydrocarbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, or as fuel to burn) **for a while came to genuinely exist for them** (*hayah la hem* – came to be for them for a limited period of time (qal perfect)) **as an intoxicating and slimy, troublesome binding agent** (*la chomer* – an initially malleable substance which hardens like cement that is used in construction as mortar; from *chemer* – partially fermented intoxicants which enrage and torment and *chamar* – a coating which repels the life-giving, life-sustaining, and cleansing properties of water).” (*Bare'syth* / In the Beginning / Genesis 11:3)

You may recall from a previous chapter that we came to realize how *ra'ah* (ראַה) was defined by the direction and order of the letters from which it was comprised. As “man’s view of man,” it epitomizes “a perverse and destructive attitude that leads to depravity and wrongdoing.” It conveys the “wickedness, immorality, and evil” of man, reflecting the human propensity to be “harmful and troubling by corrupting.” This “unfortunate criminal behavior is injurious and disadvantageous,” making mankind “miserable” while creating “distressful and ruinous conditions” which are not conducive to life.

This is relevant because *rea'*, the word translated “immoral countrymen,” is not only written identically to “*ra'* – evil and injurious, wicked and wrong, troubling and harmful,” *ra'* is the root of *ra'ah*. Therefore, when we consider the full array of attributes associated with *rea' / ra' / ראַ*, man’s perspective leads to: “loudmouthed and shouting public speakers thundering out a racial and

religious message to the society as a whole, to fellow countrymen, which is wrong and corrupting, immoral and improper, and thus injurious to life.” Yahowah had witnessed far too much of this.

The people and leaders were like peas in a pod – as they are today. While beguiled by cleric and king, most people go along willingly as accomplices in their own demise. Affirming this, *chab* is a volitional term in its own right, both for the speaker and their audience, it was scribed to convey the will of the speaker and their audience in the cohortative and imperative. It encourages the listener to pay attention while imploring them to act in accordance with the speaker’s intent – which is to allow him to control them.

“**Then they said** (*wa ‘amar* – so they expressed in words, vowing), **‘We want to control you so that you praise what we choose to worship** (*hab* – come, we implore you, choosing to do what we want done, all while you ascribe excellence and greatness to us (qal imperative paragogic he cohortative)).

Let us build for ourselves (*banah la ‘anachnuw* – let’s actually make, continually constructing and establishing, forming for ourselves and our sons (qal imperfect)) **a city with an inner shrine and temple complex** (*‘iyr* – a large and fortified population center built around a central and imposing religious edifice) **and then** (*wa*) **a highly valued platform and imposing tower** (*migdal* – a grand watchtower of our choosing and an exalted podium for religious worship; from a root meaning to increase in importance, power, and authority, and to rear children who are magnified, all leading to intense grief), **such that** (*wa*) **its top** (*ro’sh huw’* – its most crucial and uppermost heights, its summit, head, and tip) **is in the heavens** (*ba ha shamaym* – is in the spiritual realm).

And let's engage, actually creating for ourselves ('*asah la 'anachnuw* – let's act, expending the effort to endeavor to fashion and form for ourselves, manufacturing with ongoing and unfolding implications (qal imperfect)) **a name and reputation** (*shem* – a personal and proper name, status, and renown, fame and glory; from *suwm* – to appoint and direct toward, to determine, establish, ordain, and constitute), **or otherwise** (*pen* – lest) **we will be attacked, scattered, and dispersed** (*puwts* – we will be overthrown violently and moved chaotically) **over the face of the entire region** ('*al paneh kol ha 'erets* – before the presence of all the realm).'" (*Bare'syth* / In the Beginning / Genesis 11:4)

This actually occurred in Sumer, which was likely the site of First Babylon. The oldest texts from Ur are dated to this time and they claim that a priest became king and oversaw the construction of imposing temples in the center of the city. He attributed the people's defense to his relationship with the gods. Further, the king's claims are known to us today because they were inscribed on sun-dried clay tablets. And having pulled away the sands of time, we even have verification that he built the foundations of his tower and temple out of whitewashed bricks.

“So (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **descended** (*yarad* – moved downward to a lower elevation by diminishing dimensions) **for the purpose of** (*la*) **observing** (*ra'ah* – seeing and perceiving, examining and showing, understanding and revealing) **the city and temple complex** ('*eth ha 'iyir* – the large and fortified population center built around a central and imposing religious edifice) **and** (*wa*) **its imposing tower** (*migdal* – a prominent watchtower, an exalted podium for religious

worship, all designed to increase their importance, power, and authority) **which, to establish their way** (*'asher*), **the sons of the descendants of 'Adam** (*beny ha 'adam*) **had built** (*banah* – had constructed and established (qal perfect)). (*Bare'syth* 11:5)

Therefore (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **declared** (*'amar* – said and explained, expressed and communicated in words), **'Pay attention** (*hineh* – behold, something important is being conveyed, be observant now, look up, listen carefully to the insights being emphasized, notice the details in this narrative and consider the context because, surely, they can change your perspective): **one race** (*'am echad* – one people, nation, and citizenry) **with one way of speaking** (*saphah 'echad* – one means of forming words and communicating via language) **for all of them** (*la kol hem*), **considering what they have done** (*la 'asah* – based upon what they have engaged in and acted upon) **is contemptible, reprehensible, and deadly for them** (*wa zeh chahal hem* – this is defiling and desecrating for them, profane and dishonorable, piercing and wounding for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise).

And so then (*wa*), **they will not be restrained** (*lo batsar* – they will not be thwarted, finding it impossible) **for them** (*min hem*) **to do** (*la 'asah* – to put into effect and carry out, to engage in or act upon) **anything** (*kol*) **which** (*'asher* – that as a result of the relationship and to show their way) **they wickedly decide and collectively propose** (*zamam* – they plot and plan with evil intent, they resolve by agreeing together and collectively determine, they imagine, choose, and intend).” (*Bare'syth* / In the Beginning / Genesis 11:6)

Rest assured, God is not a proponent of a one-world government or a unified religion. The more global we become, the worse man becomes. It is a simple lesson on gang mentality.

God did not silence them but instead saw to it that their religious and political messages would remain confusing and confounding. As a result, the rhetoric supporting man's religious alternatives is ignorant and irrational. Religion beguiles those who are unwilling or unable to think for themselves. And considering its popularity, that is a sad commentary.

God turned their tactics against them...

“Come now, I implore you of your own freewill, because I want you to pay attention to Me and then to act, choosing to do what I would like done (*chab* – of your own volition I'd like you to respect Me, choosing to communicate your response, ascribing value to what I'm offering so that you allow Me to influence you (qal – genuinely, imperative – second-person volition which makes this our choice, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – conveying the will and desire of the speaker)):

Let's choose to go down, temporarily diminishing an aspect of ourselves (*yarad* – descending by lowering ourselves, reducing our dimensions (qal imperfect cohortative)), **because** (*wa*) **we want to confound** (*balal* – we have decided to compromise and confuse, by mixing and mingling (qal imperfect cohortative)) **their ability to communicate** (*shem saphah hem* – their speech and the relative positioning of their language) **so that** (*'asher*) **they will not listen to** (*lo' shama'* – they will not hear the pronouncements of (qal imperfect)) **the individual** (*'iysh* – the human) **speech** (*saphah* – mouth, lips, and words used to communicate a message) **of their immoral countrymen** (*rea' huw'* – of their loudmouthed and evil

public speakers with their troubling social, racial, and religious pontifications to his neighbors and wicked fellow citizens which are wrong, improper, and harmful).” (*Bare’syth / In the Beginning / Genesis 11:7*)

Religion is the most menacing adversary the world has ever known – the most deceptive, destructive, deadly, and damning foe in human history. If evil had an institutionalized hierarchy listed in order of infamy, it would read: 1) religion, 2) government, 3) military power, 4) patriotism / politics / societal customs and 5) conspiracy.

“**So (wa), Yahowah (Yahowah** – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **dispersed and separated (phuwts** – scattered so as to exist in multiple places separated from one another (hifil imperfect)) **them from there (hem min sham** – them from that name) **throughout the region (‘al paneh kol ha ‘erets** – over the face of all of the realm).

And (wa) they ceased (chadal – they abandoned what they were doing and stopped, giving up and foregoing, refusing and rejecting (qal imperfect)) **the process of building (la banah** – constructing and establishing) **the city with an inner shrine and temple complex (‘iyr** – the large and fortified population center built around a central and imposing religious edifice). (*Bare’syth 11:8*)

As a result (‘al ken – for this reason), **He called and designated it (qara’** – summoned and declared it, announced and entitled it (qal perfect)) **by its name (shem hy’** – by her name, thereby denoting her reputation as), **‘Babel – Confusion and Corruption – Babylon (Babel** – Babel, Babylon, the capital of Babylonia, to confuse by mixing together, commingling; a compound of *ba* – with and *bel* – lord, serving as the name of the head of the Babylonian pantheon, and therefore “With the Lord”),’

because (*ky* – indeed and reliably) **there** (*sham*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **mingled and mixed together** (*balal* – confused and confounded by commingling (qal perfect)) **the rhetoric** (*saphah* – the way of speaking, the speech and language) **of the entire region** (*kol ha ‘erets* – of all this area, realm, and territory).” (*Bare’syth* / In the Beginning / Genesis 11:9)

Balal leads to *babel* in the sense that a jumbled disarray leads to confusion. The act of “*balal* – commingling” causes “*babel* – confusion.” When things which do not belong together are mixed, the resulting concoction is corrupting. Some of the most confounding examples are the Talmud and the Towrah, the ‘New’ and ‘Old Testaments.’

But they are not alone. Islam began as a blending of the pagan beliefs of the Yemenites and the Meccans. When that wore thin, Muhammad paid rabbis to recite their Babylonian Talmud, which he bastardized to make his Quran appear credible. But even then, the Quran is the epitome of a jumbled text, devoid of chronology and context.

More recently, Mormonism is a blending together of Joseph Smith’s hoax, the Book of Mormon, and Paul’s charade, the Christian New Testament. As a result, a massive rearrangement of myths has managed to mislead a hundred million fools.

This is man’s legacy – the product of *babel*. Religion continues to be a concoction of regurgitated myths. And it is from such things that Yahowah is calling His people home.



This leads to the introduction of ‘Abram and the commencement of the Covenant. We pick up the story with a synonym for *babel*, while we are introduced to some unsavory characters in highly undesirable places. And in what may initially seem like an irrelevant genealogical and geographical montage, we find the very heart of the story we are pursuing.

Terach would be ‘Abraham’s father...

“**And** (*wa*) **Terach** (*Terach* – to Choose God’s Way or Man’s, the living embodiment of the two messages of *taruw’ah* – proclaiming the joyous news of God’s beneficial healing while rebuking man’s fraudulent treachery and deceit) **lived** (*chayah* – stayed alive) **seventy** (*shib’iyim* – the satisfying promises of seven) **years** (*shannah* – times of renewal), **and he fathered** (*wa yalad* – impregnated his wife to conceive the descendants) ‘**Abram** (*‘eth ‘Abram* – Father who Lifts Up, Rises, and Grows, father who enhances capabilities and status, providing added aptitude, competency, and proficiency, father who increases dimensionality, taking to a higher place, from ‘*ab* and *ruwm*), **Nachowr** (*‘eth Nachowr* – One who Snores), **and Haran** (*wa ‘eth Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed).” (*Bare’syith* / In the Beginning / Genesis 11:26)

Terach’s name suggests the potential for healing or rebuke, of the likes of ‘Abram or Haran. One would choose the way of God and the other the way of man.

While most, like Nachowr, snore, falling asleep at the wrong moment, and miss the path to God, others will be like Haran, and promote a reliance on human superiority, only to be pulled off their high perch to be held accountable for the harm they have brought upon humanity.

“**And so, this is the proper perspective** (*wa ‘eleh* – then this is the oath and the curse, the promise of the Covenant and the condemnation of Allah) **on the account**

(*towledowth* – of the written genealogical record regarding the descendants, the history, origins, and result) **of Terach** (*Terach* – to Choose God’s Way or Man’s, of the living embodiment of the two messages of *taruw’ah* – proclaiming the joyous news of God’s beneficial healing while rebuking man’s fraudulent treachery and deceit): **Terach | to Choose God’s Way or Man’s** (*Terach*) **fathered** (*yalad* – conceived the descendants) ‘**Abram** (*’eth Abram* – Father who Lifts Up, Increases, Rises, and Grows), **Nachowr** (*’eth Nachowr* – One who Snores), **and Haran** (*wa ’eth Haran* – the High and Mighty who is Pulled Down). **And** (*wa*) **Haran** (*Haran*) **fathered** (*yalad*) **Lowt** (*’eth Lowt* – One who is Shrouded, Blocking any Association with the Light).” (*Bare’syith* / In the Beginning / Genesis 11:27)

While Lowt was ‘Abram’s nephew, they had nothing in common. Lowt would never develop his uncle’s character. He would not only choose to live in Sodom, but he would also carry its ill effects with him long after it was destroyed.

“**So then** (*wa*), **Haran** (*Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed) **perished** (*muwth* – died a mortal death) **in the presence** (*’al paneh* – while facing and before the presence) **of Terach** (*Terach* – to Choose God’s Way or Man’s, the living embodiment of the two messages of *taruw’ah* – proclaiming the joyous news of God’s beneficial plan while rebuking man’s fraudulent treachery and deceit), **his father** (*’ab huw’*), **in the country** (*ba ’erets* – in the land, territory, region, and realm) **of his relatives with whom he identified politically, religiously, and culturally** (*mowledeth huw’* – of the circumstances surrounding his birth with a focus on the contrarian customs and incompatible culture of the people who conceived him and the antagonistic nature of those with whom he would show an affinity, of the foremost

oppositional aspects of his society and community, his civilization; from *muwl* – the principal characteristics of that which moves someone in the opposite direction and *yalad* – to bear and bring forth a child), in ‘Uwr (*ba* ‘Uwr – transliterated Ur, meaning enlightened, the capital of Sumer at the mouth of the Euphrates River; from ‘owr – light) **of the Kasdym | Babylonians** (*Kasdym* – Religious Sages and Astrologers, transliterated Chaldeans, a synonym for Babylon; from *kasdym* – intellectuals and statesmen, religious prophets and fortune-tellers, priests and magicians, *kasah* – to be lame and crippled by being stubborn and headstrong and *kasal* – to stagger and stumble as a result of being self-willed).” (*Bare’syith* / In the Beginning / Genesis 11:28)

The entire region was confused, from Nineveh to Ur. It was all Babel. Thinking themselves enlightened, they were living in darkness. In this place, *ha Satan* | the Adversary was worshiped as God.

If God ever proposed a prerequisite to the initial requirement of the Covenant, understanding this pronouncement would serve in that role. It is a matter of life and death.

“Haran | the High and Mighty died in the presence of Terach | to Choose God’s Way or Man’s, his father, in the land of his relatives with whom he identified politically, religiously, and culturally, whose contrarian customs and incompatible philosophy were antagonistic (*mowledeth huw*) in ‘Uwr | Enlightenment of the Kasdym | Babylonians – the religious sages and astrologers, fortune-tellers and priests who were self-willed, stubborn, and headstrong.”

Yahowah will use *mowledeth* again in His initial declaration to ‘Abram. For the patriarch of the Covenant to live, God will ask him to walk away from its influence in

this place. And that is why I am thankful that *mowledeth* has been defined in this context.

“**So** (*wa*) **he grasped hold of and took** (*laqach* – he (addressing Terach) selected and accepted, taking) **‘Abram** (*‘Abram* – Father who Lifts Up and Grows, father who enhances capabilities and status, providing added aptitude and competency, father who takes his children to a higher place) **and Nachowr** (*wa Nachowr* – One who Snores) **along with their wives** (*la hem ‘ishah*).

The name of ‘Abram’s wife was (*shem ishah ‘Abram*) **Saray** (*Saray* – Noble Woman, Wife with Status, Leader and Branch, Official Offshoot; from *sarah* – to contend and strive with, to engage and endure with, to struggle and wrestle with, to be empowered by and persist with, to exert oneself with and to persevere, as well as to be set free by an upright leader and liberated).

The name of Nachowr’s wife was (*wa shem ‘ishah Nachowr*) **Milkah** (*Milkah* – Queen), **the daughter** (*bath* – female offspring) **of Haran** (*wa ‘eth Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed), **the father of** (*‘ab*) **Milkah** (*Milkah*) **and father of** (*wa ‘ab*) **Yiskah** (*Yiskah* – the Observant). (*Bare’syth* 11:29)

Additionally (*wa*), **Saray** (*Saray* – Noble Woman and Wife with Status; from *sarah* – to contend and strive with, to engage and endure with, to be empowered by and liberate) **was** (*hayah*) **infertile** (*‘aqar* – sterile and barren, unable to conceive; from *‘aqar* – to be uprooted, to have one’s roots cut or plucked up), **for she was without child** (*‘ayn la hy’ walad*). (*Bare’syth* 11:30)

Terach (*Terach* – to Choose God’s Way or Man’s) **grasped hold of and took** (*laqach* – he selected and accepted, taking and leading away) **‘Abram** (*‘eth ‘Abram* – Father who Lifts Up, Rises, and Grows), **his son** (*ben huw’*), **and Lowt** (*‘eth Lowt* – One who is Shrouded,

Blocking an Association with the Light), **the son of** (*ben*) **Haran** (*wa 'eth Haran* – the High and Mighty), **his grandson** (*ben ben huw'* – his son's son), **and** (*wa*) **Saray** (*Saray* – Noble Woman and Wife with Status), **his daughter-in-law** (*kalah huw'* – who was recently married to his son), **the wife** (*'ishah*) **of his son** (*ben huw'*), **'Abram** (*'Abram* – Father who Lifts Up).

And they came out (*yatsa'* – they were brought out) **with them** (*'eth hem* – accompanying them) **from** (*min*) **'Uwr** (*'Uwr* – Ur, the light and direction of the morning star or sun) **of the Kasdym | Babylonians** (*Kasdym* – Sages and Astrologers, Fortune-tellers and Magicians of Babylon, the headstrong and self-willed who crippled the lame and caused the stubborn to stagger and stumble) **to walk** (*la halak* – to approach by walking) **to the land** (*'erets* – to the realm and region) **of Kana'any** (*Kana'any* – Canaan, the lowly and subdued; from *kana'* – to be brought down because of a pretentious attitude and *kana'an* – to subjugate others as merchants and traders who barter).

But they only came as far as (*wa bow'* *'ad* – and they arrived and did not go beyond) **Charan** (*Charan* – Diseased by the Sun, to taunt and jeopardize through blasphemy) **and they settled there** (*wa yashab shem* – they established their dwelling place there, settling upon that name).” (*Bare'syth* / In the Beginning / Genesis 11:31)

When it comes to God, only getting as far as Charan is inadequate. While better than Babylon, Yahowah does not grade on a curve. Grey is better than black, but it is not white. As the name implies (*Charan* – Diseased by the Sun), lingering too long in *Charan* can be deadly...

“So (*wa*) **the days** (*yowmym*) **of Terach | to Choose God's Way or Man's** (*Terach* – the embodiment of *taruw'ah* – proclaiming the joyous news of God's beneficial healing while rebuking man's fraudulent

treachery and deceit) **were** (*hayah*) **two hundred five years** (*chames shanah wa me'ah shanah*).

Then (*wa*) **Terach** (*Terach*) **died** (*muwth* – perished) **in Charan** (*Charan* – Diseased by the Sun).” (*Bare'syth* / In the Beginning / Genesis 11:32)

This has been the preamble to the first of seven meetings between ‘Abram and Yahowah. It is important because this is the place God asked ‘Abraham to leave before he could participate in the Covenant.

Since ‘Abram was born and had lived in Ur of the Chaldeans, a pseudonym for Babylon, God’s subsequent instruction to walk away from his country should be interpreted as disassociating from what Babel represents – the confusion and resulting corruption associated with man’s political, militant, patriotic, conspiratorial, and religious rhetoric.

We were told twice, once in *Bare'syth* 11:28 and again in 11:31, that ‘Abram, his father, and certain members of his family had come out of *Kasdym* / Babylon, the realm of religious sages and astrologers who crippled the lame and caused the stubborn to stumble. But there is more to the story considering what transpired between these two pronouncements.

Initially, we are told that Terach had been childless for seventy years, with Babel as his only home and family. His firstborn was ‘Abram, a child who would grow up to become symbolic of the First Family. He was named in honor of his mission: Father who Uplifts. But he was not an only child, as there would be two more: Nachowr, the One who Snores, and Haran, representing the High and Mighty who are Overthrown. Collectively, they present a broad cross-section of humankind and are symbolic of the Three Doors through which souls pass at the conclusion of their mortal existence.

Ultimately, ‘Abram would listen to Yahowah and accept the conditions of His Covenant. As a result, he would be lifted up and grow. He would arrive through Passover, the lone door and first step to a life with God.

Nachowr, the second born, represents the masses and thus Doorway Number Two. Apathetic and unaware, lazy and irrational, he was victimized by confusing religious and corrupting political rhetoric. Snoring when he should have been observant, he eluded his father’s grasp and stayed in Babel. He had the life he sought, especially with a wife called “Queen.” She was Babylonian royalty. As for Nachowr, he is never mentioned again. He would simply cease to exist, as is the fate with all those infected with the Babylonian plague of death – the perverted rhetoric of religion and politics.

The High and Mighty Haran, the third born, is symbolic of the religious, political, military, and economic elite and their fate, Doorway Number Three. He would surrender his mortal life in the presence of his father, Terach, in the land of his relatives, surrounded and invested in “*mowledeth huw*’ – his culture, customs, and community,” identifying himself with “‘*Uwr*, the Enlightenment of the *Kasdym* / Babylonians,” who were overtly religious. By stating his fate this way, two things become evident. By juxtaposing these things, Yahowah has defined *mowledeth* as “*kasdym* – a religious family, those who relate to sages and astrologers, fortune-tellers and magicians,” in addition to the “‘*uwr* – enlightened who are directed by the morning star and rising sun, those who cripple the lame and cause the stubborn to stumble.”

Collectively, religious conservatives and political liberals created the cultures, customs, and communities in which the plague of death has festered and grown. Haran, the High and Mighty, would be overthrown and brought down by God in judgment, and as a result, he would spend an eternity with his fellow *babel* | babblers.

It is also interesting to note that Haran fathered Lowt, who would choose to live in Sodom. Lowt's judgment was so compromised, he had to be begged to leave town. Lowt's wife so longed for the life she had lived in Sodom, she could not just walk away. Lowt's inebriation caused him to engage in incest. Yes, indeed, children have a tendency to follow in their father's footsteps.

And lest we forget, Haran also had a daughter, one named "*Milkah* – Queen," who married his brother, Nachowr – the One who Snored. She, in all likelihood, is the reason Nachowr remained behind. His third child and second daughter, Yiskah, was observant, which would have been a good thing if it were not for the fact that she remained a student of Babel.

When Yahowah mentions that Saray was infertile, it was not to tell us that she and her husband were childless. It was to reinforce the fact that man's way, the way of Babel, is sterile and barren, unable to conceive or uphold life. Once Sarah and 'Abraham were in the Covenant, they would enjoy conceiving life as Yahowah intended.

Since this is of utmost importance, it should be underscored: Yahowah first met with and spoke to 'Abram in Charan, not Babel. After compromising mankind's language and dulling human rhetoric, seeing to it that their religious alternatives would be nothing more than a blending together of words and ideas to convey common notions, God had no interest in returning. He would meet 'Abram only after he had begun the process of dissociating from his country, its religious and political customs, and his father's home.

This realization is breathtaking in its consequence because it suggests that Yahowah will meet those of us who have begun this process, introducing Himself to us while providing initial directions. Just as God did not find 'Abram mired in the midst of Babel, He did not approach

Moseh in Mitsraym. However, had God not reached out when and where He did, there would have been no Covenant and no Towrah.

Their initial meeting was brief but to the point. They would not engage in a conversation or relationship for some time. There would be more meetings and steps along the way. What this all suggests, and to my mind confirms, is that God recognizes that He has deliberately put Himself at a distinct disadvantage on earth as a result of the way He has chosen to engage relative to His Covenant. If we were left entirely on our own devices, fewer than one in a million would pick up a copy of the Towrah and find their Heavenly Father waiting for them therein.

Yahowah reaches out to individuals He finds interesting and whom He suspects will be receptive to Him, but only to those who have begun to question and then dissociate from societal influences, especially religious rituals and political customs. His Set-Apart Spirit can then provide these people with enough instruction to help them continue to move in the right direction.

Even then, the *Ruwach Qodesh* does not leave Her future children to fend for themselves. She continues to support their progress, guiding receptive men and women until the day comes when they decide of their own freewill to engage in the Covenant. And it is at that point that Yahowah is at His best. It is what the universe was conceived to encourage and enable.

By considering this example, we can surmise that it is unlikely that we would find Yahowah entirely on our own. God reaches out to those who demonstrate a willingness to disavow humanity to know Him. Had He not done so, I would not be here – perhaps not you, either.

I suspect that Yahowah relies upon His *mal'ak* – messengers to make a preliminary assessment. Yahowah's initial approach would then come by way of the *Ruwach*

Qodesh – Set-Apart Spirit. She would have perceived ‘Abram’s presence in Charan. And this may be why God was heard and not seen during their first encounter.

Unconstrained by time, God has the ability to know how we will respond even before we do. And yet, since that would take the enjoyment out of the early stages of a new relationship, it is more likely that, based upon His *mal’ak*’s assessments of an individual’s life and attitude, there is merely a reasonable likelihood of success. This would be a little like dating before marriage. Introducing ourselves to someone we have an interest in getting to know, even asking them out on a date, is entirely volitional, actually increasing each other’s options. And like God, we can use our *neshamah* | conscience, such that we avoid conflict by initially assessing the other party’s likelihood of acceptance – even the potential benefits should we prevail.

Every relationship begins with an introduction. For something meaningful to develop from there, both parties have to agree to engage, and ultimately, they must like each other and share common interests. Since we were conceived in God’s image, and designed expressly for this relationship, we ought to see Yahowah like ourselves instead of just waiting around, hoping someone will read His Towrah and answer His Invitation. So long as we are willing to meet Him along the way, He will find a way to introduce Himself and kindle a relationship.

The long approach to the most rewarding and enjoyable relationship in the universe has been presented here so that you and I can more fully appreciate Yahowah’s initial request of ‘Abram. During His brief introduction, God asks him to walk away from his country, his culture, and his father’s family. So with all of this in mind, why do you suppose Yahowah asked ‘Abram to walk away from his country, his community, and his father’s house knowing he had already done so? It is a six-hundred-mile

walk from Ur to Charan. His father, and even his brothers, were long gone.

Since Yahowah is aware of the geography, walking away was not about leaving a physical place, but instead acquiring a new perspective and identity. God wanted ‘Abram to live his life in opposition to what Babel represents. Even though ‘Abram had put a considerable distance between him and *Babel* | Babylon, it is likely that he, like the rest of us, dragged some of its cultural holidays and community rituals with him, including the influence of the Babylonian educational system and six-based mode of counting. Therefore, the religious and political institutions which dominated the Babylonian society should be seen by its *mowledeth* – customs, culture, civilization, and community affairs. The same is true as it relates to his father’s home. It represents the family of man.

The fact that ‘Abram had physically separated himself from all three concerns – country, culture, and household means that Yahowah was seeking to negate continued allegiances and the consequences of the ongoing influence of these things. It was, therefore, disassociating from what they represented that mattered to God. That is my assessment, especially in concert with Yahowah’s presentation of what led us to this point.

We are now at the proverbial fork in the road.



Halak Min | Walk Away

The Long Journey Begins...

The *Beryth* | Covenant relationship Yahowah created the universe to achieve, conceived life to enjoy, and authored His Towrah to enable, began with these words...

“Then and now (*wa* – so therefore), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **said** (*‘amar* – called out and expressed, asked and proposed (qal imperfect – genuinely with ongoing implications over time)) **to** (*‘el* – beside and in proximity to) **‘Abram** (*‘Abram* – from *‘ab* – father, and *ruwm* – to rise up and to be held in high esteem),

‘Of your own volition walk, actually conducting your life’s journey (*halak la ‘atah* – choose of your own freewill to proceed, moving (qal imperative – establishing a genuine and literal relationship based upon being upright and moving which is subject to freewill)), **apart and separate from** (*min* – out of and away from) **your country** (*‘atah ‘erets* – your land and region which was *Babel* | Babylon and thus the realm of confusion and corruption by intermixing and commingling), **apart and separate from** (*wa min* – out of and away from) **identifying with the circumstances of your birth, your contrarian culture, community, and customs as well as the incompatible religion and politics of your parents** (*mowledeth ‘atah* – your society which is adversarial, your relatives who are antagonistic, and the oppositional aspects of the discordant

civilization in which you were conceived; from *muwl* – the principal characteristics which move someone in the opposite direction and *yalad* – to bear and bring forth a child), **and away from** (*min* – apart and separate from) **your father’s** (*‘ab*) **house** (*beyth* – home and household), **to God’s** (*‘el* – into the Mighty One’s) **realm** (*ha ‘erets* – the land and place) **which as a benefit of the relationship and to lead along the proper path** (*‘asher* – as a blessing and to reveal the correct path to walk to get the most out of life) **I will reveal to you and show you** (*ra’ah ‘atah* – I will enable you to see, to inspect, to consider, and to observe, to learn more about (hifil imperfect energetic nun jussive – God is offering ‘Abram the ability to see what He envisions and to participate in this evolving revelation as an understudy such that it continues throughout time, enabling others who perceive it to choose to have it more dramatically and emphatically revealed to them)).” (*Bare’syth* / In the Beginning / Genesis 12:1)

This begins as we should all begin with “**Yahowah** (*Yahowah*) **said** (*‘amar*),” and thus with God speaking and us listening. Based upon what Yahowah revealed, ‘Abram did not ask anything of Him. And even if he did, Yahowah did not consider it relevant.

If you are like most people and making pleas to a God you do not know, stop what you are doing and consider this example. Through His Towrah and Prophets, Yahowah is speaking to everyone who is willing to listen. ‘Abraham’s example is one we should follow.

Until we have come to know Yahowah as He revealed Himself to us in His Towrah, there is nothing we can say to God that He will find interesting or acceptable. There is a reason that Yahowah consistently encourages us to *shama*’ | listen and *shamar* | observe but never once asks us to speak, much less pray, to Him.

After listening to Yahowah make a number of declarative statements to him, ‘Abram did as God asked. He did not question God, argue with Him, ask for proof, or even inquire, “Why me?” At the conclusion of Yahowah’s initial presentation: “**‘Abram walked, traveling through life along the beneficial path, consistent with how Yahowah had spoken to him.**” (*Bare’syth* 12:4)

The Covenant relationship was not up for discussion. Yahowah told ‘Abram what He expected from him and what He was willing to offer to him in return. This was not a negotiation. It was an invitation.

God’s offer came with a prerequisite, a caveat. Before we can engage in the Covenant, we must first choose to separate ourselves from human entanglements.

Here we find that *‘amar* | **said** was scribed in the qal stem, telling us to interpret this request relationally and literally. It was written in the imperfect waw consecutive, which denotes the closest thing that Hebrew has to “past tense.” Therefore, this statement is presented as a precondition or prerequisite for what follows. Furthermore, the imperfect aspect of this conjugation reveals that God’s proposal will have unfolding consequences over time if it is accepted, which in the consecutive form will influence ‘Abram forever.

Further contributing to our understanding, the verbal clause, “*halak la ‘atah min* – **of your own volition walk, actually conducting your life’s journey apart and separate from,**” was conveyed in the qal imperative, thereby establishing a genuine and literal relationship based upon being upright and moving together which is subject to freewill.

The imperative mood conveys a request or exhortation which is subject to freewill. Therefore, Yahowah was encouraging ‘Abram and, through him, us to choose to walk away from home and country to be with Him. The

imperative mood may be among the most important and least understood aspects of Hebrew grammar. It is called “the mood of volition” and thus is always subject to freewill. It is, therefore, a request – or in this case, an invitation.

The imperative also serves as an expression of what is possible, differentiating it from the current condition. So here God is saying that He recognizes that ‘Abram is currently trying to extricate himself from man’s world, which is symbolic of the corruption and confusion of human political and religious schemes. But also, that it is possible for him to walk away from Babylon’s ill effects should he continue to do so.

But make no mistake: God is not commanding us to obey an order. We are free to wallow in Babylon as long as we would like. He is simply asking us, encouraging us, recommending to us, to choose to distance ourselves from all forms of human corruption.

Yahowah is aware that religion and politics form a cleverly interwoven trap. He understands that we are born into cultures and customs that are incongruent with the relationship He is offering. And He realizes that leaving the underpinnings of human society, of our culture, civilization, and nation will be challenging, albeit cathartic.

Man’s way is collectively ignorant, deceptive, destructive, oppressive, deadly, and damning. However, individually we can avoid all of this so long as we are willing to listen to Yahowah, keep an open mind, remain receptive to His guidance, and show a willingness to walk away from it.

These things known, when it comes to our participation in the Covenant, there is a very fine line between a request and a requirement. So while this prerequisite is indeed an invitation which is subject to freewill, if we choose to disregard it, we will be excluded

from God's company. Therefore, it is not possible to form a relationship with God without first walking away from religion and politics, culture and customs, without coming out of Babylon. God will not allow anyone to drag mankind's muck into His home.

The same fine line between a request and a requirement exists relative to the seven *Mow'ed Miqra'ey* | Invitations to be Called Out and Meet which serve as the basis of our inclusion in the Covenant. They are invitations from God to meet with Him. As such, they are requests. And yet should you choose to ignore His invitations, your soul will die, ceasing to exist. As is the case with the conditions of the Covenant, our acceptance is a requirement for reconciliation and life eternal.

Therefore, it would be accurate to render the Covenant's lone prerequisite, that we "choose to move away from our country, culture, and father's house," as a request which if not answered will exclude us from engaging in a relationship with God, making it a requirement for participation in the Covenant.

Before we consider the full implications of what God was asking 'Abram to abandon to engage in a relationship with Him, let's consider what is at stake. There is only one Covenant in the whole of the Towrah, Prophets, and Psalms, and thus there is only one way to form a personal relationship with God. And the means to participate in this Covenant is presented in only one place: the opening book of the Towrah.

As we have already discovered, the Covenant is reaffirmed many times, with 'Abraham, with Yitschaq, with Ya'aqob, with Yisra'el, and with Yahuwdah. And we have learned that it will be reaffirmed and renewed upon Yahowah's return on the Day of Reconciliations. But there is no mention anywhere of a "New Covenant," and thus

there is no New Testament. There is no room for a Talmud, either.

Therefore, based on this testimony, it is impossible to form a relationship with God apart from what He taught us in the opening book of His Towrah. There simply is no other place where, and no other person with whom, Yahowah delineates how to benefit from this relationship agreement. And that is why throughout the Towrah, Prophets, and Psalms we are consistently and repetitively reminded to observe and consider the terms and conditions associated with this Covenant as it is presented in the Towrah.

Working our way through the directions God gave ‘Abram, we will discover that all five of the Covenant’s terms and conditions require our consent. The remainder of what is written about the Covenant describes the benefits God is offering to us. And while we will consider all of these, as they are exceedingly important, our focus shall be on what Yahowah is expecting from us and offering to us in return.

As we are aware, “Yahowah communicated with ‘Abram.” God, the source of existence and life, talked with a man named “Uplifting Father.” Beyond the confirmation that God exists and that He is interested in man, one has to be sitting on the edge of their seat in anticipation of what He is going to say, to ask for. We are on the precipice of knowing the answer to the second most important question in the universe. The first has already been answered: does God exist? The second is: what does He want?

Yahowah wanted ‘Abram to leave his country, his culture and society, even his father’s family and come to God’s place, family, and people. We are talking about choice and separation – two of the most important, albeit related, concepts in the Towrah. It is the question Yahowah

encourages all of us to answer; it is the reason we were created with freewill.

Love requires choice. Are you going to cling to and adore the things of man, or are you willing to leave them to be set apart unto God, choosing to become part of His family? In whose world do you choose to live?

Yahowah introduced Himself by name. That is significant because it is what one does when one is interested in forming a personal relationship. ‘Abram was on a first-name basis with Yahowah, as should we.

This brings up an interesting and controversial point. Islam claims that ‘Abraham spoke with Allah. And Rabbinic Jews say the conversation was with the Lord, HaShem. Unfortunately for the practitioners of Judaism and Islam, those conclusions are in conflict with the evidence.

The Covenant’s lone prerequisite was addressed to ‘*Abram* | Abram. His name is based on ‘*ab*, the first and among the most important words in the Hebrew lexicon. It means “father.” ‘*Ab* | father is combined with *ruwm* | to raise and lift up to complete the picture. This name, as is the case with all of Yahowah’s monikers, works as a metaphor to frame the central issue. It is all about establishing a family where the father is the one who raises his children and lifts them up. It is a family which is held in high esteem. The role Yahowah desires most is that of Heavenly Father.

The Covenant is based upon the concepts of father and family. In fact, the only reason the universe exists is because of the first word in the Hebrew dictionary: ‘*ab* – father. Yahowah wants to be our Father. He wants to adopt us, care for us, grow with us, walk with us, communicate with us, and explore with us. The need for a father and mother, and their unique roles in perpetuating, nurturing, protecting, and enjoying life, are designed into human

nature so that we would be better able to relate to Yahowah's purpose.

Since God has delineated the first step toward the Covenant, it is incumbent upon us to ascertain precisely what Yahowah was asking 'Abram to walk away from. And fortunately, the Towrah revealed the answer to this referendum between life and death. Remember...

“*Haran* | the High and Mighty died in the presence of *Terach* | to Choose God's Way or Man's, his father, in the land of his relatives with whom he identified politically, religiously, and culturally, whose contrarian customs and incompatible philosophy was antagonistic, in 'Uwr | Enlightenment of the *Kasdym* | Babylonians – the religious sages and astrologers, fortune-tellers and priests who were self-willed, stubborn, and headstrong.

***Terach* | to Choose God's Way or Man's grasped hold of and took 'Abram | the Uplifting Father, his son, and Lowt | One who Blocks the Light, the son of *Haran* | the High and Mighty, his grandson, and *Saray* | Noble Woman, his daughter-in-law, the wife of his son, 'Abram.**

And they came out of 'Uwr of the *Kasdym* | Babylonians – the sages and astrologers, the fortune-tellers and self-willed priests who cripple the lame and cause the stubborn to stagger and stumble – to walk to the land of Kana'any.” (*Bare'syth* 11:28-29)

This was poetic in a way. The Garden of 'Eden had been located at the headwaters of the Tigris and Euphrates Rivers – and thus where they began. And Ur is where these waterways discharged into the sea – and thus was where they ceased to exist.

The Hebrew word, *min*, meaning “out of and away from” is used three times in the Genesis 12:1 statement. That means Yahowah wants His people *separated* from the

realm of deceptive, destructive, deadly, and damning dogmas. To be with Him, we must not only disassociate from everything *Kasdym / Babel* represents, but we must also move away from *mowledeth* “identifying with the circumstances of our birth, our contrarian culture, community, and customs as well as the incompatible religion and politics of our parents.” We, like ‘Abram, must come out of *Babel* | Confusion.

In the Prophets, Yahowah speaks of the “Whore of Babylon,” which is a metaphor for man’s politicized religious schemes. In Revelation, we read something that reverberates throughout His testimony: “Come out of her My people so that you do not participate in her sins, and so that you do not receive her plagues.” (Revelation 18:4)

Every religion on earth, and most especially Roman Catholicism, is based upon Mystery Babylon. Ur of the Chaldees, the town in which ‘Abram lived, was under Babylon’s dominion. Its people prostrated themselves to Satan in the guise of the sun, moon, and stars. Ba’al, the sun god, was Lord, and Sin, the national lunar deity, was worshiped as divine. Allah was not the first false god to be revered in this part of the world under the symbol of a crescent moon.

The notions of controlling people through religion, of bowing down, of worship, of gathering on Sunday, of calling God Lord, of the Madonna and Child, of praying to saints, of infant baptism, of holy water, of crosses, of Lent, of Easter, and of celebrating Christmas, are all direct derivatives of the Babylonian religion of which Yahowah was calling ‘Abram out and, through him, us. Today that means Christians must leave the Church and the religion of Christianity, as they are polluted by this Whore. But it also means that Jews must leave Judaism because the Babylonian Talmud and their Aramaic translation of the Towrah were not just written there, within them, Babylonian myths were mixed together and commingled.

The city of Ur became the capital of Sumer five hundred years before this conversation occurred, but now it had been incorporated into Chaldea – a name still used to describe Greater Babylonia. In Hebrew, it means “to confuse and confound by intermixing and commingling.” Inclusive of Sumer and Assyria, *Babel* served as the birthplace of written language, and thus recorded history.

The Babylonians and Assyrians were the first international merchants, and they built and deployed the most ruthless militaries to ever march. But most telling of all, it was in Babylon that the counterfeit religious schemes Satan would deploy throughout the ages to undermine Yahowah’s testimony were first conceived. And it was in Ur that the integration of religion and politics was first used as a control mechanism.

Just as civilization flows from one end of the Tigris and Euphrates Rivers to the other, from ‘Eden to ‘Uwr, God’s marvelously open and meticulously documented conversation with mankind begins in *Bare’syth* / In the Beginning / Genesis and it ends with *Mal’aky* / My Messenger. Everything in between was scribed to encourage us to walk along the path Yahowah has provided from man’s immoral and oppressive world to the freedom of the perfect Shelter He has created for us.

In addition to walking away from one’s “‘erets – **country**,” and thus disassociating from politics and patriotism, government and militarism, we are asked to avoid “*mowledeth* – **identifying with the circumstances of our birth, our contrarian culture, community, and customs as well as the incompatible religion and politics of our parents.**” *Mowledeth* depicts “human society which is adversarial, our relatives who are antagonistic, and the oppositional aspects of the discordant civilization in which we were conceived.” It is from “*muwl* – the principal characteristics which move someone in the opposite direction” and “*yalad* – to bear and bring forth a child.”

And therefore, it is not only politics, patriotism, and militarism we must eschew but, also, the contrarian culture, antagonistic ideology, incompatible customs, mind-numbing conspiracies, and the adversarial religion of our birth. We can cling to man or God, remain mired in human decadence or reach up and grasp Yahowah's hand, allowing Him to lift us out of and above man's mess.

If ever there was an indictment against Orthodox Judaism, it is this declaration. The religion is predicated upon tradition and culture, and its repressive ideologies are universally imposed at birth. The Orthodox religious community is not only contrary to God, and especially His Towrah, it is incompatible with the values Yahowah cherishes, in particular freedom, choice, respect for women, and the merits of work. The Jews who play religious dress up, who remained mired in their suffocating 18th-century culture of ignorance and oppression, and who claim to be "pure and holy" are universally seen as an abomination to the God whose name they never mention and seek to obscure.

Recognizing that our Heavenly Father, by way of His Covenant, has been offering to adopt us into His family for nearly four thousand years, all so that we can live with Him; it is a bit surprising that one of the last pleas of the prophets concludes with God asking His people to come out of Babylon. What is also surprising is that even though it is obvious that Babylon is used as a metaphor for the beguiling and immoral nature of religious and political schemes, and that it is represented by Roman Catholicism and the United States religiously and politically, mankind remains oblivious to God's call to walk away from these damning institutions.

It is also telling that Bible and Babel share the same root, and that they both serve to confuse by inferring that *Ba'al* | the Lord is God. It is the most damning of counterfeits.

In this case, and as a prerequisite for participating in the Covenant, separating oneself from “*beyth ‘ab ‘atah – your father’s house and household*” affirms that, from God’s perspective, there is something seriously wrong with most families. And indeed, almost all are fractured at multiple levels, with one or both of our parents, with our siblings (which was the case with ‘Abram), with our spouses, and with our children, even with in-laws, aunts and uncles, nephews (which was again the case with ‘Abram), nieces, and cousins.

To be part of Yahowah’s Family, He wants us to leave all of that behind. It’s fine that we learn from it, grow as a result of overcoming those challenges, but not linger there and succumb to the abuse, religious and political indoctrination, and dysfunction.

Speaking personally, I did not know my grandparents. My father was abusive, and my mother was not only religious, but she also supported my father. My brother, who was mentally handicapped, was used as a pawn against me by my father after I obtained a restraining order against him. I was in a horrible marriage for 34 years, with a wife who was psychotic. In the divorce, she turned my eldest against me by projecting her own faults onto me, not only destroying that relationship, but eventually corrupting it to the point I no longer have the opportunity to contribute to my grandchildren’s lives.

My ex nearly killed my youngest son, with whom fortunately I remain close in spite of the onslaught of false allegations. So, I know of what Yahowah speaks, as do most Covenant members. Fortunately, I have found loving brothers and sisters in the Covenant, a loving Father, a devoted Mother, and the most wonderful woman in the world who has become my wife.

It is interesting to note in this regard that, so long as we are honorable individuals and continue to support our

children, God is not opposed to divorce. If a relationship sours and the issues become irresolvable, divorce is not only beneficial, it is achieved by simply writing a letter, explaining the reasons behind the separation.

Now if you will allow me a brief diversion into a related topic, I would like to condemn an appalling counterfeit. An exceedingly abusive cult emerged in California and then moved to Mexico so that they could continue to commit atrocities against women and children, crimes that would have otherwise sent the founders to prison. At the time, they operated under the false moniker “The Children of God.” To hide from their hideous past, they adopted a new name, “The Family.” Politically, they call themselves “The Fellowship.” I was solicited by them back in the day I was both a Christian and dot.com founder. Their advocate, David Kuo, worked for me as he was plotting to use me, introducing me to the Family’s master manipulator, Doug Coe.

Jeff Sharlet has written extensively about “The Family,” and Netflix is now airing a documentary on this cult which was produced in the mid-1990s. They are the impetus behind the National Prayer Breakfast in Washington and hold sway through secret dossiers on scores of conservative Republican congressmen, senators, and even presidents – as well as international tyrants and dictators. They, under their “cell” strategy, have fostered lucrative relationships with businessmen in the service, oil, defense, and aerospace industries. Professing their “faith in ‘Jesus Christ’ and a dedication to God-centered leadership,” they have left countless broken souls in their wake. I know – survivors have become personal friends. Just as Yahowah asked ‘Abram to walk away from his father’s family – it is long past time everyone disowns “The Family.”

On the positive side, in the *Bare’syth* / Genesis 12:1 passage, the word Yahowah used for “house, family, and

home” is telling. *Beyth* (בַּיִת or תַּיִת) and *beryth* (בְּרִית or תַּיִת), meaning “Covenant Relationship,” differ only in the addition of a Rosh ר. They are related concepts, and the relationship is familial. The Covenant is about building a home based upon men and women coming together in love to become fathers and mothers to conceive and raise children together. The purpose of the *beryth* | Covenant is for us to live in Yahowah’s *beyth* | Home, adopted into His family.

In Ancient Hebrew, the consonant ט *Beyth* was drawn to represent a home and means “house, home, household, and family.” And in this case, there is just one way in and it is from above. The vowel ׀ *Yowd* is “hand,” representing “power, influence, and authority.” It is also the first letter in Yahowah’s name. It was drawn to reflect an arm reaching down and out with an open hand. The † *Taw* means “mark” in the sense of “claiming responsibility, denoting the author, and signature.” It depicts the upright pole and lintel of a door and the support structure used to raise the center of a tent – enlarging it. As such, the family is presented as living within a home aided by an uplifting and welcoming hand. It bears the mark and support of those living inside.

Beryth | Covenant | תַּיִת ט conveys all of this and more. The only way into Yahowah’s Family is from above. His Home ט is well-protected, especially from the sides where threats are most likely to approach. It is built with a solid, straightforward foundation. The open hand ׀ reaching down and out to those within this family belongs to Yahowah, as it is the first letter in His name and the name of His people – *Yahuwdym* | Jews. Within *beryth*, we also find that the person living within is observant and thoughtful. The addition of a ר Rosh, which means “first and foremost,” shows a person’s head, conveying the desire to listen, see, contemplate, and communicate. This individual is focused upon the † *Taw*, and thus upon the

realization that the Covenant Family is not only supported by Yahowah, it bears His mark and signature. What is more, the upright pillar and lintel now represent Passover, which is the Doorway to Life. The Upright Pillar is also one of Yahowah's more endearing titles and it represents the central beam enlarging and securing the Tent of the Witness.

The *Beryth* | Covenant is the Home and Family of Yahowah. He is also the *Rosh* | Head of the First Family. Those who bear His mark, His name, are invited to live there. And we arrive by way of His outstretched hand, His power and authority. We cannot get there on our own.

There is little consensus among translators on how to render '*asher*' in this statement or anywhere else. And yet, the word I translated, "**which, as a benefit of the relationship and to lead along the proper path,**" has become one of my favorite Hebrew concepts. It is the reason we are here, translating and amplifying Yahowah's testimony. '*Asher*' is the term which caused me to stop trusting men, and to start relying exclusively on the Spirit and the Word some twenty-two years ago.

What I discovered along the way is that '*asher*' speaks of "being shown the correct path to walk to receive the benefits of this relationship and to get the most out of life." By using this relational term, Yahowah was associating Himself with 'Abram and also with the place to which He was leading him. In a subtle way, God was saying that the purpose of asking 'Abram to come out of Babylon was to form a relationship. Further, Yahowah offered to lead him along the proper path every step of the way. And at the end of this journey, '*asher*' reveals that 'Abram would receive all of the benefits of this relationship within the Promised Land. As such, '*asher*' speaks of "a blessing and of good fortune, even of a joyous life."

To a meaningful degree, *‘asher* was defined in this instance by the inclusion of “*‘ra’ah ‘atah – I will reveal to you and show you*” in the hifil stem, imperfect conjugation, energetic nun form, and jussive mood. God was offering ‘Abram the “ability to see what He envisions and to participate in this evolving revelation as an understudy such that it continues throughout time, enabling others who perceive it to choose to have it more dramatically and emphatically revealed to them.” Yahowah remains committed to showing each of us the “*‘asher* – correct path to walk to receive the benefits of the relationship and get the most out of life.”

Therefore, Yahowah’s opening statement to ‘Abram was direct. There was no exchange of pleasantries and no retort. There was no flashing light in the sky, no witnesses, and no questions asked. No one was blinded, struck down, became lame, or dragged off to Damascus. In other words, this meeting between Yahowah and ‘Abram bore no resemblance whatsoever to the meeting between Satan and *Sha’uwl* | Paul on the road to Damascus that ushered in the Christian era. If you are a believer, that is sobering.

This was an introduction and invitation. No one bowed down. No one prayed. No one was worshiped. Rather than the start of a new religion, this was the beginning of a relationship.

Regarding entry into Yahowah’s Home and inclusion in His Family, our Creator’s opening declaration reads...

“Then and now (*wa*), Yahowah (*Yahowah*) said (*‘amar*) to (*‘el*) ‘Abram (*‘Abram*), ‘Of your own volition walk, actually conducting your life’s journey (*halak la ‘atah*) apart and separate from (*min*) your country (*‘atah ‘erets*), apart and separate from (*wa min*) identifying with the circumstances of your birth, your contrarian culture, community, and customs as well as the incompatible religion and politics of your parents

(mowledeth 'atah), and away from (min) your father's ('ab) house, home, and household (beyth), to God's ('el) realm (ha 'erets) which as a benefit of the relationship and to lead along the proper path ('asher) I will reveal to you and show you (ra'ah 'atah).'" (Bare'syth 12:1)

Therein is the lone prerequisite of Covenant participation. To this, there would be four additional conditions and five benefits.

Our Heavenly Father went on to say...

“And then (wa), I will engage on your behalf, continually acting to make for you ('asah 'atah la – I will actually and consistently expend the energy to create for you (qal imperfect – literally and genuinely as part of the relationship on a continual basis facilitating)) a greatly empowered (gadowl – a remarkable and awesome, an important and outstanding, a distinguished and magnanimous, and an amplified and substantially elevated in magnitude) community comprised of every race (gowy – coming together of people based upon a common relationship, gathering of individuals of varying ethnicities, confluence of different and distinct souls living together).

I will kneel down in love to bless you by lifting you up (wa barak 'atah – I will invoke favor, holding you in the highest regard, I will speak wonderfully of you and get down on My knees to greet and welcome you in the spirit of reconciliation, showering you with the gift of adoration (piel imperfect – the object, 'Abram, is the beneficiary of the blessing and continues to be affected by it throughout time)).” (Bare'syth / In the Beginning / Genesis 12:2 in part)

Yahowah was offering to do all the heavy lifting. 'Abram would be a willing participant and beneficiary. It is the way God has elected to interact with humankind – in the fashion of a Father.

He wants to raise His Covenant children in such a way that they are empowered and enriched, enhanced in every possible way, becoming more than any of us can even imagine. As ‘Abram’s name conveys, Yahowah, as our Father, wants to lift us up, raising us up to Him, augmenting our aptitude, magnitude, and potential. And while we approach Yahowah individually, the benefits are communal – reflecting the composition of a family.

When He has something He wants accomplished, God reaches out to those with whom He thinks He can work. He introduces Himself, and then makes His request known. We have the option of saying yes or no to any mission He would like accomplished. We can even negotiate the terms and conditions of the deployment. Then, if we agree to serve, Yahowah accomplishes His agenda through us, even in spite of us. The words you are reading now are the product of such an engagement.

The opening statement, which I rendered “**Then, I will engage on your behalf, continually acting to make for you a greatly empowered community comprised of every race,**” is normally translated as “And I will make you into a great nation.” But that is not the most accurate rendering of the text. Moreover, it does not describe what actually occurred, and thus obfuscates the very identity of the people of the Covenant.

At issue here is that ‘Abraham fathered Ishmael by way of an Egyptian slave and then Yitschaq by way of his wife, Sarah. Apart from his eventual incorporation into Islam, Ishmael has been lost to time, and he is not therefore the father of any nation. And since Yitschaq’s son, Ya’aqob, became both Yisra’el and heir to the Covenant, God would never have used *gowy* in reference to his descendants – as it speaks of people from every place and race, as opposed to one race and place. Further, *gowy* is singular in the text, excluding the idea that the Covenant’s patriarch fathered multiple nations. And therefore, the

notion of making ‘Abram the father of “a great Gentile nation” must be rejected.

Normally, when referring to Yahuwdym, to the Children of Yisra’el, and to the Chosen People known as “Jews,” Yahowah uses *‘am*, which means “family” in addition to “people.” Yet in Bare’syth 12:2, He selected *gowy*, which refers to either “Gentiles,” or “people from different races and places,” especially those who by definition are not “Jews” racially. And while I have rendered *gowy* as favorably as possible in this context, such people are usually foreigners and pagans. Typically, it’s not a flattering term.

The reason that this is significant is because it means that the initial intent of the Covenant established with ‘Abram was designed to magnify all people, not just Jews. And in a more limited sense, ‘Abram would go on to father far more *Gowym* than *Yahuwdym*. Ishmael, in particular, is noteworthy because Muhammad claimed him as his forefather and anointed him as patriarch of Islam.

The consequence of living outside the family of Yahowah is hinted at within the etymological roots of the term. *Gowy* is the base of *gewya*, meaning “dead body, carcass, and corpse.” Relatively few of ‘Abram’s descendants would be magnified. And outside the Covenant, they remain the walking dead.

Turning our attention to the operative verb, we discover that *‘asah ‘atah la* denotes the idea of “engaging and acting on your behalf.” The verb was scribed in the first-person singular (I) with the addition of the second-person singular (you). Since Yahowah is speaking with ‘Abram, God is promising to “engage with” him “to do everything which is required to achieve the objective, to act in such a way that He accomplishes the task, producing the desired result so that they can celebrate what has been accomplished.”

Further, while *gowy* is usually translated as “Gentile,” and may be rendered “nation,” its primary meaning depicts: “people from every race and place on earth.” And that makes “*gadawl* – to increase and magnify” the operative word in the text – and thus the objective and desired result. Based upon the root *gadal*, *gadawl* describes “growth,” which is the result of the Covenant for both God and for man. By engaging in a relationship with Yahowah, we grow, as does He, becoming more than we would otherwise be bereft of the relationship. Moreover, by way of the Covenant constituted with ‘Abraham, Yahowah has been able “to do great things with people, empowering us, elevating us, and raising us like children” so that we can live in His presence. These are among the benefits of the Covenant.

God enjoys our company. He loves doing things with us. He adores His growing family. And the whole of the Towrah is a testament to ‘*asah* prefixed and suffixed in this way. Yahowah has chosen to engage with us. He acts through us.

But more than this, ‘*asah* is the operative verb of the Covenant. To participate in this relationship, we must “respond and engage, acting upon” its terms and conditions. A relationship, by definition, is mutual and participatory. It ceases to exist and has no merit when one party does everything and the other fails to participate.

It is instructive to recognize that ‘*asah* was scribed in the qal imperfect cohortative. The qal stem requires us to interpret this statement literally, and to see Yahowah’s engagement as actual and genuine. The imperative mood speaks of this interaction being consensual. And lastly, the cohortative serves as an expression of volition which is expressed in the first person. It explains that this is God’s choice, that He, Himself, wants to act through ‘Abram to increase and magnify people from different races and places. It is even permissible to see the cohortative

expressing a request, so as to say: “May I work through you?” And this affirms that freewill is at play, that ‘Abram was given the choice of responding to or rejecting Yahowah’s offer.

The most ironic, and indeed least appreciated, aspect of the Covenant is that God lowers Himself to lift us up – not unlike a loving father getting down on his knees to carefully elevate his child up to his level. And yet this is the primary meaning of “*barak* – **I will kneel down in love to bless you by lifting you up.**”

Barak depicts someone “kneeling down in adoration, diminishing and lowering themselves out of love.” So while religious man is wont to bow down to God, and lift Him up with praise, God is committed to elevating the men and women who choose to engage in a relationship with Him. There may not be any truth more profound than this. Compared to the religious approach to God, the Covenant relationship is role reversal.

Even though the concept of God bowing down to lift us up is the antithesis of what religions teach, intuitively it is considerably more rational than God wanting man to bow down to Him. Imagine a god so insecure, so needy, he wants beings he created to grovel on their knees and repetitively tell him how wonderful he is. It would be like us creating a garden slug, hoping that it would shrivel up in our presence and burp out thoughtless platitudes to keep us from roasting it in an inferno. Even the thought of it is revolting. From God’s perspective, the very notion of a worship service is nauseating and the thought of man bowing down to praise Him is degrading. The religious have it all wrong, upside down, hopelessly twisted and backward.

By considering the Hebrew stems, conjugations, and moods, we can learn even more. *Barak* was written in the piel stem, which expresses the bringing about of a state.

The object of the verb's action, 'Abram and, thus, we experience the effect of the verb's action, which is to be lifted up and favored. And with the piel, the verb's subject, which is God in this case, is responsible for initiating the process.

Scribed in the imperfect conjugation, Yah's blessing is continuous because His love is uninterrupted and consistent. This means that His favor provides benefits which unfold throughout eternity.

And once again, we find *barak* inscribed in the cohortative mood. This tells us that God wants to bless and favor us, and that it was His choice to get down on His knees to lift us up in this way. Therefore, God is initiating a process whereby He is inviting us to benefit from His love over the whole fabric of time.

But if you were in God's position and created a being in your image for the stated purpose of engaging in a familial relationship with you, wouldn't you want to get down on their level and lift them up to yours so that you could better relate to them? Wouldn't you want to lift them up so that they could get to know you better?

When we come to understand and accept this profound reality, almost everything Yahowah reveals makes sense. The Towrah exists for God to tell us exactly where, when, why, and how He will do this for us.

All of this is then reinforced in the concluding portion of the verse...

“In addition (*wa*), I will cause, as an expression of My will, your name to continuously grow in importance (*gadal shem 'atah* – I will equate a high status and honor to your personal designation because it is My desire to raise and rear children through your reputation and renown, choosing to nurture them, causing them to grow forever (piel imperfect cohortative – God has chosen and will

cause ‘Abram’s name to grow in importance with unfolding consequences over time)) **so that** (*wa*) **you come to exist as** (*hayah* – you are, should you choose to be (imperative mood – as an expression of second-person volition this is then ‘Abram’s choice to be)) **a blessing** (*barakah* – a means to reconciliation and a promise of prosperity, an agreement which leads to a better circumstance, including the gift of life).” (*Bare’syth* / In the Beginning / Genesis 12:2 conclusion)

Since Yahowah is accomplishing this in conjunction with ‘Abram’s name, it is surprising that as few as one in a million know what it means. A compound of ‘*ab* and *ruwm*, it depicts a father raising his children, lifting them up to him. And because Yahowah is doing all of this on behalf of this name, ‘Abram presents God fulfilling His desire to be a “Father enhancing the capabilities and status of His children, increasing their aptitude, competency, and proficiency.”

In addition, the name ‘Abram reveals that Yahowah, as our Heavenly Father, is striving to increase the dimensionality of His family, taking His children to a higher place. The combination of ‘*ab* and *ruwm* present Him “raising those He fathers by augmenting their aptitude, magnitude, and potential so that they grow up to become ever more like Him.”

Therefore, since God is committed to serving us as a Father, shouldn’t we approach Him as a child would their dad? And since this *quid pro quo* is obvious, why would anyone fear or worship God? Why would anyone refer to Him as the Lord? These concepts are wholly incongruous with Him serving us as our Father. When will we come to trust what Yahowah is actually telling us instead of what religious institutions want us to believe?

One of the most interesting words in this statement is *gadowl*. It is from *gadal*, meaning “to nurture and grow.”

Gadowl speaks of “becoming important by promoting and then doing magnificent and praiseworthy things.” To be “*gadowl-ed*” is “to be magnified, becoming greater.” As mortal humans, we are rather limited, fragile, and even weak. Life is short and we are small. Yet time is eternal, and the universe is big – as is God. Therefore, to enable us to live with Him, God magnifies us, raising us to make us more like Him. This makes it possible for us to enjoy and explore the vastness of His creation.

The purpose of the covenant relationship is to “*gadowl* – grow” with God. And that means God grows in addition to us. If you think about it, it’s the only rational reason for us to exist.

I realize that this is a very difficult concept to fathom. Most want God to be omniscient and omnipresent. Yet both of these ideas are inconsistent with the Towrah and reason. While God can be almost anywhere and can know almost anything He wants, consider the questions He posed to ‘Adam in the Garden when He was searching for him. In this case, Yahowah was obviously neither omniscient nor omnipresent. Further, since this is the way God presented Himself, we would be better served to understand why than claim otherwise.

When we think about it, the purpose of relationships and families is to grow together. They are synergistic, mutually beneficial, and enjoyable. Therefore, it is evident that God grows with us under these circumstances. If nothing else, our interactions with Him are enjoyable, adding pleasurable experiences to His existence, just as children augment our lives, making them better.

The second profound thought is that the purpose of the Covenant is to magnify humankind. When we are accepted into Yahowah’s home, He empowers us, increasing our dimensions and energy which in turn makes us more like Him and better able to explore the vastness of the universe.

Before we move on to God's next statement, there is more than meets the eye. We already know that 'Abram is a compound of "ab – father" and "ruwm – uplifts." So, it is designed to describe the role our Heavenly Father plays in lifting us up so that we can live with Him. But as a result of being renamed 'Abraham, the Covenant's initial beneficiary became the "raham – loving, compassionate, and merciful" 'ab | father who "hamown – enriches us." His name became a more complete metaphor for our Heavenly Father's "love and mercy," delineating the very attributes which prompted Him to raise us as His children, enhancing every aspect of our lives in the process. 'Abram, who became 'Abraham, was a beneficiary of these things and, through this Covenant, so are we.

While 'Abraham's name was made great, in the sense of becoming well-known, that aspect of this promise was insignificant to God and to this man. But unfortunately, as a direct legacy of misinterpreting the discussion, clerics have promoted the myth that greatness was obtained because there are three "Abrahamic religions." And yet, based upon this testimony, the participants in this conversation, 'Abram, Sarah, and Yahowah, never once mentioned a religion, much less three. They formed a relationship.

'Abram served as an example for us to follow. It is what God did through him, not what he did or believed that became the basis of this blessing. 'Abram came to embody the purpose and promise of God – and was so named. He served as the living metaphor of the Covenant. 'Abraham represented in a very tangible way: Yahowah, of our Loving, Merciful and Forgiving Father serving and enriching His children.

I have translated Yahowah's next statement several times, struggling with it to the extent I even suggested that the Masoretes may have reversed the order of the two verbs in the second of these next three statements. At issue,

among other things, there is no indication that Yahowah had any reason to fulfill this promise during ‘Abram’s life, at least as it is typically interpreted. So perhaps we have all been looking at it the wrong way.

Translating this exchange while writing Volume 2 of *Observations*, I think I found the answer. ‘Abraham was not a Hebrew, Yisra’elite, or Yahuwdym. And while we do not know his ethnicity, we know that he was born and raised in Babylon – as was *Saray* | Sarah. As part of establishing the Covenant, he and his wife conceived Yitschaq who fathered Ya’aqob. And it was Ya’aqob who became Yisra’el. Further, since Yahowah has spoken of a community of *gowy* in connection with ‘Abram, and has not mentioned Yisra’el in this context, it’s a stretch to view what follows in the typical way, suggesting that opposition to Israel will lead to Divine sanction.

While that is all true, it is also true that history is indeed littered with the carcasses of nations which tested God’s unwavering love for His people and place. So, while I don’t want to discredit the “Do not mess with Israel” interpretation, in that God has proven its validity, I would like to share another perspective – one more in keeping with the context, Yah’s nature, His plan, and the words, themselves. We would benefit enormously if we started interpreting what follows as a referendum on the role ‘Abraham played in the establishment of the Covenant.

Our willingness to do as ‘Abraham did, which was to listen to Yahowah, accept His guidance, and engage based upon His instructions, serves as the determining factor in whether or not we are afforded the Covenant’s blessings. In support of this conclusion, the means to participate in the Covenant is conveyed exclusively through this man and the Towrah. As a result, Yahowah is promising to “‘*abarakah* – kneel down in love to benefit” those who “hold ‘Abram in high regard.”

By having translated the instructions Yahowah provided ‘Abraham, having thoughtfully considered ‘Abraham’s response to Yahowah’s invitation and requests, and having shared everything Yahowah was asking of this man and offering in return, all as if our lives depended upon getting this right, we have come to understand how we can become part of God’s Family. As a result, thousands of souls have been reconciled unto Yahowah, become part of His Covenant, and received the gift of life. Therefore, I see this as a referendum on our willingness to value, accept, and act upon the same terms and conditions that were presented to ‘Abram / ‘Abraham.

‘Abraham exemplifies what is required of us to participate in the Covenant. We can step into his sandals, listen to the instructions he was given, and respond in a responsible and reasonable manner. Through him, we are all afforded the same opportunity he was given. We can accept the same conditions and receive comparable blessings. Or, as this next statement suggests, we can oppose ‘Abram’s example and endure the consequence. Our fate, therefore, is predicated upon our attitude and perspective on what occurred during Yahowah’s seven meetings with ‘Abraham. This is more about God’s Family than it is about nation or race.

I do not think it can be interpreted any other way based upon Yahowah’s promise...

“Then (*wa*) I will continually choose to favor and hold in high regard (‘*abarakah* – it will be My desire and choice to consistently kneel down in love to greet and welcome in the spirit of reconciliation, always blessing, uplifting, and showering with gifts and prosperity, offering as an expression of My will a beneficial relationship whereby the gift of life is afforded to (piel imperfect cohortative – the object, those interacting with ‘Abram’s legacy, become the beneficiaries of this continual approval throughout time as a reflection of Yahowah’s will)) those

who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial relationship (*barak 'atah* – those who speak favorably of you, those who reconcile their relationship based upon you (piel stem – the subject enables the object to participate, participle – serves as a verbal adjective, making the action more descriptive, and construct form – causing it to be possessive)).

But (*wa* – then), **he who disdains or despises you, even trivializes you** (*qalal 'atah* – he who views you as someone to be slighted, belittled, or underestimated, making you of little account, he who diminishes your overall significance, he who dishonors you in any way, as well as he who causes anything associated with you to be seen as so simple and easy that it is underestimated and not taken seriously (piel participle construct)), **I will actually besmirch as disrespectful and may continuously incarcerate as inferior** (*'arar* – I will genuinely curse as profane and obscene, common and blasphemous, and I will designate as embittered, I may forever constrain and condemn as a consequence and penalty, and I will absolutely never bless (serving as an antonym for *barak*); from *'ara* – to view as inferior and worldly, even lowly and little, being of the earth and thus insignificant dirt and inconsequential dust, also as common and thus neither special nor set apart (qal imperfect – literally, actually, and genuinely, consistently, continually, and always)).

So (*wa*) **with you** (*ba 'atah*), **shall be commended and blessed, reconciled and favorably greeted** (*barak* – will be showered with gifts and prosperity and offered a beneficial relationship where the gift of life is afforded (nifal perfect – the subject, people of the earth, will both carry out and benefit from the action of the verb, albeit have a limited scope of time to decide)), **all of** (*kol* – every one and the totality of) **the people exercising good judgment regarding the means to resolve disputes**

(*mishpachah* – the extended family who are willing to make reasoned decisions and kindred individuals who are discerning; from *mishpat* – to properly discern the means to resolve disputes, which is in turn from *shaphat* – to decide judiciously, defending and vindicating) **of the land** (*'erets* – of the material realm).” (*Bare'syth* / In the Beginning / Genesis 12:3)

If I am translating and interpreting this statement appropriately, then Yahowah is saying that our attitude toward ‘Abram will determine His attitude toward us. And that is because ‘Abram is symbolic of the Covenant. Our decision to highly regard ‘Abram’s example, his willingness to listen to God, to accept His guidance, and to act upon His instructions, serves as the determining factor on whether or not we receive its blessings.

And yet, even these conclusions regarding how we either come to benefit from the Covenant, or are excluded from it, are invalid, the logic I have used is self-evident and irrefutable. During his life, ‘Abraham became the living embodiment of the Covenant. However, it would be another two generations before his association with Yisra’el would be established. And even then, it would be an additional six hundred years before the nation of *Yisra’el* | Israel was manifest in the Promised Land.

Since this could well be a referendum on the fate of our souls, let’s examine the words and see where they lead. To begin, we have two variations of *barak*. While I realize that it was just a few pages ago, it bears repeating, the primary meaning of *barak* is “to meet and greet someone who is adored by getting down on one’s knees, lowering oneself to lift the loved one up, invoking blessings upon the one who is favored and held in the highest regard.” It reflects “a positive disposition.”

Not only is this behavior typical for a father toward his child, but since it is God, Himself, who is offering to do so

within the parameters of the Covenant, we should envision Yahowah as the Father of His Covenant Family. He wants to raise its participants as His children. It is perhaps the single most important realization that can be derived from this account.

Moreover, the first time *barak* was used was in the opening chapter of *Bare'syth*, where God set the tone for everything that would follow: **“God created the man, ‘Adam, in His image, in the likeness of God, He created him. Male and female, He created them. (1:27) And God got down on His knees to bless them, lifting them up in love (*barak*). Then God said to them, ‘Be fruitful and multiply.’”** (*Bare'syth* 1:28)

Especially relevant, when the verb, *barak*, is presented as a noun, it becomes feminine: *barakah*. It describes “a beneficial alliance and covenant, a reconciling gift which leads to a better and more prosperous circumstance.” *Barakah* is “the promise of excellence.” Also intriguing, the word appearing immediately before *barak* in most Hebrew lexicons is “*beryth* – covenant.”

Should you wonder how this was for ‘Abram’s benefit, the answer drives to the very heart of the Covenant. Since Yahowah is infinite and the inheritance He is offering unlimited, we lose nothing when additional souls become part of God’s Family. In fact, the more the merrier. Each new arrival brings something interesting to the party, whether it be a pleasant personality, a unique ability, or a special curiosity. The universe is large, and eternity is a long time, so by increasing the number of like-minded individuals with common interests, we will always find someone who wants to go out exploring with us and a responsive audience with whom to share what we have experienced when we return.

If I am correct, this is Yahowah’s promise, His vow, and His plan to restore the relationship He intended. Those

who adore the Covenant made with ‘Abram, those who accept Yahowah as their Father, and those who love God will be blessed and adored in return. Over the next many thousands of pages, Yahowah will flesh out this message, presenting it to us in every way imaginable, showing us every wondrous facet.

But it isn’t all good news. There is another option, another choice, and therefore a different consequence. For love to exist, another option must exist.

God’s preference is to *gadal*, “to promote growth, to nourish, to magnify and empower.” Such is the purpose of the Covenant. But for those who reject Yah’s offer, *qalal*, the inverse of those things, seems entirely appropriate: “to recede from, to slight and disdain” souls who show no regard for His provisions.

From God’s perspective, from the perspective of the Covenant, life is about growing. That which does not grow, dies. Even Yahowah lives to grow and grows to live. It is one of the many reasons He created man and envisioned the Covenant relationship. Our Heavenly Father finds us entertaining—a source of great joy and satisfaction, just as our children are to us.

Like most parents, I have grown tremendously through the experiences and discussions I have shared with my sons. The same is true with Yahowah. To think that God cannot grow is to limit Him. Something that does not grow is by definition finite and, thus, not infinite. And to miss the connection between growth and all living things is to miss the promise of the Covenant.

A comprehensive review of the Towrah and Prophets leads to a surprising conclusion, one at odds with every religion: there are three potential outcomes for human souls, not just Heaven or Hell. God tells us that the souls of those who come to know Him, who understand and accept His Covenant, who observe and rely on His Towrah, will

live forever in His home as members of His family. The very reason His Torah, Prophets, and Psalms exist is to present the guidance we need to benefit from this wonderful opportunity. And so, over the course of this volume, and throughout *Yada Yahowah, An Introduction to God, Observations, and Coming Home*, I will continue to guide you toward the path God has provided home.

Unfortunately, however, according to God, relatively few people actually come to know, to understand, or to rely upon the Covenant's terms and conditions. Therefore, recognizing that 99.9999% of us will either ignore or reject His gift, Yahowah warns souls who make no choice, those who have little regard for Him, those who dismiss His Covenant, those who disregard His Towrah and never leave the religion and politics of their birth, that their souls will be of no account, fading into oblivion. When they die, such souls will cease to exist. Their personae will be diminished and dissipated into nothingness – the ultimate expression of *qalal*.

Since God does not wish this fate on anyone, there are countless presentations in the Towrah, Prophets, and Psalms which address the many delusions and deceptions which lead to the death and destruction of souls. In spite of this, most Christians read right past these statements, unwilling or unable to reconcile the fact that the death and destruction of souls is an entirely different thing than eternal torment.

That is not to say that there is no place of perpetual anguish. There is. And one earns this outcome by leading souls away from Yahowah, away from the Towrah and Covenant. Those who promote political and religious deceptions which lead to death and damnation will suffer the same fate as the demonic spirit they wittingly or unwittingly served.

God's teaching regarding these three eventualities is repeated hundreds of times in the Towrah and Prophets, with a variety of passages showing a different aspect of the same reality. It is incumbent upon us to be open to what Yahowah has to say about the consequences of these three choices, and to what one must do to deserve one outcome rather than another.

That said, if you are a Christian or a Muslim, recognize that a god who would say "Love me or I'm going to torture you forever" would be sadistic. The religious notion that every soul goes either to heaven or to hell is wrong, and the religious portrait of God is wrong.

Personally, I love the contrast, the comparison between "*gadal* – that which promotes growth, nourishes, magnifies, and empowers," and *qalal*, the inverse of those things, addressing "a disdain for and diminishment of" people. In this regard there is a prophetic confirmation we should consider which is relevant to Yahowah's admonition.

Ponder the plight of the nations who disregarded these words and who invoked harm on the people chosen to represent the Covenant. They are the Canaanites, the Philistines, the Phoenicians, the Hittites, the Egyptians, the Assyrians, the Babylonians, the Greeks, and the Romans. Only two of these nations exist today and they are powerless and impoverished. Moreover, in the past century, the Chosen People were ravaged by the Germans – the losers of the last two world wars. They are despised by the French and by the Russians – Germany's victim twice over and the loser of the cold war. And let us not forget the Islamic nations. They are the most hellish places to live on Earth. The least free, least civil, least prosperous, and most violent nations are controlled by Islam – a religion born of anti-Semitism. So, when Yah makes a promise, He keeps it.

In keeping with my commitment to provide full disclosure, I would like to explain how I came to translate *mishpachah* as “**the people exercising good judgment regarding the means to resolve disputes.**” It is based upon “*mishpat* – to properly discern the means to make good decisions.” And *mishpat* is comprised of *my* – which encourages us to ponder the who, what, where, when, why, and how aspects of “*shaphat* – to decide, judiciously defending and vindicating.” In that they are of the Land, the *mishpachah* are members of the extended family who are willing to make reasoned decisions and kindred individuals who are discerning.

In the name of full disclosure, *Strong’s* would have us believe that *mishpachah* is either from “*saphah* – to sweep bare, to be wind-swept, naked, and barren,” or “*shiphchah* – a maid, female servant, and slave girl.” Not only are these things wholly incompatible with the benefits being offered by Yah in this statement, but the brain trust at *Strong’s* also failed to notice that the word following *shiphchah* in their own lexicon is *shaphat*, the basis of *mishpat*.

You, of course, are encouraged to conduct your own investigation and determine for yourself what *mishpachah* means. Is it a seldom-used substitute for ‘*iysh*, ‘*am*, *gowy*, *mateh*, and *beyth*, a family with related characteristics, or does it blend all of these ideas together with *mishpat* and thereby describe one of the most important things shared by everyone who has been blessed by Yahowah?

Moving on to the next passage, we find Yahowah, the Father of the Covenant, still speaking to ‘Abram during their initial meeting:

Upon listening to God’s invitation, ‘Abram distanced himself from his ancestral homeland, Ur, the ancient capital of Sumer in the realm of the Babylonians and Assyrians. With his wife, father (whom he would leave behind prior to engaging in the Covenant), and nephew, he

traveled north along the Euphrates River, eventually leaving the safety of the great waterway to turn west, passing through today's Syria and entering the most contested place on earth – the Promised Land. The route he took and the places he visited have all been confirmed by archeologists, providing ample evidence for those who care to find it that Yahowah's Word is grounded and reliable.

As for me, I think this answers the aforementioned question regarding *mishpachah*...

“So then (wa), ‘Abram (‘Abram – Uplifting Father who Raises and Enhances, Increasing and Augmenting) actually and continuously walked (halak – engaged, traveling and moving through life (qal imperfect)) according to the way (ka’ ‘asher – in the manner consistent with the mode, in association and connection with the beneficial relationship, taking the steps which uphold life corresponding to what) Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalown – reconciliation) had expressed in words to him (dabar ‘el huw’ – had spoken to him, verbally communicating with him, explaining to him, instructing him, and encouraging him (piel perfect – for a limited time, the object, ‘Abram, is put into action by the content of the statements)).

And walking with him (wa halak ‘eth huw’) was Lowt (Lowt – the Shrouded One Blocked from Seeing the Light). ‘Abram (‘Abram – the Uplifting Father) was a son (ben) of seventy-five (chames shanah wa shabym) years (shanah) at his (ba huw’) departure from (yatsa’ min – coming out of and proceeding forth from) Charan (Charan – Scorched, Burned, and Diseased by the Sun).” (Bare’syth / In the Beginning / Genesis 12:4)

In the Promised Land, ‘Abram formed a Covenant relationship with Yahowah and became ‘Abraham. His

people would be called *Yahuwdym* | the Beloved of Yah and *Yisra'el* | Individuals who Engage and Endure with God. Thus began the longest-running and most important drama in human history.

‘Abram accepted Yahowah’s invitation. He listened to God and then engaged. By walking with the Almighty, ‘Abram advanced the work of Yahowah, and many souls were added to our Heavenly Father’s eternal Family. His was the correct response to the most generous offer ever made.

Yahowah wants us to follow ‘Abram’s example and “*halak* – walk” with Him by following His “*dabar* – Word.” And let’s be clear: walking is the antithesis of bowing down. This Covenant, like all meaningful relationships, is interactive. To benefit from the relationship, we have to engage and participate in it. And that means “walking in the manner Yahowah prescribed.”

‘Abram came to know Yahowah personally, tangibly, and intimately, with God consistently delivering on His promises. “Faith” trivializes their relationship, slighting Yahowah’s forthright testimony. Further, since we now know what occurred, faith has been rendered superfluous.

☩☩☩☩☩

'Ad 'Owlam | Eternal Witness

House of God...

Yahowah would meet with 'Abraham on seven occasions to establish His Covenant. Their second encounter would be in the Land, occurring immediately after 'Abram's arrival. And since they were home, Yahowah made a personal appearance.

"Then (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **appeared to and was seen by** (*ra'ah 'el* – revealed Himself to and was experienced by, was examined by and became known to (nifal imperfect)) **'Abram** (*'Abram* – Father who Raises and Uplifts, Father who Enhances and Augments).

He said (*wa 'amar* – He declared, intended, and promised (qal imperfect)), **'To your offspring** (*la zera' 'atah* – for your descendants to approach and the children you conceive to draw near, regarding your seed), **I will genuinely and continually give** (*nathan* – I will literally offer as a gift, bestowing (qal imperfect)) **this specific Land** (*'eth ha 'erets ha zo 'th*).'

And there (*wa shem* – in accord with the name) **he built** (*banah* – he established a home for the family) **for the name** (*shem*) **an altar** (*mizbeach* – a place to offer a sacrifice in gratitude for a gift; from *zebach* and *zabal* – sacrificial offering on behalf of an honorable and exalted dwelling place) **to approach** (*la*) **Yahowah** (*Yahowah* –

the proper pronunciation of God's name based upon His *towrah* – teaching regarding His *hayah* – existence) **who had appeared to him** (*ha ra'ah 'el huw'* – who was revealed to and seen by him, experienced and examined by him, becoming known to him (nifal)).” (*Bare'syth* / In the Beginning / Genesis 12:7)

Since His preference is to be known through His words, this represents one of the rare occasions Yahowah was actually present and able to be seen on earth. And while He does not state His reasons, the visit reinforces the idea that this relationship was personal. I think God may have also wanted to eliminate faith from the equation.

“*Zera'* – seed” is always singular in Hebrew, but it speaks of many “descendants.” I share this because, in Galatians, the wannabe apostle Paul, said that, because “seed” was singular, it could not include any more than one descendant of ‘Abraham, thereby excluding Yisra’el and Yahuwdah. He made this bogus claim to negate the promises in the *Towrah* regarding its Covenant. And as utterly stupid as this was, it did not rank among the most glaring mistakes made by this false prophet.

The gift of the Land equates to offering the Covenant and entry into Heaven. This Land is God's Home on Earth. It represents our opportunity to live with Him. But it was not just for ‘Abram. The Covenant is a family, so his descendants would be welcome.

I would have marked the location as well. While Yahowah spoke to Noach, this was the first time since He walked through the Garden with ‘Adam that God physically appeared to man. If we count each of Yahowah's seven meetings with ‘Abram / ‘Abraham as a single encounter, it represents the second of seven Divine appearances.

The third would be with ‘Abraham's grandson, Ya'aqob. The fourth was with Moseh. The fifth occurred

with Shamuw'el. The sixth was as Dowd fulfilled the Miqra'ey in year 4000 Yah and met with his Father during Bikuwrym. And the last, His seventh, is still in our future. It will occur alongside Dowd | David on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (sunset at 6:22 PM in Yaruwshalaim on Sunday, October 2nd, 2033, five days before *Sukah* | Camping Out, a *Shabat*, the last day that will ever be recorded on a Roman Calendar).

The reason for the altar was simple. The Doorway to Yahowah's Home is Passover. This is where the Sacrificial Lamb would be offered so that we might enter and live with our Heavenly Father as part of His Family.

It is perplexing how few, if any, make the connection, but not only was the land of *Yisra'el* | Israel expressly given to 'Abraham's descendants – Yisra'el and Yahuwdym – into perpetuity, the so-called "Palestinians" who claim it today would not have been able to misappropriate their name apart from Yahowah's testimony. The Philistines, from which it was derived, are otherwise unknown. Therefore, since they were Yisra'el's enemies, not their descendants, if Yahowah's testimony is true, they have no claim, and if it is not, they have no name.

While the brief announcement was now over, there are some aspects of the next statement worthy of our consideration...

"Then (wa) he moved ('ataq) from there (min shem) to the elevated terrain (har – mountainous area or hill country) of the east (min qedem), to Beyth'el | Home of God (Beyth'el – Bethel, Household of the Almighty, from beyth – home and family and 'el – of God).

He pitched (wa natah – he stretched out to cover a large area with) his tent ('ohel huw' – his home and dwelling place, his household) in Beyth'el | Home of God (Beyth'el – Bethel, Household of the Almighty, from beyth – home and family and 'el – of God) on the west (min yam

– toward the sea) **and ‘Ay** (*wa ha ‘Ay* – an Ammonite city between Jericho and Bethel, Heap of Ruins) **on the east** (*min qedem*).

And there (*wa shem* – so for the name) **he built** (*banah* – he constructed and established (qal imperfect – actually doing so because of the ongoing and unfolding implications)) **an altar** (*mizbeach* – a place to offer a sacrifice thankful for the gift of the relationship; from *zebach* and *zabal* – sacrificial offering on behalf of an honorable and exalted dwelling place) **to approach** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).

He actually called out, continually recited, literally proclaimed, and consistently invited to genuinely meet and be received (*wa qara’* – he summoned and met with, he proclaimed and announced, he read aloud and encountered, expecting to be welcomed (qal imperfect – actually and literally, consistently and continually)) **by the name** (*ba shem* – in the personal and proper name) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Bare’syth* / In the Beginning / Genesis 12:8)

Affirming that Yisra’el, representing the Promised Land, is God’s Home on Earth, ‘Abraham settled in *Beyth’el* | the House of God. And let’s be clear: the God of the Covenant, the God of ‘Abraham, the God of the Towrah and Yisra’el, is Yahowah. ‘Abram proclaimed Yahowah’s name. He read it out loud and recited it, inviting Yahowah into his life so that he could continue to meet with Him. That means ‘Abram knew and used Yahowah’s name – as should we.

The reference to *Beyth'el* is one of many which precludes the notion of religious worship. No sane father wants his children to bow down and venerate him. What's more, a home is a "shelter." It is a place where a family is "protected," kept safe and secure. Such is the very essence of the "Covenant," which is at its heart the "*Beyth'el* – House of God."

While we are living in the material realm, God wants us to pitch our tent next to His. He wants nothing more than for us to camp out together – now and forever. That is why *Sukah*, which depicts "camping out," represents the culmination of the seven "*Miqra'ey* – Called-Out Assembly Meetings." And consistent with camping, God's version of fun is spending time together, telling stories, sharing ideas, exploring the world around us, and reveling in each other's company. We will break bread together, sip some good wine, enjoy the warmth and light of a roaring fire, and ponder the majesty of life and the universe.

Yahowah's *Miqra'* of *Sukah*, meaning "Shelters" but most often rendered "Tabernacles," is based exclusively upon this premise. It is a celebratory feast in which God and man come together and camp out for one thousand years beginning on the Shabat of Shelters in 2033 – 6,000 years after the expulsion of 'Adam from the Garden of 'Eden.

The "*ohel mow'ed* – Sheltered Meeting Place" is the name Yahowah chose for His Tabernacle during the Exodus. '*Ohel* is from '*ahal*, meaning "to be clear, to shine, and to reflect light." God's children reflect His light and become a beacon of clarity in a confused and dark world.

As a point of reference, Bethel is approximately ten miles due north of *Yaruwshalaim* | Jerusalem (a city that did not exist at the time) on the border between ancient Yahuwdah and Yisra'el. This mountain range, which bears

the names, Central Mountains, Western Mountains, and the Coastal Range, runs the entire length of Israel.

The crest forms a ridgeline running north to south ten to twenty miles west of the Jordan River and Dead Sea. It is the most imposing in Upper Galilee, but it is also formidable from just south of the Valley of *Yzra'el* | Jezreel to a point parallel with the center of the Dead Sea. *Beyth'el* and *Yaruwshalaim* both sit high on its ridgeline.

Then, as now, *Yisra'el* was infected with corrupt communities such as 'Ay. Fortunately, these infestations will be nothing more than a heap of ruins upon *Yahowah's Yowm Kipurym* return.

Qara', which conveys the long list of meanings depicted within the passage, such as to call out and proclaim, to invite and summon, to read and recite, in addition to meet and welcome, serves as the basis of *Miqra'* – the title and name *Yahowah* has chosen to describe His seven annual Invitations to be Called Out and Meet. They provide the path through the Doorway of Life on Pesach to Camping Out on Sukah as 'Abram was doing on this day. This history is therefore painting a portrait of *Yahowah's* home and the means to gain admission.

From this point, 'Abraham would move twice more, initially toward the *Negeb* | Negev. That would have him traveling south to beneath that which would become *Yahuwdah* | Judah. The land was parched and became so desolate during an ensuing drought that 'Abraham went to Egypt in an effort to survive. It was a poor decision that did not end well. 'Abram asked Saray to mislead Pharaoh for his own benefit, telling him that she was his sister and did not mention that she was his wife. The half-truth set off a confluence of events which led to plagues, angry accusations, and an armed escort out of the country.

The moral of the story is that 'Abraham was just like the rest of us capable of making good decisions and bad

ones. And as a result of his blunder, we should learn to rely on Yahowah rather than potentates and to tell the whole truth when asked.



Upon their return to the Negeb, it was decided that the land was still too poor to sustain both Lowt's herd and 'Abram's flocks, especially with the Canaanite and Perizzite dwelling among them. So, it was then that Lowt made his ill-fated decision to migrate to the Jordan Valley and live in Sodom.

This succession of bad decisions caused Yahowah to intervene and redirect His wayward friend...

“Now (wa) the people ('ysh – individuals) **of Sadom** (*Sadom* – Scorched, typically transliterated Sodom) **were bad** (*ra'* – were of no value, rotten and wrong, immoral and inaccurate, unprincipled and improper, no good and undesirable) **and having missed the way, they were too offensive** (*wa chata'* – misled, they were condemnable, far too sinful) **to approach** (*la* – to be concerned about, much less be near) **Yahowah's** (𐤆𐤏𐤃𐤇 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **magnificence** (*me'od* – greatness and immanence, extensive power and abundance; from *'uwd* – to congregate near His fire and brand). (*Bare'syth* 13:13)

So (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*'amar* – communicated and promised (qal perfect)) **to** (*'el*) **'Abram** (*'Abram* – Uplifting and Empowering Father) **after** (*'achar* – following the point when) **Lowt** (*Lowt* –

Concealed from the Light) **had separated** (*parad* – parted and distanced himself, going in a different direction (nifal infinitive)) **from him** (*min huw'*),

‘Please, I implore you (*na'* – as an exhortation, I encourage and urge you, heightening your awareness while emphasizing this point and at this time I beseech you) **to lift up** (*nasa'* – to choose to raise and respect (qal imperative – literally and genuinely under the auspices of freewill raise)) **your eyes and perspective** (*'ayn 'atah* – your sight and perceptions) **and choose to look** (*wa ra'ah* – so as to be observant and see, electing to pay attention by using the perception of sight to view and consider the revelation (qal imperative – genuinely and of your own volition)) **from** (*min* – out of and away from) **the place** (*ha maqowm* – the standing place, the home and office, the source of direction to the dwelling place; from *quwm* – to stand upright) **where you are** (*'asher 'atah shem* – where the beneficial relationship is associated with the name, where the blessing is being provided by way of the relationship, where the name of God is used to encourage you to walk to get the most out of life) **northward** (*tsaphown* – to the north and to look out and see a treasure) **and southward** (*wa negeb* – to the south and to spew out and bubble forth a report which is informative, to speak with purpose and convey a message), **eastward** (*wa qedemah* – to the east to consider and confront what has come before) **and westward** (*yamah* – to the west toward the sea).” (*Bare'syth* / In the Beginning / Genesis 13:14)

At this point it is apparent that *Lowt* | Lot had excluded himself from the Covenant. And that means that his rescue from Sodom would be on ‘Abraham’s behalf, not his own. I suspect that Yahowah is thereby reinforcing the reason that He has asked us to walk away from our father’s house – the place where the misguided *Lowt* had been born and raised. He had returned to Babel.

The reason for this should be obvious. Lowt, rather than having separated himself from all that was “*ra’* – wrong” with man, was now wallowing in it. Yes, he would eventually walk away, but not on his own accord. The *mal’ak* | Spiritual Messengers sent to Sodom did not afford him a choice because they were there to honor Yahowah’s agreement with ‘Abraham which required his extraction.

Unless you have lived in the Covenant for a considerable time, you are likely not comfortable with Yahowah saying “*na’* – please,” much less pleading with someone to act in their own interest. It is the antithesis of a command, and thus inconsistent with the common perspective on religious gods.

And yet, knowing what was at stake, Yahowah was encouraging ‘Abram to look over and beyond man’s wickedness. Until he rose above it, he would be stymied, unable to rise above the Egyptians and Sodomites to the extent Yahowah intended.

Beyond this, God wanted ‘Abram to appreciate the extent of His gift. ‘Abraham would be given the world, inheriting the universe, which is considerably better than sharing the Negeb with ill-mannered Canaanites and Perizzites.

In the here and now, and as a symbol of something far more magnificent, one of the many things God gave to ‘Abraham and his descendants was the strip of land we call Israel. Since He created it, it was His to give. All other claims to this land, and that would include the so-called Palestinians, would hereby be without merit. And while I understand that one of ‘Abraham’s sons was Ishmael, Yahowah was most diligent in specifying the heirs to whom the Covenant and gifts applied – and he was explicitly excluded.

As we have already learned, *’asher* reveals that “a blessing is being provided by way of a relationship which

reveals the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life.” ‘*Asher* “beneficially shows the way to this relationship and encourages us to step up and out with regard to the teaching and guidance regarding this association, thereby pursuing life the right way.” ‘*Asher* leads to “a fortuitous state, a joyful and happy attitude, and an encouraged and content mindset.”

Incidentally, if ‘Abram had lived under the dominion of rabbis in the 1st century CE, during the time when Dowd returned to this same place to fulfill the Miqra’ey, he would have been put to death for speaking Yahowah’s name. By the 1st century, men had rejected the Covenant relationship in favor of a stifling religion. And while these self-aggrandizing rabbis no longer have the power to kill people for violating their religious edicts, the Roman Catholic Church has also officially banned the use of Yahowah’s name. And since they proclaim Satan’s “*Ba’al* – Lord” title ad nauseam, it leaves little doubt who they serve.

“Indeed, because (*ky* – for the express reason, truthfully) **all the land** (*kol ha ‘erets* – the entire region and realm, territory and ground) **which, to show the way to the beneficial relationship** (*‘asher* – which as a blessing encouraging you to pursue life the right way, which leads to a prosperous and fortuitous existence and joyful and happy attitude), **you can see and is being observed by you** (*‘atah ra’ah la ‘atah* – you are viewing and is being considered by you, you are inspecting and is being examined by you (qal participle)), **I am literally and continually giving it to you** (*nathan huw’* – I am actually and eternally bestowing and granting it to you, offering it as a gift for you to receive (qal imperfect – actually and continually)) **and to your descendants** (*wa la zera’ ‘atah* – so that your offspring can approach and your seed can draw near based upon what you sow and that which grows out of what you plant) **as an eternal witness to the**

restoring testimony forevermore (*'ad 'owlam* – as evidence to what has been conveyed for all time, providing this message for an eternity, memorializing this proclamation for an unlimited duration).” (*Bare'syth* / In the Beginning / Genesis 13:15)

Consider this an eviction notice for the Fakestinians. And while this is good news from Israel and Jews, when we translate *'ad* correctly we find that the Progressives and Haredim will also be excluded.

The most reasonable rendering of *'ad 'owlam* in this context is “as an eternal witness to the restoring testimony forevermore.” Since the Earth has a finite life, since our planet will be demolished sometime after Year 7000 Yah when God destroys the existing universe to create a new one, and since spiritual beings have no use for decaying material realms, the Land is being presented as a metaphor for something eternal and important. Once again, Yahowah is speaking of *ha 'erets* representing His Home, ‘Eden, and Heaven. And we find it, experience it, and enjoy it, by being observant, by raising our perspective, by answering Yah’s plea. It is therefore Yah’s witness regarding it which is everlasting, His testimony shall endure.

It remains relevant, especially here, that we realize *'owlam* means “eternity,” an “infinite measure of time.” There is nothing past forever. Therefore, rendering *'ad 'owlam* as “forever and ever” is verbose. And while I will not argue that *'ad* can also convey “until perpetuity,” considering the fact that its primary connotation is “eternal witness to restoring testimony,” the most reasonable way to translate *'ad* in this statement is to reflect all of this such that we know that *'owlam* assures that it is “everlasting.” Like everything Yahowah says, and like every gift He offers, His testimony regarding the Land serving as a witness will endure throughout time.

Not every verb or thought in Hebrew, however, is unconstrained by time. Consider the perfect conjugation. Its purpose is to limit the duration of a verb's influence. It speaks of completed actions, whether they be in the past, present, or future. For example, in God's next declaration to 'Abram, He is saying that this man's seed, his posterity and what he has sown, will, for a while, be indistinguishable from the Promised Land. Listen...

“And (*wa*) for a time, I will cause (*sym* – for a finite period, and without ongoing implications, I will actually appoint, place, locate, and even preserve (qal perfect – for a set duration I will actually on behalf of our relationship enable)) **your offspring and what you sow** (*'eth zera' 'atah* – your posterity, descendants, and the seeds you scatter and plant to germinate and grow (both singular)) **to be comparable to** (*ka* – to be similar to, showing a likeness with, and to be compared to) **the natural earthen substance** (*'aphar* – the dirt, dust, ash, powder, soil, and natural material comprising matter; from *'aphar* – to be gray, used to describe the natural earthen material of which our physical bodies are comprised) **of the Land** (*ha 'erets* – of the earth, ground, country, and material realm).

To show the way to the benefits of the relationship (*'asher* – to reveal the proper path to journey to get the most out of life), **if** (*'im* – on the condition) **an individual** (*'iysh* – a person) **is capable of prevailing by actually understanding** (*yakol* – has the ability to comprehend and the capacity to genuinely experience such enduring success, processing this information and confidently overcoming by grasping hold of the meaning (qal imperfect – literally comprehending and continually enduring)) **this approach** (*la* – the process of), **of deriving a considered conclusion regarding his or her share** (*manah* – conducting this census to determine his or her portion of the gift, determining his or her apportionment and then accounting for it as a present, processing this realization

and logically quantifying the results by assessing shares relative to others, contrasting the portion that is favored as compared to the whole, assigning those who are prepared an inheritance; from *man* – questioning the nature of what is nourishing, especially *manna* (qal infinitive construct – a verbal noun, which makes this a vivid and animated depiction of these individuals and this process, which is actually bound to the Land)), **in association with** (*'eth* – as part of, according to, regarding, and among) **the natural substance comprising** (*'aphar* – the dirt, dust, soil, and natural earthen material comprising matter composing) **the Land** (*ha 'erets* – of the earth, itself, the ground, country, and material realm), **then as a result** (*gam* – so also and in turn, surely as one who is considered closely related) **your offspring and what you sow** (*zera' 'atah* – your posterity, descendants, and the seeds you scatter, planting to germinate and grow) **will be considered to have thought his or her way to this gift which determines his and her share** (*manah* – he or she, as a result of processing this information logically and reaching a reasoned conclusion will be attributed an everlasting allotment as part of this census, he or she will be counted among those deserving this present by knowing the quantity of individuals who think as they relate to others, contrasting the portion that is fed and favored as compared to the whole, assigning and apportioning an inheritance to those who are prepared while determining a place of reckoning for others as this is deduced by questioning the nature of manna and what is nourishing (nifal imperfect – the individual who makes such a determination will receive an enduring allotment)).” (*Bare'syth / In the Beginning / Genesis 13:16*)

It took twenty years of “*manah* – thoughtful consideration regarding what is nourishing and leads to a share of this gift,” but finally, at long last, we have determined Yahowah’s intent. Those who benefit from these seeds which have been sown for our edification will

become indistinguishable from the Land of the Covenant, and thus part and parcel of God's Family and Home.

Yahowah is offering us an inheritance, the opportunity to be counted among His offspring. The gift is ours for the taking. And the means to it is through our minds. This is the journey I promised in the opening paragraphs of the *Prelude to Yada Yahowah*, which serves as *A Conversation with God*. It announces what we have just considered:

“We are embarking on life's greatest adventure. It will take us to a place few have experienced, which is surprising considering the unfathomable riches we will encounter along the way. Our path is so far removed from the road mankind has become accustomed to traveling, for all but a score of the past 2,500 years, no one, not a single solitary soul, has attempted this voyage through words, places, and time.

By continuing, we will meet God. Evidence and reason will lead us to Him. We will come to know Yahowah, appreciate what He is offering, and understand exactly what He expects from us in return. We are headed to the seventh dimension, well past the observable constraints of Euclidean space.

Along the way, should you accept His offer, you will become immortal. Our souls will be perfected. We will be adopted into our Heavenly Father's Family. We will be enriched, enlightened, and empowered, liberated from the control and influence of man and the constraints of the physical realm. Ultimately, you will know the truth – and it will set you free.

While the rewards are extraordinary, there is no fee. Our journey to Heaven will cost you nothing. Even the time we invest along the way will be returned.”

The Promised Land is not particularly rich in oil, minerals, or jewels because its inheritance is far more

valuable. And soon, a remnant of God's People will come to value one another, and one above the other, which is as it should be.

While it won't do an unthinking Christian any good, the correlation between 'Abram's seed in the singular form being equated to the dust of the earth obliterates Paul's proposition in Galatians that the promises made to 'Abraham regarding his seed could not have applied to the children of the Covenant, to Yisra'el, or to Yahuwdym, but only to Paul's pretense of an Iesou Christos.

If you are a Jew, please never discount any viable accusation discrediting Christianity. Second only to Judaism, the religion has done more to devalue and discredit, indeed misappropriate, the promises Yahowah made on behalf of the Chosen People than any other. It is a matter of standing up for the truth and ultimately your very survival, especially since the Christian Bible dehumanizes and demonizes Jews for killing the Christian god – and so that Gentiles can feel good about replacing them.

And yet, that is not the worst of it. As you continue to read deeper into *Yada Yahowah*, I will prove that Rabbinic Judaism would not exist without Christianity. The first person on record to refer to himself as a rabbi was Paul – the arrogant and self-loathing Jew who wrote and inspired most of the Christian New Testament beginning in 50 CE. Evidently impressed with the title, by the late 1st and early 2nd century CE rabbis began to proliferate in the wake of Paul's emerging religion and life without a Temple, creating Rabbinical Judaism in the process.

Immediately thereafter, the first to place their interpretations above the Towrah and Prophets, composing the first Talmud, were rabbis Akiba and bar Yochai. These men, and the thousands who would follow, would obliterate the Covenant relationship with God to contrive the religion that annoys Yahowah more than any other,

doing so to control and fleece Jews while keeping them from falling for the enticing rubbish Peter, Paul, and pals had written.

Rather than acknowledge that there had been many hundreds of detailed and explicit prophecies explaining that Dowd, as the Son of God and Messiah, would return in year 4000 Yah / 33 CE to serve as the Pesach 'Ayil while also fulfilling Matsah, Bikuwrym, and Shabu'wah, they played the same game as had the Twistians. They denied the Mow'edym and then foisted their own false Messiah on the unthinking. And since that time, there hasn't been a single rabbi willing to admit that they had been wrong, that they had caused the Diaspora, and that their gross error in judgment had cost millions of Jews their souls.

Returning to the prophecy, I do not think that Yahowah used 'aphar to make an imprecise and inaccurate promise. And that is why I translated 'aphar as "the natural substance comprising" the *'erets* | Land to represent what the people would sow for themselves. In this way, rather than say "a whole lot of people," the prophecy shows that the people will have degraded and devalued themselves, becoming no more valuable for a time than the sum of the *'aphar* | elements upon which they were comprised.

I say this because, on an average beach, one cubic foot of sand would include over one billion grains. There have never been anywhere close to one hundred million Jews, much less billions upon billions.

And even if we were to limit our consideration to the sand or dirt on the surface, there would be one thousand tiny specs of them per square foot. While that may not seem like a lot, present day Israel is over 8,000 square miles, and Yahowah's gift was much larger, not that it matters in this instance.

If we are only to skim the surface, 1,000 grains / square foot x 27,878,400 square feet / mile x 8,000 square miles

equates to 223,000,000,000,000 descendants, and thus a number in the hundreds of trillions. Even if we were to limit ‘Abraham’s vision to 20 miles in each direction, that’s still over 40 trillion descendants.

Therefore, this example was not intended to be an exercise in counting miniscule particles and equating them to ‘Abram’s offspring – but, instead, to be read as a prophecy regarding what rabbis would say and do to degrade the Chosen People. Moreover, since Yahowah just asked ‘Abram to raise his perspective, I doubt He is now asking him to lower it to count particles of dirt.

In conjunction with looking up, there is an even more expansive and meaningful way to perceive this prophecy. And while searching for a more uplifting and empowering option, I had an epiphany. By translating *yakol*, ‘*aphar*, and *manah* as I think God intended, we have hit paidirt...

“To show the way to the benefits of the relationship (‘*asher*), if (‘*im*) an individual (‘*iysh*) is capable of prevailing by actually understanding (*yakol*) this approach (*la*), of deriving a considered conclusion regarding his or her share (*manah*), in association with (‘*eth*) the natural substance comprising (‘*aphar*) the Land (*ha ‘erets*), then as a result (*gam*), your offspring and what you sow (*zera* ‘*atah*) will be considered to have thought his or her way to this gift which determines his and her share (*manah*).”

To enter Heaven, to be part of Yahowah’s Family, to enjoy the benefits of the Covenant, we should seek to understand our relationship to the Land of Yisra’el. It is our inheritance, God’s gift, our share of His world.

Manah, indeed! It is the nourishment Yahowah provided His people as they made their way from captivity to life in the Promised Land. If they were what they consumed, then they were properly prepared to integrate into the Land of Yisra’el.

While I could be rightly accused of enthusiastically celebrating every nuance of the words Yahowah shared with us, perhaps of even wearing some readers out with my exuberance for them, sometimes such diligence pays dividends. This may be one of those cases.

This *Manah* is delicious. It is for those who will process the information Yahowah conveyed logically, considering the implications of this gift which determines our allotment within the Covenant Family. While Dowd will get the Lion's share for having earned it, there is not one among us who will not be delighted and eternally satisfied with our share of *manah*. God has provided it so that we can reach a reasoned conclusion and choose to be counted in this census of those in the Promised Land. The individual who makes such a determination will receive an enduring inheritance.

Yahowah would request this of 'Abram and of us as well...

“Choose of your own freewill to actually stand up (*quwm* – elect to rise up upon your feet and take a stand, become established and fulfill your purpose, enabling the means to restoration (qal imperative – literally and of your own freewill become accountable)), **electing to walk independently and of your own initiative** (*halak* – choosing to move about freely, and without compulsion or outside influences, travel and journey (with the hitpael stem, the subject, you, initiates the process of walking, traveling without being assisted or acted upon by any other influence and in the imperative mood, it is your decision alone to go)) **through and within** (*ba*) **the Land** (*ha 'erets* – the material realm, serving as a metaphor for living with Yahowah in His Home), **approaching her length** (*la 'orek hy'* – prolonging life the proper way while continuously growing in a manner which is fitting; from *'arak* – to prolong and grow continuously and properly, reaching the goal which is to meet one another) **in addition to** (*wa*) **her**

breadth (*rochab hy'* – her lack of limitations, her outstanding, spacious, agreeable, and pleasant nature, the vast expanse and greatness of this dwelling, the immensity of her spatial dimensions which are implied but difficult to understand; from *rachab* – to grow and expand in dimensions, having one's life greatly enhanced, creating a vastly more favorable circumstance with unbounded opportunities, alleviating every troublesome thing and anxiety).

Indeed, because (*ky* – for the express reason, truly and reliably) **for you to approach** (*la 'atah* – for your benefit), **I am genuinely giving her to you forever** (*nathan hy'* – I am actually handing her to you for all time, bestowing her to you as a gift, transferring her so that you can accept and receive her (qal imperfect energetic nun – literally, genuinely, and actually, even continually with ongoing and unfolding consequences throughout time as a point of emphasis)).” (*Bare'syth / In the Beginning / Genesis 13:17*)

The offer is from God, but the choice is ours. We have been invited to stand with our Maker and travel through space and time with our Father.

The recognition that the Covenant is a Family with Yahowah in the role of Father is the single most essential truth within the whole of the Towrah. This is not about laws or obedience, but instead guidance and acceptance.

“*Quwm halak ba ha 'erets* – choose of your own accord to stand up and walk independently and of your own initiative throughout the Land” is the only way in. We cannot beg, pray, kneel, or bow our way inside. We cannot be cajoled or compelled, either. Orthodox Jews, for example, give their sons, daughters, and wives no say in such matters. Fact is, among the Haredim, rabbis give the men under their control no say in their lives either – and they are blunt about it. The pressure they apply on those

closest to them is unbearable and unforgivable. Their approach is the antithesis of God's way.

Yahowah wants us upright and moving in His presence. It is the nature of a family and the exact opposite of religion. If you are pressured by anyone regarding God, they are pushing you away from Him. If you acquiesce with those who would have you approach God on your knees, you will never reach Him.

Most who read *Bare'syth* / Genesis 13:17 in an English Bible will be deprived of the insight that both *quwm* and *halak* were scribed in the imperative mood, making this our choice. They will not appreciate the value of the hitpael stem, through which all political, societal, cultural, and religious influences are negated.

Covenant participation is something we can only do of our own freewill. We choose to approach and engage with God in the manner He intended. Our adoption into His Family cannot be compelled. Yah does not want to lord over us. He does not want us to cower in fear on bended knee.

The hitpael stem is a marvelously liberating implement. With it, we are being given the opportunity to initiate the process of walking to God. We are invited to commence this journey so long as we are not assisted or acted upon by any outside influence. This means we cannot participate in the Covenant, enter God's Home, or enjoy exploring the Heavens if we are guided, instructed, or controlled by an established institution. In that it would not be an independent action, Heaven remains off limits to those under the authority of religion or controlled by governments.

Most of those who read Genesis 13:17 in a religious publication will be deprived of the realization that '*orek hy*' wasn't addressing the length of Yisra'el, but instead the duration of Yahowah's promise "to prolong our lives the

proper way so that we would continue to grow in a manner that is fitting.” This then affords us the opportunity “to meet one another.” Likewise, they will not recognize that *rochab hy*’ is not so much about breadth, because it speaks of what Yahowah is going to do for us through the Set-Apart Spirit. “Her lack of limitations and Her outstanding and agreeable nature will facilitate our ability to live together.” To accomplish this, “the immensity of her spatial dimensions will be given to us so that we can grow and expand in dimensions ourselves, having our lives greatly enhanced, resulting in a vastly more favorable circumstance with unbounded opportunities.” That is the sum and substance of the gift Yahowah is offering.

These insights, especially in harmony with the Land being offered to ‘Abram and his descendants as an eternal witness, are vital because they address all but one of the Covenant’s five benefits. Yahowah is implying, and will later affirm, that He is going to make His children immortal, enriching and empowering His family so that they can enjoy living with Him in His Home forever.

The lone benefit not being addressed is His offer to provide a ransom to exonerate and thereby perfect His children. But we will not have to wait very long for His promise to assist ‘Abram in this way as well. This offer is presented in Yahowah’s opening remarks the very next time they meet.



It is time to consider the third meeting between Yahowah and ‘Abram. It commences with a conversation. The man who had shared words with God, and who had walked with God, had proven himself worthy of continuing to be God’s friend and companion.

After the patriarch's successful journey from Ur to Charan and then to the Promised Land, after his ill-fated visit with the pharaoh in Egypt, following his return to Canaan and separation from Lowt, after his rescue of Lowt from Chedorlaomer, and after Melchizedek's blessing, we hear:

“After (*‘achar* – following and pertaining to while pursuing) **these** (*‘el-leh*) **conversations** (*dabarym* – communications and statements, recorded messages and accounts), **the Word** (*dabar*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came to exist as** (*hayah* – He was, He is, and He will be (scribed in the third-person masculine singular, He, addressing the tangible personification of the Word of Yahowah and in the qal perfect, telling us that this representation of the Word was literal and complete)) **God unto** (*‘el*) **‘Abram** (*‘Abram* – Uplifting Father) **in the form of a personal, visual, and illuminating manifestation which could be seen and experienced** (*ba ha machazeh* – as a revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light; from *chazah* – to see and perceive, to behold and intelligently discern), **to say** (*la ‘amar* – for the purpose of promising and answering, claiming and avowing, communicating and bringing to light (qal infinitive construct – encouraging a literal interpretation of a verbal noun, and thus especially descriptive while bound to what follows)): **‘Do not be awed** (*‘al yare’* – do not be frightened or intimidated, and do not worship Me or feel any anxiety) **‘Abram** (*‘Abram* – Uplifting Father who Enriches).

On your behalf and for you to draw near (*la* – for you), **I am** (*‘anky*) **your defender, surrounding you,**

shielding and delivering you from harm (*magen* – a protective covering; from *ganan* – to defend and protect by surrounding and covering), **your exceedingly** (*ma'od* – your ultimately empowering, energizing, facilitating, abundant, and) **great** (*harbeh* – increasing and uplifting, making you more than you currently are, multiplicitous) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, fare provided by a generous father and reliable doorkeeper, compensation and recompense from one devoted to serving).” (*Bare'syth* / In the Beginning / Genesis 15:1)

By stating that the “Word of Yahowah came to exist as a personal and illuminating manifestation before ‘Abram,” we are left with one acceptable conclusion: the Towrah is a living document which was being written as these events were unfolding.

After all, for God to represent His Word, His Word must exist in some form. This conversation occurred around 1982 BCE, five hundred years before Yahowah conveyed the rest of His Towrah to Moseh.

It is impossible for anyone, including God, to enter a dimensional construct less than His own. For example, an artist cannot live within his painting. The only way the painter can interact within the two-dimensional realm he or she is creating is by way of their implements: pens, pencils, brushes, and pigments. Yahowah, who is a seven-dimensional being, has implements as well, His “*mal'ak* – messengers.”

I share this with you for two reasons. First, because the manifestation of Yahowah which was revealed to ‘Abram, while astonishing, could only represent an infinitesimal aspect of Yahowah, set apart from Him in this way. All of God will not fit within the body of a man (sorry Christians but Paul lied about this as well), nor on our planet, in our

solar system, within our galaxy, or even within the entire universe.

And second, by stating “the Word of Yahowah came to exist as an illuminating manifestation of enlightening revelation,” it means that God can be seen by observing His Word. God can not only reveal Himself to us, when we closely examine and carefully consider His Towrah, He can interact with us through His Word. Simply stated: if you want to see God, read His Towrah. You will see Him more clearly, know Him more accurately, understand far more completely than any of the Yisra’elites who walked across the desert with Him commencing in 1447 BCE.

Especially revealing, Yahowah is affirming that He does not want to be feared. He does not want to be worshiped or to be a source of anxiety. As the living embodiment of His Word, these were among the first words spoken by Yah to ‘Abram.

Imagine that: the Creator of the universe wants us to be relaxed and comfortable around Him. Rather than commanding ‘Abram to serve Him, Yahowah was offering to serve this man, just as He is prepared to engage on behalf of every child of the Covenant. It is what loving fathers do for their children.

Since the world we live in is awash in harmful things, and there is more evil in man’s ways than good, more lies than truth, the first thing we would expect a loving Father such as Yahowah to do would be to protect His child from harm – even if His son and daughter were now in their nineties. And while I’m sure He would have engaged had it been necessary, I don’t think it is that kind of defending that Yahowah is addressing.

Since there is so much here to learn, let’s dissect this passage word by word, beginning with the word for “word,” *dabar* (or in the plural, *dabarym*). Of the 2,500 times it is found in the Towrah, Naby’, wa Mizmowr, it is

used as a noun (usually rendered: “word”) 1,400 times. It is presented as a verb (describing someone “communicating through the spoken or written word”) 1,100 times. More amazing than this frequency is the diversity: there are more than 120 different English words required to properly convey the full wealth of *dabar*’s meanings. Some of these connotations are synonyms, but many are not. The only common denominator among them is that every English substitute conveys a sense of “communication.” And that is because listening to God is the means He has provided for us to capitalize upon the Covenant.

The “*dabar* – Word” of Yahowah is found in the Towrah, the book responsible for introducing and describing the Covenant. But beyond this, God’s “*towrah* – teaching” permeates every book He inspired, including the Prophets and Psalms.

That is to say that Yahowah’s language of revelation is Hebrew. It is the eternal language of heaven. If God inspired a text, it was originally spoken and written in Hebrew.

And this means that if you want the truth, if you want testimony you can rely upon, if you want to know the “Word of Yahowah,” then observe the Torah, Prophets, and Psalms. It is the only place you can turn for irrefutable evidence regarding the Covenant – the single most important opportunity ever afforded humankind. Disregard everything else – especially Pauline Doctrine, Rabbinical Tradition, the Canon of Roman Catholicism, the Quran, and all religious doctrine.

Moving on to the second, third, and fourth words in this passage (names notwithstanding), we are told: “**the Word of Yahowah came to exist with** (*hayah ‘el* – He was, is, and will be God unto) ‘**Abram in the form of a personal, visual, and illuminating manifestation which**

could be seen and experienced (*machezeh* – as a personal revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light).” Here, the deployment of *hayah* (which serves as the basis of Yahowah’s name) and *‘el* (which is God’s title) in association with *dabar*, and now with *machezeh*, indelibly, irrevocably, and unequivocally associates the “Word of Yahowah” with the “visible manifestation” of God. His words not only represent Him, they are Him.

Therefore, this entire conversation, and specifically this segment of this passage, is in conflict with the First Principle of Pharisaic Judaism (the surviving variation of the religion practiced today). Since Yahowah has chosen to reveal His name in association with His Covenant relationship, it modifies the rabbinic principle of “know the existence of the Creator,” to the vastly preferable: “know Yahowah.”

Along these lines, I read an article in the *Jerusalem Post* this morning. Two of the highest-ranking rabbis in Israel were arguing over whether or not to save lives and vaccinate people on the Shabat. Both claimed that God explicitly supported their positions, even though they disagreed with one another. But what was especially telling is how they referred to Him. Since addressing Him by name was against their religion, they both cited: “the Holy One, whoever He may be.”

Laughable as that may be, Yahowah’s previous statement is also in discord with the Second Principle of Orthodox Judaism, revealing that the “unity of God” does not prevent God from manifesting an aspect of Himself in the process of developing a relationship with mankind.

It destroys the Third Principle of Orthodox Judaism, which is “the denial of physicality in connection with God,” because *machezeh* speaks of a corporeal

manifestation of God which could be seen and experienced.

It does not, however, annul the Fourth Principle of Judaism: “God existed prior to everything. He is eternal.” So as with all lies and liars, an element of truth is woven into the deception to make delusions more beguiling.

This Torah conversation is the inverse of the Fifth Principle of Orthodox Judaism, which has “God being blessed by the service of man.” The rabbis would have man “glorifying Him,” rather than the other way around.

This revelation from the Towrah invalidates much of the Sixth and all of the Seventh Principles of Orthodox Judaism because it directs attention away from Yahowah to say that “Moses is our teacher.” Yahowah was and is our Teacher. Moseh was a prophet, and thus spoke for Yahowah. It is even inaccurate to say of him that “he was the father of all the prophets that were before him and that will be after him.” Moseh did not father a single prophet, much less a one-thousand-year succession of them. Further, ‘Adam, Noach, ‘Abraham, Yitschaq, and Ya’aqob served as prophetic implements many centuries before Moseh was born. Moreover, Yahowah explicitly refers to ‘Abraham as a prophet for his role in conveying the conditions and benefits of the Covenant.

It is not even valid to profess that “all prophets are created beings,” or that “all prophets are perfect with regard to their character traits.” ‘Adam and Chawah were created, and nature has taken its course thereafter. Moreover, no prophet was perfect with regard to themselves, only with regard to correctly conveying Yahowah’s testimony. But this mistake by Rabbi Maimonides was not born of carelessness but, instead of intent. In rabbinical Judaism, rabbis ignorantly and irrationally refer to Moseh as a rabbi so that they can claim his character and authority for themselves.

Beyond the realization that the concept of a rabbi is a 1st-century invention, and recognizing that Moseh was a Lowy, the only portion of the Towrah that can be attributed to Moseh is Dabarym – which was revealed under Yahowah’s inspiration. The preceding four books were provided by Yahowah with Moseh serving as God’s scribe. Therefore, ascribing authorship of the Towrah to Moseh is like saying that “the Bible” was written by the Gutenberg Press. Moseh, like everyone else Yahowah has used over the millennia was a conduit for communication.

But that was not the end of the religious carnage. This conversation in the context of the Towrah renders the Eighth and Ninth Principles of Judaism senseless. As the Word of Yahowah, the Towrah is from Yahowah, not “from heaven,” and it was not “given by Moses, our teacher, peace be unto him,” but instead by Yahowah, Himself. Moreover, it was provided in person on Mount Choreb, not in or from heaven. And while “the Torah is complete,” there is no justification for an “Oral Torah.” In fact, overwhelming proof against the Talmud exists because Yahowah told us implicitly: Do not add to the Towrah nor subtract from the Towrah.

Yahowah’s discussion with ‘Abraham undermines Maimonides’ Tenth Principle of Rabbinic/Orthodox Judaism, which states that: “God knows man’s actions and thoughts and does not remove His eye from them.” Yahowah only knows those who choose to know Him, ignoring everyone else. Had ‘Abram chosen to reject Yah’s offer, God would have ignored him, just as He had all of those who remain immersed in Babylon.

The Eleventh Principle of Judaism says: “God rewards those who do the commandments of the Torah and punishes those who transgress its admonishments and warnings.” And yet, Yahowah has said that He rewards those who walk away from religion and politics by way of the Covenant. The means to be rewarded, and to be invited

to enter His home, is to observe His instructions, none of which are “commandments.”

Further, the purpose of the Covenant is not to punish mankind, but instead to bless anyone who avails himself or herself of it. Moreover, there is no punishment for those who “transgress the Towrah’s admonishments,” only for the likes of Maimonides who led others away from Yahowah through deceptions such as these.

To be “ignored and slighted by God” for doing the same to Him is not a punishment, but instead a consequence. Further, “punishment” from Yahowah’s perspective is nothing more than eternal separation from Him.

The Twelfth Principle of Judaism, which states that: “the Messiah has not yet come,” is proven inaccurate by the fact that Dowd was anointed the *Mashyach* | Messiah at Yahowah’s behest on three occasions. Moreover, he has been here not once, but twice already and is about to return. And yet, as is the case with Christianity, robbing Dowd of his accolades and achievements is foundational to Judaism, simultaneously giving rise to both religions.

The failure to acknowledge what Dowd has done to save his people through the fulfillment of the Miqra’ey is the hideous crime that lies at the heart of rabbinic Judaism, thereby estranging Jews from Yahowah. Thankfully, a remnant of Yisra’elites is beginning to embrace reality as they accept Yahowah as their God and Dowd as their Messiah and Savior.

Even the notion that “God is incorporeal” is invalidated by the realization that He walked in the Garden with 'Adam. Additionally, we will soon see Him dining with 'Abraham as the story of the Covenant is told.

The Thirteenth and final Principle of Rabbinic Judaism codifies the idea that the “dead shall be

resurrected,” and then states: “if anyone rejects one of these fundamentals [all but one of which this proclamation from the Towrah invalidated], he leaves the nation, becomes a heretic, and must be hated and destroyed, killing him physically and financially.”

Playing God, the rabbis placed Akiba and bar Kokhba over Dowd, Maimonides over Moseh, and their Talmud over the Towrah, so as to replace a relationship with religion, guidance with laws, and deliverance with their control mechanism. They continue to be wrong on all accounts.

Opening the window of understanding further, we discover that *machezeh*, which was translated “a personal, visual, and illuminating manifestation,” is from *chazah*. It in turn provides us with an even clearer picture of the purpose and nature of this visit. *Chazah* means: “to see and to perceive, to look upon, to behold, to experience, and to understand.” By implication, *chazah* conveys the idea of “providing and revealing a prophetic witness.” Further, the *ma* prefix serves as an interrogative pronoun, suggesting that we should ponder the personal implications of this visit.

Additionally, *machezeh* speaks of the “enlightenment provided by a window through which one can view the world from the proper perspective.” It is defined as “a rational communication and a personal and individual discussion.” And that makes this declaration among the most insightful ever scribed.

Moving on to the next part of this illuminating communication, we are confronted with an idea which is as close to the heart of the Covenant as it is opposed to religious indoctrination. Yahowah came: “**to say** (*‘amar* – promise and avow): **‘Do not be awed** (*‘al yare’* – do not be frightened or intimidated), **‘Abram.’**”

There are many different, and yet extraordinarily similar, ways to translate *yare' al* – each of which are instructive, providing us with a window through which to properly view the nature of the relationship our Heavenly Father is enabling with His Covenant.

While the Hebrew letters Aleph and Lamed can be vocalized *'al* (אֵל), and thus serve to negate *yare'*, and have been presented and translated as such, there is another option. These same two letters can just as easily be pointed *'el* (אֵל), and convey the divine title, “God.” And from this perspective, the statement reads: **“Revere and respect God (*yare' el*), ‘Abram.’”**

Yare' can be rendered in two distinct ways: “revere” or “fear.” On the positive side, *yare'* speaks of “showing profound respect for someone who is awesome, of viewing them as worthy and honorable.” Along these lines, it also means: “to refresh and to revitalize someone while they rest.” However, when the context dictates, the negative side of *yare'* can be rendered: “be afraid, be frightened, be distressed, be concerned over a painful or unfavorable circumstance, and be intimidated.”

In this instance, *yare'* was scribed in the second-person masculine singular, and thus was addressing ‘Abram and what he represents. The qal stem was used to convey a real and actual relationship between ‘Abram and the action of the verb. The imperfect conjugation affirms that the effect of *'al yare'* will unfold over time and will thus deliver ongoing results. And finally, in the jussive, *'al yare'* is an expression of volition. That is to say it conveys a wish or desire which may be freely chosen. (In the interests of full disclosure, the jussive can be used to express a negative command, and thus could simply be saying “Don’t be afraid.”)

Now that we know the linguistic palette available to us, let’s return to the overall focus of this statement and

consider the options which simply do not work in the context of our Heavenly Father forming a personal, family-oriented relationship with ‘Abram which was designed to “protect” him, “reward” him, and “empower” him. The first of these would be 1) “Fear God (*yare’ ‘el*).” Or 2) “Show no reverence or respect (*‘al yare’*).” Both renditions are completely inappropriate in this context. And as such, the religious control mechanism whereby believers are cajoled into “fearing God” so that they can be manipulated and fleeced is diametrically opposed to Yahowah’s intentions regarding the Covenant.

Yahowah does not want us to fear Him, to be intimidated by Him, or to believe that some painful fate awaits mankind as a result of Him. It is Yahowah’s desire that we freely, of our own volition, choose to: 1) “*yare’ ‘el* – **Revere God.**” 2) “*yare’ ‘el* – **Rest, while God renews.**” 3) “*yare’ ‘el* – **View God as awesome, worthy and honorable.**” 4) “*‘al yare’* – **Do not be afraid or frightened,**” or 5) “*‘al yare’* – **Do not be distressed or intimidated.**”

This is a loving father’s wish with regard to his children. It is what our Heavenly Father desires with regard to us. It is what the Covenant was created to achieve: “a reverence and respect for God’s honorable nature and awesome gift, which allows Him to renew us while we rest.” It speaks of a God who wants to be approached by His children, who wants to walk and talk with His family, who wants His children to rely on Him for their protection. Simply stated: Yahowah’s Covenant depicts a relaxed, personal relationship with the Creator of the universe. Yah wants us to be at ease around Him. Imagine that.

Delineating two of the Covenant’s most wonderful benefits, Yahowah promises...

“I am (*‘anky*) a defender and shield, a protective covering (*magen* – I am surrounding you, shielding and

delivering you from harm) **for you** (*la* – on your behalf), **your exceedingly** (*ma'od* – your most ultimately empowering, energizing, facilitating, abundant, and) **great** (*rabah* – increasing and uplifting) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, by a generous father and reliable doorkeeper).”

Magen describes “a protective covering,” which is not only provided by God, but is in fact God. Yahowah literally said: “I am a protective covering,” “I am surrounding you to protect you,” and “I am covering you to deliver you from harm.” *Magen* is based upon *gan*, which is “a protective enclosure.” It was first used to describe the “*Gan* – Protective Garden Enclosure” of “*Eden* – Great Joy.”

The manifestation of God which both provides this “*magen* – protective covering” is the “*Ruwach Qodesh* – the Set-Apart Spirit.” She (which explains the feminine pronoun) represents the Maternal aspects of Yahowah’s nature. She as our Spiritual Mother (*Ruwach* – Spirit is also a feminine noun) is the source of our spiritual rebirth. The *Ruwach Qodesh* nurtures us, protects us, enlightens us, empowers us, and lifts us up into the presence of God. Specifically, the Set-Apart Spirit adorns us in a Garment of Light, which is comprised of the very essence of God. And it is this light which obliterates the darkness within us, which cleanses us, and which makes us appear perfect in the eyes of our Heavenly Father. This is the living embodiment of the symbolism associated with the Garden of ‘Eden, with the Tent of the Witness, and with the Called-Out Assemblies of both Reconciliations and Shelters.

Magen depicts the method Yahowah uses to make us “*ma'od* – exceedingly great, to empower us, and to facilitate abundant life.” It is how He goes about “*rabah* – lifting us up and making us more than we would otherwise be.”

It should also be noted that the same letters which comprise *magen* can be vocalized *megen*, and thereby express: “a favor, a gift which is provided freely as a present.” Salvation is the gift of God. His protection is an unearned favor.

Sakar tells us that Father and Son stood up for us so that we could stand with them. Dowd, with Yahowah’s support, personally “*sakar* – paid the price for our passage” home on Passover and UnYeasted Bread. He made an exchange, whereby Dowd’s soul resolved the penalty for our guilt so we would be exonerated. He “*sakar* – served us by providing the transit fee” from Babel to Shamaym. Yahowah, working alongside His Son, Dowd, opened the way to life as our “*sakar* – Servant and Shepherd, even our generous and reliable Doorkeeper.”

Working together, they facilitate our reconciliation, providing the means for us to live as God’s children in His home. The Covenant is indeed a “*ma’od rabah sakar* – exceedingly great reward.”

Demonstrating that it is perfectly appropriate to ask God questions should we not understand, we read...

“However (*wa*), **‘Abram** (*‘Abram* – Uplifting Father) **responded** (*‘amar* – said, both questioning and asking), **‘Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my Sovereign and Upright One** (*‘edown* *‘any* – my Upright Pillar, One who is Standing Up for me, my mighty one and strength, head of my family, and my firm foundation, my majesty, sir; from *‘edown* – upright pillar of the tabernacle, sound footing, solid base, prominent pedestal, the very structure of a home constructed on a reliable foundation, and all-powerful), **what** (*mah* – used as an interrogatory to frame a who, where, why, when, or how question) **are You actually**

giving to me that has any ongoing value (*nathan la* ‘any – are You offering to me that has ongoing implications (qal imperfect)) **for** (*wa*) **I go about** (*halak* – I walk, travel, and journey; akin to: *yalak* – to come or go, proceed and live, by walking (qal participle – literal verbal adjective)) **childless** (*‘aryry* – without progeny, not having a son or a daughter)?

The child (*wa ben* – so the son) **who will inherit** (*meseq* – who will acquire possession of as an heir to) **my household** (*beyth* ‘any – my home), **he** (*huw*’) **is ‘Ely’ezar** (*‘Ely’ezar* – My God Helps, from *‘ezer*, one who helps and *‘el*, God) **of Dameseq** (*Dameseq* – To Grow Dumb, defined in various places as bloody sack, or body bag, silenced and destroyed, judged and weeping resulting tears, sackcloth, and becoming the likeness of dung).” (*Bare’syth* / In the Beginning / Genesis 15:2)

One of the most compelling aspects of the Covenant’s story is how honestly ‘Abram is presented. He is not a quick study, and he is all too often mired in the mundane, unable to grasp what Yahowah is actually offering. He is a rather ordinary fellow put in an extraordinary circumstance.

As such, his bumbling before God is comforting, telling us that Yahowah will be patient with us too as we learn and grow from His guidance. And in this way, *‘Abram* | Abraham serves as a marvelous counterpart to *Dowd* | David, whose soaring intellect inspires us all through the magnificent lyrics of his *Mizmowr* / Psalms.

Rather than disrupt this conversation with an analysis of *‘edonay*, which speaks of the establishment and enlargement of Yahowah’s Tabernacle and Home by way of an Upright Pillar, I’m going to table it, because the emphasis here is on ‘Abram struggling to understand how Yahowah’s Covenant promises would apply to him. He had not only walked away from Babylon and his father’s

house, but he was also childless, so he did not have a family to share his inheritance. In this way, ‘Abram symbolized our Heavenly Father who also wanted children, a “*beyth* – family” to enjoy His company and share His wealth. This then gives us a glimpse into purpose of the “*beryth* – Covenant.” It is God’s way of building a home and filling it with children.

These insights shared, there is another which I did not see until this moment. ‘Abram had a nephew, *Lowt* | Lot. He had traveled all this way with him. Why didn’t ‘Abram mention Lowt as a potential heir? He was a blood relation, his brother’s son. The reason is that Lowt chose to live in *Sadom* | Sodom, stumbling back into Babylon. Long before his drunken nephew fathered questionable sons with his unruly daughters, ‘Abraham must have known that there was something seriously wrong with the lad.

The reason we are going into such detail here is that once we come to understand the simple requests God makes of us, and the wonderful benefits He promises in return for our participation in this relationship and come to appreciate the seven steps He provided to His home, we will know everything which is required to rely on Him to take us there. Everything else God has to say will serve to demonstrate that we can trust Him to deliver on these promises.

Based upon his response, it’s obvious that ‘Abram had missed the point of the “*beryth* – Covenant.” While he and Sarah would conceive Yitschaq, and thereby model the nature of God’s Family, the Covenant actually exists as Yahowah’s Family – not man’s. Our Heavenly Father was offering to adopt ‘Abram and Sarah, making them His son and His daughter. That is why all of these blessings and benefits have been directed toward ‘his descendants after him,’ as many others throughout time have been afforded the same opportunity.

One of the things which make ‘Abraham an exemplar on how to interact with Yahowah in the Covenant relationship is his frankness. People have been conditioned to refrain from talking with God this openly and honestly. And yet, based upon Yahowah’s response, God expects us to speak candidly with Him, just as we should with our fathers.

“**Then** (*wa*) ‘**Abram** (‘*Abram* – Uplifting Father) **said** (‘*amar* – continued, protesting and explaining), ‘**Behold** (*hineh* – take note, pay attention, listen carefully, and consider the context), **You have not given to me** (*la* ‘*any lo*’ *nathan* – up to this point in time, you have not actually granted or provided on my behalf (qal perfect)) **seed or offspring** (*zera*’ – a descendant, a child, or a family (masculine, singular and absolute)).

So (*wa*) **look** (*hineh* – take note, behold, pay attention, and consider the context), **the child** (*ben*) **of my household** (*beyth* ‘*any*) **must be my heir** (*yarash* ‘*eth* ‘*any* – must actually be given my inheritance).” (*Bare’syth* / In the Beginning / Genesis 15:3)

The man whose names, ‘*Abram* and ‘*Abraham*, incorporate “‘*ab* – father” was like Yahowah prior to the Covenant. He had no children, no family, and no heirs.

Speaking to ‘*Abram* as unambiguously and unceremoniously as ‘*Abram* had spoken to Him, God replied...

“**Now** (*wa*) **look up and pay attention** (*hineh* – behold, something important is being accentuated, be observant at this moment in time, listen carefully to the insights being emphasized, notice the details in this statement and consider the context, because, surely, it will change your perspective), **the Word** (*dabar* – the declarative statement, account, rendering, treatise, dissertation, and communication, the manner of speaking, case and cause, declaration, insight, and instruction) **of**

Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **moved closer to him** (‘*el huw*’ – as God moved in his direction).

She approached to say (*la ‘amar* – She drew near to convey and affirm (*dabar* is feminine), communicating (qal infinitive construct – genuinely and actually in a highly descriptive and possessive way, bound to what follows)), ‘**This suggestion and notion** (*zah* – this concept and provision, this condition and individual, speaking of the very idea ‘Abram was proposing; akin to *zaham* – is rejected, repulsive, loathsome, despised, and disrespectful) **shall not be the recipient of your inheritance** (*lo’ yarash ‘atah* – it will not be offered or take possession of your birthright (qal imperfect))!

On the contrary and as a condition (*ky ‘im* – by way of establishing the brand and as a sign of who owns the entity, rather and conditionally), **the means to show the way to the beneficial relationship** (‘*asher* – the blessing encouraging you to pursue life the right way which leads to a prosperous and fortuitous existence and joyful and happy attitude) **shall be brought forth** (*yatsa’* – shall be extended and delivered (qal imperfect)) **from (min) your inner being** (*me’iyim ‘atah* – your ability to procreate (from a root meaning “soft”) and your judgment).

He will be an inheritance for you (*huw’ yarash ‘atah* – he is being offered to you as a birthright).” (*Bare’syth* / In the Beginning / Genesis 15:4)

This first portion of this is actually funny. ‘Abram had done something which clearly demonstrated that he was comfortable and relaxed in God’s presence, but it bordered on disrespectful. I cannot imagine a situation when addressing Yahowah where it would be appropriate for any

of us to tell Him “*Hineh!*” But rather than be offended, Yahowah played his words back to him.

So sorry, ‘Abram, but Yahowah was not interested in adopting ‘Ely’ezar of Dameseq. He had chosen you, not him. A change of perspective was needed. And therefore Yahowah, tongue firmly planted in His cheek, holding back a laugh, and yet showing His sense of humor, unleashed a *hineh* of His own.

It wasn’t so much that the lad from Damascus was unacceptable, although that was the case, it’s that ‘Abram’s entire mindset was inappropriate. This had never been about ‘Abram providing an inheritance to anyone. It has always been about Yahowah adopting ‘Abram into His family so that ‘Abram could receive an inheritance from God.

That is why, with successive generations, it was not ‘Abraham bequeathing the Covenant to Yitschaq, and then Yitschaq to Ya’aqob, but instead Yahowah, Himself, announcing to Yitschaq and to Ya’aqob that they would also be His heirs. In fact, according to the way this is written, even Yitschaq would be a gift from Yahowah.

So just as ‘Abraham, Yitschaq, and Ya’aqob would receive their inheritance directly from Yahowah, the same is true for all of us. Therefore, while the terms and conditions to participate in the Covenant are being spelled out for ‘Abram, this entire conversation is being reported for our benefit. ‘Abraham isn’t the “father of the Covenant,” because that is Yahowah’s role. ‘Abraham wasn’t even the first person to engage in the Covenant, because that distinction belongs to Noach.

Let’s never lose sight of the fact that it is Yahowah’s Covenant, His Family, His Home, His Land, His Towrah, and His Way. He is generously extending an invitation to participate for our benefit. But even then, it’s still His Family and those who accept will be living in His Home.

Without Him, there is no life, no planet, no light, no universe, and no Covenant – nothing.

One day, some fourteen billion years ago from our perspective, just six days from His, Yahowah decided that He wanted to be a parent and experience raising a family. It was the only way for God to grow. Everything that has transpired since that moment has been a result of His desire to establish His Covenant Family and Home.

By observing the Towrah, we are watching Yahowah's ambition manifest before our very eyes. I suspect that this is why He was so patient with 'Abram. And I know that this is why their conversations were recorded and passed along for our consideration. It was for our benefit, and God's.

Yes, 'Abram was ninety, but by that reckoning, Yahowah, at more than fourteen billion, was old enough to be his Father. And as a Father, Yahowah wanted His adopted son to inherit all that was His to give: eternal life, perfection, enrichment and empowerment, all with Him as part of His Family and living in His Home.

The Covenant is not a one-sided affair. It is not just about God giving and man receiving. It is in Yahowah's interest too. He gets a great deal of satisfaction and enjoyment out of it. His Family enriches His life. Without it, He would cease to be God – at least as we know Him.

This is a perspective very few are willing to consider, afraid somehow that it might offend God. But the truth is, the Covenant means as much to God as it does to us. It is like asking: what is more rewarding, being a father or a son? Having experienced both, being a father is far more gratifying. Why should we think that it is any different for God? Why would we want to deprive Him of this?

On a related subject, but one tied directly to this conversation given 'Abram's response, when given the

option of listening to God or talking to Him, do you have a preference? Does God? What if I were to tell you that Paul was wrong when he told Christians to “pray without ceasing.” The rabbis are wrong in this regard as well. In actuality, it is in our mutual interest, both man and God’s, to listen to what Yahowah has to say. He knows a lot more than we do and is considerably smarter. He has a lot more to offer, too.

Each day that I am afforded the opportunity to read His Towrah and listen to Him, I am enlightened and enriched. And it is not like I don’t respond. My mind soars, pulse quickens, eyes widen, and a smile grows across my face when I am inspired. He knows that I find His Word liberating and enlightening, even uplifting and reassuring because my fingers immediately dance across the keyboard, fumbling in my own way to share what He revealed.

Okay, so I am not much of a conversationalist in this regard, but the entire experience is nonetheless totally satisfying. And based upon the plethora of insights He has shared along the way, our arrangement works for Him. I dare say it is what He had in mind when He encouraged us to “*shama*’ – listen” and “*shamar* – be observant.”

✠✠✠

Explaining the Relationship...

While there was man’s way and God’s way, there was only one correct way. Yahowah had been planning this Covenant relationship for billions of years, at least as we experience time. He was not about to compromise now.

God not only wanted to be a Father, He wanted ‘Abraham to be His son. And He had conceived a strategy to make that happen. What He was about to unveil would be extraordinary.

And it couldn’t wait any longer because it was obvious that ‘Abram needed help. He did not understand. He had little appreciation for what Yahowah was offering. The benefits of the Covenant were not intended to be mundane, but in fact, the opposite of it. This was not about the human conception of a child, but instead, children being transformed into the very image of God.

To my mind what follows may be among Yahowah’s most revealing statements. It profoundly changed my perspective and understanding of what our Heavenly Father was offering. Here we find God revealing that His Covenant children will be like Him – transformed into light – and thus immortal, perfect, enlightened, and empowered.

So, while English Bibles will tell you that God was exaggerating by telling ‘Abram to count the stars if he was able to do so, because he would have a similar number of children, I’m convinced that the words which follow tell

another story altogether – one that just happens to be relevant and true – in fact, magnificent.

“It was then that (*wa*) **He took him** (*yatsa*) – He relationally led him, bringing him (written in the hifil stem whereby the subject, God, interacted with the object, ‘Abram, in such a way that it enabled him to participate in the action in the same manner as God, Himself, whereas the imperfect conjugation reveals that the consequence of their adventure together would have an ongoing influence throughout time)) **with Him** (*‘eth huw*) – as a companion to accompany Him) **outside to an expansive place** (*chuwts* – to an open and set-apart location, abroad to a universe which was an extension of the source).

And He said (*wa ‘amar* – so He provided answers, intending and promising with ongoing implications (qal imperfect)), **‘Please** (*na*) – I am asking and encouraging you with a sense of urgency and focus to) **observe and choose to consider** (*nabat* – look at, gaze upon, and of your own freewill ponder, use your perception of sight to examine and think about, determine to interpret and understand, thereby responding appropriately to (hifil imperative – should you choose to look because should you be willing, God is equipping you to properly interpret and understand the implications of)) **the heavens and the spiritual realm** (*ha shamaym* – the universe and stars within it as well as the abode of God beyond).

Accurately relate to and of your own freewill make a declaration regarding (*wa saphar* – chronicle this event designed to provide documented proof of the agreement while choosing to compute, enumerate, verify, and record the qualities associated with (qal imperative – literally of your own freewill contemplate and relate to)) **the light of the stars and heavenly powers** (*ha kowkab* – what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment by appropriately assessing and valuing the brightest, most significant, and

glorious individual and place in the universe; akin to *kabowd* – to revere, honor, glorify, and dignify, the One who can *kabown* – provide an abundance of riches, as a result of *kuwl* – appropriately measuring, calculating, comprehending, and accepting the provision and sustenance needed to survive and endure).

If (*im* – whenever and as often as) **you are able to actually comprehend, genuinely understand this, you will thereby endure forever** (*yakol* – you are capable of recognizing the meaning of this information which empowers you to actually and continually accomplish something vitally important, overcoming all adversarial factors, and thereby succeeding by eliminating the possibility of failure and prevailing by attaining the capacity to experience something extraordinary, daring to process the implications, grasp the meaning, and boldly embody an attitude of absolute confidence (qal imperfect)) **by accounting for and quantifying these things and that which is associated with them in this written document** (*la saphar 'eth hem* – by approaching in conjunction with a proper assessment of them, recounting the corresponding message in writing on a scroll to announce, proclaim, and enumerate the relationship between these things in a book (qal infinitive construct – literal interpretation of the especially descriptive relationship being presented by this possessive verbal noun)).'

And then (*wa* – so therefore) **He made a promise by saying to him** (*'amar la huw'* – He declared, bringing to light for him by providing an answer which would facilitate his approach (qal imperfect – declaring a genuine relationship with ongoing implications)), **'Your extended family** (*zera' 'atah* – what you are sowing by way of your seed, descendants, offspring, and prodigy) **will actually and forever exist** (*hayah* – will genuinely and eternally be, literally possessing characteristics inherent therein, appearing and coming to be (qal stem imperfect

conjugation – depicting a genuine and unfolding relationship which actually endures throughout time)) **in this manner and place** (*koh* – thusly, focusing our attention on the comparison being revealed as part of a formula and transition to what will occur; a compound of *ka* and *huw'* – similar to this, like this, and corresponding to this).” (*Bare'syth* / In the Beginning / Genesis 15:5)

One of the Covenant's most indelible themes is “*yatsa' chuwts* – being led by God to a place which is set apart.” It is why *chuwts* is based upon a Hebrew word which means “to sever.” Our Heavenly Father wants us to walk away from our familial, political, conspiratorial, and religious affiliations, severing those human ties, and thereby setting ourselves apart from the material world, so that we can be set apart unto Him. It is the symbolism behind circumcision, the enduring symbol of the Covenant. It is the purpose of the “*Ruwach* – Spirit” who is called: “*Qodesh* – Set Apart.”

Loving relationships require freewill, the choice to value and love, or to disregard and hate, and all shades in between. Love cannot be dictated, coerced, arranged, or even compelled. And that is why God, Himself, said “*na'* – please” to man. *Na'* “conveys the desire of the speaker (which is God in this sentence).” *Na'* is an “entreaty, an overture, an appeal, a proposal which may be freely chosen, and a request,” but it is not a demand or a command. *Na'* is an “exhortation in the form of encouraging advice.” It is “counsel from an advocate.” *Na'* is a “recommendation.” In Hebrew, *na'* (נא) is just two letters long, and yet it speaks volumes about the kind of relationship our Heavenly Father is endeavoring to enjoy with us.

Lingering here a moment longer, religions have their god coercing men and women into doing what the divinity and his clerics want. The religious god threatens those who do not capitulate with hellish tortures, while luring those

who submit to his authority with promises of a luxurious stay in heaven. This is not unlike political coercion, where compliant nations are bribed with aid and where defiant ones face sanctions and military invasions. Yahowah, however, does not bribe us or threaten us. We are free to accept His offer or reject Him and it.

We come to know God by “*nabat* – looking at and observing” His Towrah – Teaching. It is by “*nabat* – considering” the universe He has created, and by “*nabat* – regarding” the spiritual realm where God abides that we come to realize who He is and what He is offering.

There are a handful of Hebrew words designed to communicate the idea of “being observant.” The most common is *shamar*, which means “to closely examine” and secondarily, to “carefully consider” whatever is being shown to us. But this time, Yahowah deployed *nabat*. It is distinctive in the sense that it is equally accurate to render it “gaze” as it is “ponder.”

Nabat is, therefore, a slightly more cerebral term, blending “perception” and “evaluation” together. But more than this, *nabat* goes one step further by “engendering an appropriate response to the information being inspected and considered.” So, while the focus here is upon the heavens and spiritual realm, *nabat* could also be used to encourage us to diligently observe the conditions regarding participating in the Covenant as they are presented in the Towrah, thoughtfully ponder their implications, and then respond accordingly to Yahowah’s offer by accepting them and acting upon them.

While *saphar* may not be the most telling term in the passage, it is clearly the most important to actually understand. It is very seldom simplistically translated “count,” or even more cerebrally as “quantify and measure.” Those are tertiary meanings derived from the proper vocalization of the word: *sepher*.

Of the 161 times *saphar* is found in the Torah, Prophets, and Psalms, it is rendered “scribe or write” 54 times, “tell or recount” 44 times, and “relate and declare” on 34 occasions. And that is because a *saphar* is a “written document.” It represents “communication which has been committed to writing,” a “scroll,” and specifically, the Towrah. Based upon the verb, *sepher*, (spelled identically סָפַר / סִפֵּר prior to the influence of the Masorettes), the word means: “to relate and recount on a scroll, book, or written document an official communication,” the purpose of which is “to tell someone something by having it carefully inscribed, accounting for every letter of every word, every yowd and tittle in Hebrew, so that the message can be recorded accurately” and maintained by scribes throughout the years, and thus be “proclaimed to others throughout time.”

The very thing we are being asked to understand is *dabar Yahowah* – the Word of God as it is *saphar / sepher* – proclaimed and written in the Scroll of the Towrah. That is the source of this discussion and the lone place where the terms and conditions of the Covenant are made known.

Kowkab, was translated “the light of the stars and heavenly powers” in this passage. It speaks of “radiant energy” and “light,” of something which “burns brightly.” It is even defined as “branding, a mark which denotes an association and affiliation.”

It should be noted that *kowyah*, the word right before *kowkab* in most Hebrew lexicons, is “Yah’s protective covering,” and thus is evocative of the power of God to protect us by covering us with the Set-Apart Spirit. Also relevant, *kuwl*, the word listed immediately after *kowkab*, speaks of the work of the Set-Apart Spirit, which is: “to receive, to bear, to sustain, to maintain, to supply, to contain, to support, and to nourish” so that we might “comprehend and thus endure.”

The etymology of *koh* reveals that it is a participle (a word which denotes relationships) and an adverb (a word which modifies the verb, which is in this case *hayah* – existence). Its definitions convey the idea of “focusing our attention, here and now, then and there, so as to make a comparison.”

Strong's Lexicon tells us that *koh* is actually the pronoun “*huw*’ – he” prefixed with *ka*, which means “to resemble and to be similar to.” If this is accurate, then this passage is suggesting that “he,” the promised descendant of ‘Abraham will resemble the “light of the stars” and the “realm of heaven.” So, with these clues, it’s not hard to figure out where this is leading.

Based upon what Yahowah has just articulated, He is encouraging us, at least to the best of our ability, to “*yakol* – genuinely understand so that we might endure forever,” linking comprehension to immortality. He is saying that “information is empowering, enabling us to accomplish something extremely important,” which is nothing less than participating in the Covenant. By accepting the terms and conditions of the Covenant, we “*yakol* – overcome all adversarial factors and thereby succeed by eliminating the possibility of failure.”

The moment we come to know, understand, accept, and act upon the Covenant’s conditions as they are being recorded herein for our benefit, we are “*yakol* – granted the capacity to experience something extraordinary,” which is to live with Yahowah in His home. With comprehension comes “*yakol* – boldly embodying an attitude of absolute confidence,” knowing for certain where we stand with God, and equally important, knowing where God stands as it relates to becoming part of His Family.

Should you have missed any of these connections, keep in mind that *hayah* was written with the *qal* stem and imperfect conjugation which collectively speak of “a literal

and ongoing relationship.” And since it was scribed in the third-person masculine singular, it reads: “He literally was, He continually is, and He will always be.” Neither *Yshma’el* | Ishmael nor *Yitschaq* | Isaac (meaning laughter and child’s play) had been conceived, much less born. So, this was not spoken in reference to either of them.

Bringing it all together without the clutter of undue amplifications or explanations, Yahowah revealed:

“Now look up and pay attention, something important is being accentuated. Be observant at this moment in time, and notice the details in this statement, considering the context because it will change your perspective: The Word, the insight and instruction, of Yahowah moved closer to him, approaching to say, ‘This suggestion as a concept and provision, this individual within the scope of the idea being proposed, shall not be the recipient of your inheritance.

On the contrary, and as a condition, the means to show the way to the beneficial relationship shall be brought forth, continually extended and delivered with unfolding consequences throughout time from your inner being and as a result of your judgment. This will be the inheritance for you.’ (*Bare’syth* / Genesis 15:4)

It was then He took him in such a way that enabled him to participate with Him, taking him outside to an expansive place. And He said, ‘Please, I am asking you with a sense of urgency to focus. Be especially observant at this moment and choose to consider the heavens along with the spiritual realm.

Accurately relate yourself to them while making a declaration regarding this event because it is designed to provide documented proof of the agreement. This perspective will illustrate, enumerate, and validate the qualities associated with the light of the stars and the

heavenly powers. It is designed to demonstrate what it would be like to exist as light.

Are you able to comprehend this, and thereby endure forever? Are you capable of recognizing the meaning of these insights which, when properly considered, empower you to accomplish something extraordinary?

Will you dare process the implications and boldly embody an attitude of absolute confidence by accounting for these things in the resulting written document?'

Then He made a promise, saying to him, 'Your extended family will actually exist like this. They will possess the characteristics inherent therein, appearing in this manner and place.'" (*Bare'syth* / Genesis 15:5)

The purpose of the Covenant Relationship is to bring God and man together by elevating man to God's status. By empowering humankind in that way, we will be able to explore the universe together with our Creator.

My favorite part of God's introduction is the emphasis on companionship and enablement. For Yahowah to have made it possible for 'Abram to soar through the universe and then into heaven to consider these things, He had to hifil him. That is to say, He interacted with 'Abram in such a way that this man was transformed, becoming like God, Himself. Otherwise, it would have been impossible for a physical, mortal being with a body to have done any of this. So 'Abram got to experience the kind of existence we will one day enjoy.

Sometimes Yahowah speaks on many levels at the same time. This may be one of those occasions. For those who have read *An Introduction to God*, you know that Yahowah quantified the number of souls who would receive His mercy by observing the terms and conditions

of His Covenant. In the Second of Three Statements etched in stone on the First of Two Tablets, God said that it would be “thousands.” Noting that there are nearly eight billion souls on the planet as of the summer of 2023, thousands among these billions yield 8,000 – or one in a million.

With that knowledge, how many stars do you think can be seen with the naked eye? The answer is around 8,000 today. That is how many stars have a magnitude of 7 or brighter on the astronomical scale, with 7 being the minimum brightness required for the average person in a reasonably populated area to see them.

Knowing leads to understanding and comprehension enables trust. That is why it was now possible for ‘Abram to accept the second condition of the Covenant.

For those who observe the Towrah’s Teaching, who closely examine and meticulously scrutinize its Guidance and Directions, as if their life depended upon these Instructions, they will be like ‘Abraham. This is, therefore, the second of five conditions associated with being included among Covenant members.

“And so (*wa* – then) he completely trusted in and totally relied upon (‘*aman ba* – he displayed complete and total confidence in, recognizing as trustworthy and true, reliable and dependable, verifiable and unwavering, nurturing and caring, therefore engendering a comprehensive assurance in the overall veracity of (hifil perfect – the subject, ‘Abram, causes the object, Yahowah, to participate in the action, which is now mutual trust as a result of a single act of reliance which is viewed as total and complete)) **Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).**

Therefore (*wa* – so then), based upon this thinking and His plan, He credited and accounted it as (*chashab*

huw' – He decided and determined, predicated upon this thoughtful and rational consideration of this, based upon His formulation to logically and appropriately impute it as) **being correct, and thus vindicated** (*tsadaqah* – being right, just, innocent, and righteous) **with him** (*la huw'* – enabling him to approach and draw near).” (*Bare'syth* / In the Beginning / Genesis 15:6)

In this way, we learn that our vindication comes by way of trusting and relying upon Yahowah. Knowledge leads to understanding. Understanding leads to trust. Trust leads to reliance. When we are reliant on Yahowah, it means that we are right. When we are right, we are vindicated.

‘Abraham had been a flawed individual with less than stellar understanding. But now he was deemed totally correct – and being right was enough.

The verb *'aman* speaks of “trust and reliance,” not “faith or belief.” It is used in reference to things which “can be known, understood, confirmed, and verified as being true and reliable.” It speaks of that which is “established and enduring.”

'Aman is therefore only possible in the aftermath of knowing and understanding. As a result, there is no *'aman* in absence of observation or consideration. And thus *'aman*, as “that which can be confirmed and verified,” is the antithesis of one’s faith or beliefs.

In light of the evidence God has provided, it is reasonable to conclude that Yahowah wants us to know that “believing” has no value, and that “faith” is counterproductive. And that is because they forestall knowing and understanding, and they circumvent verifying and confirming, and thus preclude trusting and relying. Simply stated: *'aman* is the reason Yahowah wants us to observe His Towrah’s Instructions.

Chashab was written in Yahowah's voice. This verb says that God now regarded 'Abram as being right and thus righteous, correct and thus vindicated, not only because of his decision to trust and rely upon Him, but because of what He had done for him, as rendering him innocent was part of God's plan. Moreover, *chashab* was scribed in the imperfect consecutive, telling us that this action of helping 'Abram understand would have ongoing implications over time. Therefore, the Towrah was fully functional and able to resolve the issues arising from a misguided life even before it was scribed four hundred years thereafter.

Moseh, who documented this discussion in the Towrah, was inspired to include all of these Hebrew concepts into the text. They should not be ignored. God intended to communicate them so that we would better comprehend His Word. Therefore, it is essential that we come to appreciate the fact that 'Abram was deemed worthy to be included within the Covenant by his willingness to accept these conditions and rely upon Yahowah's provisions as they were delineated therein.

The ensuing conversation between 'Abram and Yahowah adds considerable flavor and depth to their growing relationship. It begins with Yahowah affirming His name. The religious are prone to speak of 'Abraham rather than the impetus behind these events.

“Then He said to him (*wa 'amar 'el huw'*), **‘I am** (*'any*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **who, to reveal the way to the benefits of the relationship** (*'asher* – who to lead along the correct path to get the most out of life), **brought you out** (*yatsa' 'atah* – descended to serve, having led you away and delivered you (hifil perfect – enabled you to leave and then serve as if you were Me at this moment)) **from** (*min* – and out of) **Ur** (*'Uwr* – light, especially dawn, the morning light) **of the *Kasdym*** |

Chaldeans (*Kasdym* – the people ruling Babylon; meaning: cunning sages and religious oracles who pretend to be wise through the promotion of magic, sorcery, dream interpretation, and astrology) **to give** (*la nathan* – to freely offer and bestow as a gift) **to you** (*la ‘atah*) **accordingly** (*‘eth*) **this** (*ha zo’th*) **land** (*ha ‘erets* – realm) **to possess her as an inheritance** (*la yarash hy’* – to receive her and take possession of her as an heir).” (*Bare’syth* / In the Beginning / Genesis 15:7)

In this context, God is telling us that ‘Abram, who was now considered right, and thus vindicated, journeyed from Babylon to the Promised Land – out of one and into the other. Contrary to what Paul would later write, ‘Abraham was not saved as a result of his faith. It was God who led him away from the *babel* of religion and politics and to the Covenant.

Further, for the land to be an inheritance worthy of the Covenant promise, it has to represent much more than just a contested, rocky and desolate place sitting at the crossroads of the world – where Europe, Africa, and Asia intersect. And indeed, it does. The *‘erets* represents living in Yahowah’s presence.

Long before ‘Abram had been led away from this place, Ur had been the capital city of Sumer, the world’s oldest known civilization. It was the birthplace of politics and religion. At the time of this discussion, it was part of Babel, known today as Babylon, the ancient world’s most resolutely religious, economically prosperous, politically ambitious, and militaristically brutal society.

Since trust requires confirming evidence, ‘Abram looked to God for additional verification, just as we should look to His Towrah for answers...

“**So he said** (*wa ‘amar*), **‘Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH*

– existence and our *ShaLoWM* – restoration), **my foundation and Upright One** (‘*edown* ‘*any* – the Upright Pillar of my Tabernacle, my firm footing and stable base), **in what way** (*ba mah* – how, why, and when) **shall I know** (*yada*’ – am I to be made aware and understand, recognize and affirm, have revealed and made known) **that indeed** (*ky*), **I shall possess it as an inheritance** (*la yarash hy*’ – I shall receive her, becoming an heir, and take possession of her by way of this agreement)?” (*Bare’syth* / In the Beginning / Genesis 15:8)

If ‘Abram asked this of Yahowah after having been shown around the universe, it would be fair to question his intellect. And since I trust Yahowah’s retelling of what occurred, it suggests that ‘Abram was chosen for this honor because he alone was willing to leave *Babel* | Babylon and listen to God. Sometimes that is enough. The reason is as simple as it is surprising: fewer than one in a million are willing to do what ‘Abram had done.

Moreover, there is a lesson here for those of us who are similarly unqualified. Yahowah is especially adept at working with flawed implements. He has had lots of practice, and frankly there are considerable benefits which could not be achieved any other way.

This should put all of us at ease. If ‘Abram can reason his way to the Covenant, so can we. This demonstrates that God isn’t looking for perfect people but is instead offering to perfect the imperfect. Even the realization that Yahowah is accomplishing this through an otherwise ordinary person should help us keep our attention on Him rather than on another individual.

Unfortunately, even the best laid of these plans have been for naught. The world at large has been led to believe that ‘Abraham fathered three religions. Most believe that Moses composed the ‘Laws of the Torah.’ They even believe that ‘Jesus was God.’

The credibility of Yahowah's word should have prevailed, but since it did not, prophecy would be proof. Only God has witnessed our future before it plays out in our time. So only He can accurately report what He has seen before it happens in the ordinary flow of time. By telling us in advance what He has observed before it occurs, when it transpires exactly as He predicted, we should realize that we can trust all of the other things He has promised. In other words, He proves that He is trustworthy and reliable through consistently accurate prophetic affirmations.

But this proof was for us, not for 'Abram. None of these predictions would be fulfilled within his life. Therefore, these prophecies and their accompanying revelations only benefit those who study them in the Towrah. Moreover, without the Towrah, they cease to be of value to anyone. This in turn makes observing the Towrah essential for those who want to form a relationship with God.

Here is what happened...

“He said to him (*wa 'amar 'el huw'*), **‘Obtain** (*laqach* – select and grasp) **regarding Me** (*la 'any* – concerning Me, to approach Me and to be near Me) **a heifer** (*eglah* – a female cow; from *'agol* – to revolve, to establish a repetitive pattern, what goes around comes around) **who is three** (*shalosh* – third in a series, meaning three years old), **a female goat** (*wa 'ez* – a mother with kid; from *'azaz* – to establish, prevail, and strengthen), **who is three** (*shalosh* – third in a series, meaning three years old), **a ram** (*wa 'ayl* – a male sheep; from *'ayil* – prominent pillar, door post, and leader) **who is three** (*shalosh* – third in a series, meaning three years old), **a dove** (*wa towr* – a clean bird; from *towr* – in this manner) **and a young bird** (*wa gowzal* – an adolescent pigeon; from *gawal* – to be torn away and flailed alive).’ (*Bare'syth* 15:9)

So, he obtained these and brought them all to Him (*wa laqach la huw' 'eth kol 'elleh* – he collected each of them for Him). **He cut them in two** (*wa bathar 'eth hem* – He divided them in half) **in the middle** (*ba ha tawek*).

Then (*wa*) **He offered each individual a portion of the whole** (*nathan 'ysh bether* – He placed both pieces) **for them to meet and befriend one another** (*huw' la qara' rea' huw'* – as an invitation for him to be welcomed and associate as companions). **But** (*wa*) **with the birds** (*'eth ha tsipuwr* – however concerning the fowl), **He did not cut them in half** (*lo' bathar* – He did not divide them).” (*Bare'syth* / In the Beginning / Genesis 15:10)

While this may sound strange to us, in the ancient world, especially among shepherds, this division and apportionment between two individuals was the equivalent of us “cutting a deal.” It was considered a blood oath, one that neither party would break to save their lives. Back in the day, both parties would walk between them, but in this case, God walked alone, so as to say that He alone would make the sacrifice for this relationship to prevail.

As for the animals, we are all left to speculate. But I think they may represent the Covenant Family. Although it would take a while, it would be comprised of three individuals who matter. In this case, since Yahowah was there personally, the Set-Apart Spirit may have been symbolized by the heifer. If so, the female goat represents Sarah. The dove, her son, Yitschaq. ‘Abram was the Ram. And Ishmael was represented by the pigeon.

Prophetically, ‘Abraham, by giving birth to two sons, one with Sarah and the other Hagar, one in the Covenant and the other estranged from it, was torn in different directions, fostering children who would cut each other to pieces. In this way, these animals and what God did with them, served to represent the extremes between God’s way and man’s methods.

Even beyond the symbolism, there was going to be a feast to commemorate the Covenant, so Yahowah invited ‘Abram, the most important individual on earth. In this regard, “*qara*’ – to invite and welcome” describes the purpose of this meal as it would serve as the model of the Miqra’ to follow – where we are invited to meet with God and dine with Him.

And from the perspective of the Miqra’ey, the ram could also represent the Pesach ‘Ayl. The dove might be the Set-Apart Spirit. And as the heifer, She is our Spiritual Mother. *Gowzal* was then selected to demonstrate the Spirit’s purpose, which is to cover and care for Her young.

If we were to use the meaning of each word to paint a picture, *eglah* reveals that a repetitive pattern was being established of feasts which would come around each year. And we would celebrate them for *shalosh* | three epochs of two millennia, which is why they were “*bathar* – cut into two pieces.” By following God’s pattern, we would “*wa ‘ez* – prevail and be established, beginning with the Pesach ‘*ayl* | lamb leading us through the doorway to life. The Set-Apart Spirit, represented by the “*towr* – dove,” who would in this manner “*gowzal* – separate from” the ‘Ayl as he “passed way and was cut off” from the living” to fulfill Matsah.

Nothing came quickly for ‘Abram. It would take him a good while longer to figure this all out and live up to the calling his name represents. There were still a number of demons swirling about which would need to be exorcised...

“So when (*wa*) the birds of prey (*ha ‘ayth* – the vultures who defame and slander, those promoting chaos, being noisy, insulting, and militaristic) descended (*yarad* – came down) upon the carcasses (*‘al ha peger* – the corpses of the dead), ‘Abram (*‘Abram* – Uplifting Father)

blew them away (*nashab 'eth hem* – caused a wind to blow against them, driving them away). (*Bare'syth* 15:11)

Then it came to pass (*wa hayah*) **as the sun was going down** (*shemesh la bow*'), **a deep sleep** (*tardemah* – a supernaturally induced state receptive to revelation) **fell upon** (*naphal 'al* – came over) **'Abram** (*'Abram* – Uplifting Father). **And behold** (*wa hineh* – so now pay attention), **a great** (*gadolah* – a strange and surprising) **and dreaded** (*'eymah* – terror ridden and fearful) **darkness** (*chasekah* – absence of light which causes distress) **came down around him** (*nephal 'al huw*').” (*Bare'syth* / In the Beginning / Genesis 15:12)

Such would be the fate of Yisra'el. Mankind's fate hung in the balance.

But it wasn't to be, so...

“He said (*wa 'amar* – He affirmed) **to 'Abram** (*'Abram* – Father who Lifts Up), **'You must know with absolute certainty** (*yada'yada*' – it is extremely important that you are keenly aware, fully comprehend, and acknowledge (qal infinitive qal imperfect – an actionable depiction of an actual and ongoing state of understanding)) **that indeed** (*ky*) **as one making a sojourn** (*ger* – as one living and traveling as a temporary inhabitant from a different cultural group), **your seed** (*zera' 'atah* – your descendants and offspring) **will exist** (*hayah* – will be) **in** (*ba*) **a land** (*'erets* – a country and realm) **which is not for them** (*lo' la hem*).

And they shall serve them (*wa 'abad hem* – they shall be reduced to servitude by them). **And they will respond and seek resolution** (*'anah* – they will reply, seeking a response for their affliction) **accordingly in** (*'eth hem*) **four** (*'arba*' – to square) **hundred** (*me'ah*) **years** (*shanah* – repetitions of a completed cycle which lead to renewal and change).” (*Bare'syth* / In the Beginning / Genesis 15:13)

In order to tangibly demonstrate Yahowah's plan of salvation, and for every aspect of the arrangement to be fulfilled on schedule, 'Abram's seed would be scattered in a rather inhospitable climate for a while – a long while. While God intended for them to be free, even empowered, they would be subjugated and enslaved.

In this light, it is interesting that, during the past twenty-two years, archeologists have found overwhelming evidence attesting to the fulfillment of this prophecy and to the witness of the Exodus which followed. 'Abraham's descendants would indeed be slaves within Egypt.

Emphasis in Hebrew is achieved by repeating a word. In this case, *yada' yada'* means: "it is extremely important that you know, that you are completely aware of, and that you fully comprehend" what God is about to reveal. Therefore, it is incumbent upon us to scrutinize every detail of this prophetic proof statement, keeping in mind that it has been shared with us for one specific purpose: to provide evidence we can evaluate to know for certain that Yahowah can be trusted, verifying that His Covenant can be relied upon. Precisely how we are to accomplish this will be shared momentarily.

Moving on, I am sure you noticed that this time there was an awkward transition. We begin with the singular, masculine, and absolute "*ger* – one making a sojourn," moving to the singular masculine "*zera'* – your seed," and then to the third-person, masculine, singular "*hayah* – He will exist," which all flows comfortably up to the plural transition associated with land "*lo' la hem* – which is not for them." It was either an insignificant grammatical mistake, or in the context of *yada' yada'*, God is predicting two distinct yet related things, both of which are important for us to understand. And indeed, He is, one of which is symbolically associated with the single "*ger* – sojourner," and the other descriptive of the multitudes who were

“*abad* – reduced to servitude.” There is a prophetic proof statement inherent in both stories.

The third linguistic clue we will strive to understand is ‘*anah*, rendered here using its primary meaning which is “to answer and respond to a summons, to seek answers and resolution by way of a witness’ testimony.” But as we have already discovered, ‘*anah*’s secondary meaning conveys an entirely different connotation, one which is also telling in the context of the symbolism of the single sojourner and the “*anah* – affliction” He would endure in “*anah* – response” to the forced servitude of ‘Abraham’s offspring. You see, ‘*anah* also means: “to bow down,” and it depicts “humiliation, oppression, mistreatment, and becoming downcast.” It is a word whose tertiary meaning tells us that something very important is being disclosed to us, because it says that we should “be preoccupied with and sufficiently concerned about it to the point that you are constantly thinking about how it pertains to your prosperity or duress.”

Before we dig in, there is a fourth clue we will have to consider. In order to tangibly demonstrate His Seven-Step Plan of Salvation, and for every aspect of this plan to be fulfilled on His schedule over the course of seven thousand years, ‘Abram’s offspring would be oppressed and enslaved for precisely: “**four** (*arba*’ – to square) **hundred** (*me’ah*) **years** (*shanah* – repetitions of a completed cycle which lead to renewal and change).”

The number itself is revealing, forever linking forty – a duration of time equated throughout the Towrah and Prophets as the completion of a period of testing – with centuries, themselves, comprised of pairs of Yowbels (seven-times-seven plus one-year increments of time whereby debts are forgiven and captives are freed). These insights, combined with Yahowah’s consistent and all-encompassing Six-Plus-One Formula (man represented by six, plus God who is one, equating to the perfect Sabbath)

emblazoned upon His Seven Invitations to be Called Out and Meet, which are introduced at the initiation of the Covenant and then again at the beginning of the Exodus, provide us with the framework required to properly date every essential step God has taken and will take to reconcile His relationship with ‘Abraham’s seed.

Using this information, you and I can “*yada’ yada’* – fully comprehend everything we need to know” to precisely date the year ‘Adam and Chawah were expelled from the Garden of ‘Eden: 3968 BCE (year 0 Yah). Prior to their expulsion from the protective enclosure and their subsequent separation from God, these two individuals were immortal, and thus time was immaterial. And therefore, the timeline to redeem mankind, to repair the relationship, to make humankind both immortal and perfect again, began on the day these things were torn asunder by a pair of rather poor choices – decisions to believe “*babel* – corruption” rather than trust and rely upon the Word of Yahowah.

The next step along the way to reconcile the relationship and to reestablish trust took place precisely forty Yowbel ($40 \times 50 = 2,000$ years) later: in 1968 BCE (year 2000 Yah). It was then we are told that ‘Abraham trusted Yahowah sufficiently that he was willing to follow His instructions, even if it cost him the life of his firstborn and only legitimate son. As a result, the Covenant with Yahowah was ratified on Mount *Mowryah*, with God, Himself, providing the sacrificial Lamb, just as He would on Passover forty Yowbel later.

And indeed, the three most important days in human history were fulfilled by the Son of God, our Messiah, on Passover, UnYeasted Bread, and Firstborn Children in 33 CE (year 4000 Yah), also on Mount *Mowryah*. While the relationship with the Children of Yisra’el was not reconciled on Matsah, the consequence and penalty of our

guilt, which are death and separation from God, were resolved.

Forty Yowbel later, hence in 2033 CE (year 6000 Yah), Dowd is returning with Yahowah to Mount *Mowryah* on the Day of Reconciliations (on *Yowm Kipurym* which begins at sunset in Yaruwshalaim on October 2nd) to renew the Covenant by reconciling their relationship with the Children of Yisra'el on the basis of the Towrah.

The Millennial Sabbath, symbolic of the Called-Out Assembly of Shelters, which is to Camp Out, will begin five days later. Yahowah will return to 'Eden on behalf of His creation for one thousand years, bringing us to Year 7000 Yah.

Each of Yahowah's Seven Called-Out Assemblies have been and will continue to be fulfilled in order, on the precise day, and during *Yowbel* years, with the enactment of the first four separated from the fulfillment of the final two by exactly forty *Yowbel*. (I said, "final two," not three, because the Taruw'ah harvest will occur as a prelude to *Yowm Kipurym* and *Sukah* and, therefore, three years in advance of year 6000 Yah.)

A few additional thoughts are in order before we move on. First, "creation time" is measured in accordance with the Theory of Relativity, making six days from the perspective of the only Eyewitness at the event just shy of fourteen billion years looking back from our perspective here on Earth.

Second, and as we learned, the Flood was regional and can be located, explained, and proven. It occurred in Mesopotamia around 2400 BCE and wiped out all but eight *Homo sapiens* replete with a "*neshamah* – conscience," the faculty used to discriminate between truth and lies, right and wrong, and to thereby make moral, just, and rational decisions.

Third, the Cornerstone of Yahowah’s Family Home was laid in 968 BCE (year 3000 Yah), to commemorate Dowd’s contributions to the *Beryth* | Covenant. Fourth, for his role in fulfilling the first four Miqra’ey in year 4000 Yah, the Son of God, Messiah, and King resides in the center of Yahowah’s plan and purpose.

While it is uncertain, there is some evidence that in 1033 CE (year 5000 Yah), the waters under the Temple Mount became poisonous, consistent with the test outlined in *Bamidbar* / In the Wilderness / Numbers 5. Most importantly, Father and Son will return on Kipurym in year 6000 Yah / 2033 to clean House and restore the Family.

Therefore, even the four-hundred-year “time out” Yahowah’s wayward children experienced in Egypt was all part of this plan. ‘Abraham’s seed would be liberated by God as a foreshadow of what Yahowah intended for all humankind – freeing us all from religious, political, economic, and military oppression.

Continuing His prediction, and returning to the Towrah, Yahowah told ‘Abram...

“But also (*wa gam*) with (*’eth*) that Gentile nation (*ha gowy* – those people [Egypt]) which (*’asher*) reduces them to servitude (*’abad* – enslaves them), I will judge (*dyn ’any* – I will execute judgment, providing justice and affording accountability).

And afterward (*wa ’achar*), therefore (*ken*), they shall come out (*yatsa’* – they shall be led and brought out) with (*ba*) important (*gadawl* – tremendously valuable, very significant, and great) possessions (*rakuwhs* – property).” (*Bare’syth* / In the Beginning / Genesis 15:14)

The Egyptians were judged by Yahowah, and they paid a heavy price for oppressing and enslaving the Chosen People. As with everything God does, He saw to it that they received what they deserved.

While the Children of Yisra'el left Egypt with valuable material possessions, some of which were used in the Temple, their most important possession was the Towrah – the most valuable document in the universe. And of course, forty years later, the descendants of 'Abraham would inherit the Promised Land – symbolic of living in our Heavenly Father's home.

Speaking of the Covenant, 'Abram was afforded the benefit for which it was designed – a perfect, peaceful, and satisfying relationship with our Heavenly Father.

“As for you (*wa 'atah*), you shall go to God (*bow' 'el* – you shall continually pursue God, actually come to God, and genuinely return, arriving with God, being brought near and entering the very presence of God so as to be included with and be harvested by God (qal imperfect – consistently pursue and actually arrive)), **your Father (*'ab 'atah*), **in peace, and thus reconciled, satisfied, safe, and saved** (*ba shalom* – as a friend and companion, favored with restoration and renewal, rewarded by being seen as sound and complete, healthy and content, prosperous within this harmonious relationship; from *shalam* – to provide recompense and restitution to render restored and renewed having made amends).”** (*Bare'syth / In the Beginning / Genesis 15:15*)

There are three translation notes I would like to share. First, as we have previously discussed, *'el* can be translated “God” or “to” depending upon how the Hebrew letters are pointed. However, since these diacritical markings did not exist when this was written, and in fact were first inserted into the text by rabbis 2,500 years later, we are at liberty to make our own determinations. Further, in this case the verb, *bow'*, communicates the idea of “coming to or going to,” enabling us to render *'el* as God.

Second, we are without the benefit of the Dead Sea Scrolls in this chapter. The scroll categorized as 4QGen

includes portions of what is now designated as chapters 1, 2, 3, 4, 5, 6, and 8, but then nothing until chapters 17 and 18. Therefore, we are reliant on the Masoretic Text – the oldest extant copies of which are the *Aleppo* and *Leningrad Codices* dating to 1000 CE. They read (the *Leningrad* is a copy of the *Aleppo*) “your fathers,” plural. But that is senseless in this context. Not only was Terach ‘Abram’s only father, Yahowah specifically asked him to walk away from his father’s family. Therefore, a prophecy predicting that he would return to him, and or them, would be ludicrous. Moreover, ‘Abraham was not buried in Charan but, instead, Yisra’el.

This brings us to my third issue, which is that the reference to being “buried” at the conclusion of what is now catalogued as the 15th verse, is a separate thought. It is more correctly expressed as part of what is now 15:16. And in this regard, I am not taking any liberty with the Towrah. The current chapter and verse designations were added by Robert Estienne, the owner of a print shop in Paris, in 1571 CE. The original autograph of the Towrah was scribed three thousand years earlier in 1447 BCE.

As an interesting aside, Estienne, a former Catholic turned Protestant scholar, published Bibles with commentary critical of the Roman Catholic Church. The Church not only censored his work, but they also forced him and his family out of France and into Germany. He is best known for using Erasmus’ Greek manuscripts to create the Textus Receptus – people and manuscripts that we will excoriate in future volumes.

Therefore, so long as you are aware of how I came to this rendition, I am comfortable presenting: “**As for you (wa ‘atah), you shall continually pursue and come to God (bow’ ‘el), your Father (‘ab ‘atah), in peace, and thus reconciled, satisfied, safe, and saved, restored, and renewed (ba shalown).**” (*Bare’syth* / In the Beginning / Genesis 15:15)

Of God's greatest gifts to man, *shalowm* is high on the list: to be reconciled by making amends, restored through restitution, becoming a friend and companion, renewed and rewarded, safe and satisfied. It is what we would naturally expect from our Heavenly Father.

As for the impetus behind the Masoretic copyedit which turned father into fathers, is likely that these religious types have always valued "their fathers and their fathers' traditions," more than they have their Heavenly Father and His Towrah Instructions. Given the choice, they would prefer to be with them than Him. So, they made a modest adjustment to the text to reinforce their ambitions and reinforce their religion.

But that is not the intent of the Covenant. And the beauty of this passage is that the purpose of the Covenant with Yahowah has been further defined. 'Abraham left home to come Home, replacing Babel with Heaven. His relationship with God was friendly, yet satisfying, fulfilling and complete. It was *shalowm* – one of the most beautiful words in any language.

Indeed, 'Abraham would become the living embodiment of what it would mean to be reconciled, restored, renewed, and rewarded. He would define *shalowm*.

Yahowah does not want us to shortchange this life for the next. There is so much we can accomplish here that can pay eternal dividends, especially if we are sharing the Towrah. Therefore, the longer we remain, the more likely it is that we will direct others to the Covenant. And that is why this next line is not in conflict with what we have just read.

"You shall be buried (*qabar* – you shall be placed in a sepulcher) **with** (*ba*) **grey hair at an old age** (*seybah* – as an elderly and wise man), **having been productive and beneficial, an agreeable and valuable example of**

generosity and joy (*towb* – delighted and viewed favorably, pleasing and good).” (*Bare’syth* / In the Beginning / Genesis 15:15)

‘Abraham’s consciousness, his “*nepesh* – soul,” would go to heaven, not his body. He would live a long and good life – one of the most “*towb* – advantageous and constructive” in human history. He became a “valuable example of the benefits” of the Covenant and of God’s “generosity.”

If it were not for the fact that there are billions of them, many of whom are anti-Semitic, poking holes in their faith would not be worth the distraction. But this is another scathing indictment of the foundational pillars of Pauline Doctrine, and thus Christianity. The New Testament’s false Apostle condemns the flesh as evil in accordance with Greek Gnosticism, and yet hypocritically promises bodily resurrection. However, Yahowah has just affirmed that ‘Abraham’s body was not only good, but it would also be buried. And thus, for him to come to God, it would be his soul which would approach “God, your Father.” By calling the patriarch’s entombed body – his flesh – “*towb* – good,” and telling us that He viewed it “favorably,” calling it “moral, beautiful, pleasing, and agreeable,” in this context, Yahowah has obliterated the three foundational planks of Paul’s epistles.

Sha’uwl’s ensuing debate between the flesh and the spirit was rendered moot. Second, ‘Abraham could not have been saved based upon his faith, as Paul claims, because this is as real as it gets. And Sha’uwl’s argument that God would disavow the promises He was making to ‘Abraham on behalf of his descendants and replace them with Pauline acolytes is preposterous.

All of this falls under *yada’* | things God wants us to know, to consider, and to comprehend in conjunction with His Covenant promises. We should not only be using these

statements to ascertain the veracity of His Word, but also impugn conflicting notions. So, just as it is important to understand the terms and benefits of Yah's Familial Covenant Relationship, it is also good to clear away the religious muck which confuses our thinking and precludes understanding.

As I initially made my way through this material, I began a comprehensive review of what we should expect in heaven. I discovered that there is no indication that we will have physical bodies in the spiritual realm – as they would be counterproductive outside of three dimensions. The exploration of space and time in dimensions beyond our current experience and exceeding our reach is feasible only as spiritual, energy-based beings – as light.

And yet, this does not preclude physicality when warranted. Reverse engineering Einstein's elegant declaration regarding the transition of matter into energy, we will be able to feel the sun on our cheeks, the wind blow through our hair, the fragrant aroma of budding flowers, and the captivating taste of a fine wine when exploring a galaxy far, far away.

The story of 'Abraham's descendants is long and uninterrupted. Yahowah never wants them or us to forget who Yisra'el is or lose track of what they represent.

“And so they shall return (*wa shuwb* – then they will come back and they will be restored) **here** (*henah* – to this specific place and position in space and flow of time) **in the fourth** (*raby'iy* – from *raba'*: to make things square and right) **generation** (*dowr* – time to go home and live) **because indeed** (*ky* – for the reason that) **the distortions and corruptions, the perversity and depravity of being wrong** (*'aown* | *'awon* – (inaccurately transliterated *'avon*) errors and iniquity from twisting and bending the truth, the wickedness and wrongdoing associated with bowing down, and the liability and guilt of being errant) **of the 'Emory** |

Amorites (*ha 'Emory* – those who pontificate evil and proclaim that which is immoral, soothsayers and wicked wordsmiths, transliterated Amorites; from *imrah*, *'omer*, *'emer*, and *'amar* – to speak, promise, say, or relate) **are not yet fully finished nor totally complete** (*lo' shalam 'ad* – are not totally developed nor to the extent that they are finished).” (*Bare'syth / In the Beginning / Genesis 15:16*)

By comparing the opening of this statement to the conclusion of the thirteenth verse, where we were told that the Yisra'elites would be estranged in a foreign land for 400 years, we realize that Yahowah has quantified a “generation” as being 100 years. That is important because the generation which witnesses the world at war, a holocaust, and then the return of Jews to Israel will be the same generation which witnesses Yahowah's return. In that these things occurred in the 1930s and '40s, this monumental event cannot be far away.

Understanding the second portion of this passage is essential to knowing why Yahowah endorsed the annihilation of a handful of Amorite towns at the conclusion of the Exodus. By the time these people were eliminated, they were beyond hope. Their culture had become so perverse and depraved, so accustomed to twisting and bending the truth, there was no chance that anyone was going to choose right over wrong. In this regard, the Amorite culture was very similar to those cultivated by Roman Catholics, Muslims, and Socialist Secular Humanists. Truth is as elusive as it is unpopular.

While there is no hint of violence in this passage, Yahowah's description of the Amorite culture provides the justification for their annihilation. God recognizes what modern man rejects. Tolerating evil is intolerant of good. Displaying mercy toward the wicked is merciless.

The only way for us to avoid the collective fate of the Amorites is for someone to be willing to expose and condemn a society's most prevalent deceptions while providing an uncompromised witness to the truth. And even then, there has to be someone willing to listen.

But how is that possible without a prophet in their midst or without access to Yahowah's words accurately rendered in a language the wayward community would understand? It's not, because the only prophets, *Yisra'elites* | Israelites and *Yahuwdim* | Jews, have not welcomed or trusted. Worse, the lone ethnicity chosen to speak for God has been systematically abused, even incarcerated and annihilated, throughout the world.

Recognizing that God has chosen to work through people like Noah, 'Abraham, and Moseh – those who have been willing to disassociate from their communities, to walk away from man's institutions – not those who are integrated within them, even if He found someone with whom He could communicate, there would be no one around them to listen. And such has been the situation within Yisra'el for the better part of two thousand years and the state of the world since the conception of time.

The propensity to be wrong by having twisted and perverted the truth leading to perversity and depravity rises above individual guilt to societal liability. It is the product of religious and political indoctrination. These dogmas thrive in the minds of men and women. To eradicate such a widespread plague, the hosts must be rendered incapable of infecting others.

Continuing to focus on God's last statement, we note that the purpose of the Covenant is to bring God's children home – for them to leave the world of death, destruction, and human oppression, so that they are free to return to our Heavenly Father's Home. To demonstrate this goal tangibly in human history, 'Abraham's offspring would be

enslaved by man in one of the most religious, political, and militant places on earth – a land called “*mitsraym* – the crucibles of oppression.” There they would be forced to work for their mortal salvation. Oppressed by men, they would suffer and die separated from God.

But that would not be the end of the story – only its beginning. Just as ‘Abram had been led out and away from the religious, political, economic, and militant milieu of Babylon, and into a Familial Covenant Relationship with our Heavenly Father, so too would the Children of Yisra’el. Temporarily separated from God and smothered by men for a “*dowr* – prescribed period of time,” they would return. They would “*bow*’ – come” back “*dowr* – home.”

There are hundreds of places throughout God’s Word where time is quantified. This is one of them. With each numerical presentation we can assume that God’s specificity is of no material or prophetic consequence and ignore these statements, or we can appreciate the fact that He shared such insights for a reason and then try to ascertain what that might have been. If I am wrong and these numbers are meaningless, then we can legitimately blame God for wasting our time. If I’m right, we can honor Yahowah with the credit He deserves and learn something valuable along the way.

In this regard, it is interesting to note that while religious Jews are wont to ascribe numbers to everything, making their religion a game of gematria, there isn’t a single rabbi who understands Yahowah’s prophetic timeline. Equally perplexing, Christians will claim that, since their Bibles say “no one knows the day or the hour,” there is no value even trying to determine when God’s promises have been or will be fulfilled. Most do not even consider why those dates are relevant. And I suppose that is because Paul claimed that the Feasts were of no consequence, making the faithful’s head-in-the-sand approach indicative of their disdain for the Hebrew text and

their universal ignorance of the unreliable nature of their Greek New Testament.

God did not say that we were so stupid that we wouldn't ever be able to put the pieces together. Although He would have been accurate if He had said that not one in a million would bother to consider the countless clues He has meticulously placed throughout His Word. But to suggest that God provided us with all of these predictions along with evidence of their precise fulfillments, only to suggest that we are too ignorant and irrational to understand any of this, flies in the face of everything we know about Yahowah's character and Word.

Continuing with the conversation God has provided, after having conveyed the prophecies as to what would transpire with his descendants over time as 'Abram slept, God returned to the scene He had set before us...

“When it came to be that (*wa hayah*) the sun (*ha shemesh*) had gone (*bow* – had come and gone), and it was twilight (*wa hayah 'alatah* – dusk, approaching darkness), then behold (*wa hineh*), a smoking stove (*'ahsan tanuwr* – a fire pot for cooking, a smoker-oven for roasting) and an illuminated torch (*wa lapyd 'esh* – portable source of light) beneficially and to show the way (*'asher* – to reveal the correct path to walk to get the most out of the relationship) passed through (*'abar* – an illusion to the benefit of Passover) for the purpose of making the connections to understand the relationship between (*byn* – to convey information which the discerning can use to comprehend the insights and intervals associated with) these specific separated parts (*gezer ha 'eleh* – the particular pieces which had been divided into two parts).”
(*Bare'syth* / In the Beginning / Genesis 15:17)

With the inclusion of *byn*, where the necessary connections are made to understand, there was more to the stove and torch than a well-lit barbeque. At the very least,

as our Teacher and Guide, God has made an interesting connection between forming the Covenant with ‘Abraham, the celebration of the Miqra’ey Feasts, and our enlightenment. This understanding is advanced by...

“On this specific day (*ba ha yowm ha huw’*), **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **cut** (*karat* – established through separation) **the Familial Covenant Relationship** (*beryth* – the nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a family and home which fosters and encourages the raising and care of children) **with** (*’eth* – in association with) **‘Abram** (*’Abram* – Father who Uplifts) **to promise** (*la ‘amar* – to communicate and confirm): **‘For your offspring to approach** (*la zera’ ‘atah* – for your descendants to draw near through what you sow), **I am offering** (*nathan* – I am bestowing and devoting at this moment in time (qal perfect)) **therewith** (*’eth*) **this land** (*ha ‘erets ha zo’th* – this realm and firm, reliable place) **from** (*min*) **the river** (*nachar* – flowing waters) **of Egypt** (*Mitsraym* – the crucibles of human oppression) **all the way to and including** (*’ad* – to make an enduring statement) **the great River Euphrates** (*ha nachar ha gadowl nachar Perath*).” (*Bare’syth* / In the Beginning / Genesis 15:18)

The Hebrew word translated “cut” is *karat*. It is routinely deployed in connection with the formation of the Covenant and describes the manner business associates or a judge might “cut a deal.” God selected it for two reasons. First, the purpose of the Covenant is to separate God’s Chosen from the world, and to set them apart unto Him. Second, *karat* is used in connection with circumcision, and circumcision will become the “sign of the Covenant.”

And while it is seldom translated, much less considered, let’s not neglect “*’eth* – with.” A covenant is


not something anyone can do alone – even God. It is a relationship, and that requires at least two consenting parties.


Among all of the words found in Yahowah’s Word, **†-רִיב** *beryth* may be the single most important. Based upon *beyth* and *barah*, the “*beryth* – agreement” is designed to “*barah* – nurture” a “*beyth* – family.” We know this because *barah* means “to provide that which is required to live and grow.” And **†-רִיב** *beyth* is a “family, home, and household.” It draws definition from *banah* as well, which is “to build,” especially in the sense of “constructing a home for the family while advancing its name.”



If we were to boil the whole of Yahowah’s witness down to a single term, it would be *beryth* – Covenant.” God revealed Himself through the inspired writings of His prophets in order to form a family-oriented covenant relationship with mankind. The *beryth* is a “legally binding and valid agreement between parties to do, or not to do, the things which are specified.” This Covenant is a “compact,” a term *Webster* defines as a “joining together, a thing that is firmly built and solid, something that is expressed concisely to form a close union.”


The dictionary’s definition of “league” is also relevant to our understanding of *beryth*, as it is a “covenant or compact made between parties for the promotion or maintenance of common interests, for mutual assistance and service.” It is the “aggregation and association of parties to achieve a common goal.”

And lest we forget, Yahowah honors His side of the agreement with those who honor their responsibilities within the relationship. There are very specific things Yahowah has asked of us and expects from us. He will provide the benefits if we accept the conditions which warrant them.

While we have been over this ground before, since it is essential to our relationship with God, and indeed our salvation, recognize that in Ancient and Paleo Hebrew, the script of revelation, the first letter in “*beryth* – covenant” is  Beyth – which also serves as the Hebrew word for “family and home.” Not surprisingly, it was written by drawing a picture of a protective shelter, which was symbolic of a family living securely in a home. It is protected from all sides against intrusion, and from below, with a single portal facing the heavens. It serves to define the *beryth*, picturing it as a home sheltering and protecting Yah’s family.

The second letter,  Rosh, was scribed by illustrating an individual’s head. It was designed to convey the idea that something is our first priority, the most important thing to accomplish. Nothing is more important to Yahowah than this “*beryth* – Family Relationship.” The Rosh is an observant individual, listening, looking, and thoughtful.

The third letter, the Hebrew  Yowd, was depicted by illustrating an arm and hand. It was used to visually communicate the will, authority, and ability to do whatever is required to achieve a goal. And Yahowah, the ultimate power and authority in the universe, will stop at nothing, save compromising His integrity and infringing upon freewill, to achieve His heart’s desire: the formation of a Familial Covenant Relationship with humankind. The hand of Yah |  is shown reaching down and out to those willing to stand up, look up, and reach up to Him.

If  Taw is the final letter in *beryth*, it describes the upright pillar enlarging our Heavenly Father’s home. The Taw was drawn as an upright pillar and crossbeam, designating a doorway and a tent pole, which serve to enlarge and secure a shelter. They also provide a reliable entrance. This is the Doorway to Heaven and the Door to Life represented by Passover.

And should the related Hebrew letter, the ☒ Theth denote *beryth*'s final character, then we have a picture of us being protected by Yah and bearing His signature. That would be a fine and fitting conclusion.

As we have discussed, “*‘erets* – land” is used to describe a literal geographical place, Yisra’el, as well as being symbolic of living with God. It is derived from an unused Hebrew root which means: “firm, reliable, and established.” Similarly, Yisra’el is a material place with a spiritual designation. A compound of *‘ysh sarah ‘el*, it describes “*‘ysh* – individuals” who “*sarah* – strive to engage and endure freed and empowered” by “*‘el* – God.”

God often uses something tangible, such as the *‘erets* of Yisra’el, to communicate something which is intangible, such as living with Him in His home. In this vein, He is especially fond of agricultural metaphors – particularly those which relate to preparing the ground so that it is receptive, to pulling the weeds of deception, to tending to the crop, to separating wheat from chaff, and to ultimately harvesting saved souls. Therefore, in this announcement acknowledging the “cutting of the Covenant,” we should see the “*‘erets* – land” which has been “*amar* – promised” as being rooted in God’s spiritual family – now and forevermore. Yahowah wants us to camp out with Him here and there and for all time.

Along these lines, when Yahowah’s prophetic promises to ‘Abraham’s descendants were fulfilled, and the Children of Yisra’el were led away from the crucibles of human oppression and to the Promised Land, the first step of their journey from bondage to freedom, from death to life, from corruption to perfection, from separation to reconciliation, began by walking through the Doorway labeled *Pesach* | *Passover*. It is our portal to immortality.

But even this gateway to eternal life, this first of seven steps leading to God, is of no benefit without *Matsah* |

UnYeasted Bread – which is celebrated the following day. The second step we take to living in God’s presence enables Yahowah to perfect us, removing religious and political corruption from our souls so that we might be comfortable around Him.

This then leads to the third step on the third day, to Firstborn Children, where we are born into our Heavenly Father’s family. On *Bikuwrym* we are adopted by Yah, becoming His sons and daughters. And that means that we will inherit the universe.

The fourth step along the way we are invited to walk to God occurs seven weeks later, which is why it is called *Shabuw’ah* | Seven Shabats. On this day Yahowah empowers, enriches, and enlightens His children – making us ever more like Him. This is why the Children of Yisra’el were given the Towrah on this day – representing God’s means to these things in our world. To celebrate, we are instructed to invite everyone we know, regardless of race, age, gender, wealth, or status, to walk with us on this path from man’s material world to God’s spiritual realm.

The fifth step, called *Taruw’ah*, but known as Trumpets, like Seven Shabats, is both an announcement and a harvest. Those who have answered Yahowah’s previous four *Miqra’ey* | Invitations to be Called Out and Meet, and who have accepted the conditions of the Covenant, are afforded the opportunity to proclaim the truth about God to His People. It is important that they realize that Yahowah has provided a means to escape judgment and to become vindicated, enabling us to live in His presence. He wants us to stop relying on man’s rhetoric and start trusting His promises.

However, since we are free to walk away from God, Yahowah has instructed His Heralds to issue a warning to those who have gone astray. Man’s way is wrong. It ends

in either death or damnation. And if the conclusion is death, such souls will simply fade into oblivion, ceasing to exist.

On *Yowm Kipurym*, which follows *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw'ah*, and *Taruw'ah*, Yahuwdym are afforded one last opportunity to reconcile their relationship with Yahowah. It is the Day of Reconciliations. It is a Family reunion.

Those who choose to participate in the Covenant, those who decide to walk to God along the path Father and Son have provided, will be redeemed and renewed, all in preparation for the final destination: *Sukah* | Shelters. During the Seventh Invitation to Meet with God we are given the opportunity to Camp Out with our Heavenly Father. We have reached the Promised Land. We are now living within His Home.



Like most of those who have been invited to do great things with Yahowah, 'Abram was a flawed and impassioned rascal. An indiscretion with his wife's Egyptian maid ultimately led to Satan's most depraved religion. Ishmael's descendants would create Islam. But that story is the focus of another book – *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words*.

As this story unfolded, the moment Hagar conceived, Saray became so jealous Hagar fled. In the desert, on her way to Shur, one of Yahowah's messengers found her crying beside a spring.

“Then the messenger (*wa mal'ak* – spiritual implement and heavenly representative) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **said to her** (*'amar la hy*'), **'Your offspring** (*'eth zera' 'atah* – that which you

sow) **will be too numerous** (*rabah rabah*) **to count** (*wa lo' saphar* – to quantify or classify in a census), **an impressive number for a long while** (*min rob*).” (*Bare'syth / In the Beginning / Genesis 16:10*)

And so it would be. Today, Muslims, who claim to be Ishmael's descendants, are growing in number so rapidly, having an average of seven children per father, that an accurate census is impossible. The ratio between Muslims and Jews is over 100 to one – 1.5 billion to 15 million.

This is a measure of quantity, not quality. The descendants of Ishmael are many, but Jews are many times more inventive and productive. While Muslims have no meaningful achievements to call their own, Jews, a mere two-tenths of one percent of the world's population, are the most inventive of any ethnicity.

“**The messenger** (*wa mal'ak* – spiritual implement and heavenly representative) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **said to her** (*'amar la hy*), **'Behold** (*hineh*), **you are pregnant with a son** (*'atah hareh yalad ben*).

You should call his name (*wa qara' shem huw'* – so you should announce his reputation) *Yshma'el* | **Ishmael** (*Yshma'el* – God Heard Me).

Indeed (*ky* – this is because) **Yahowah** (*Yahowah* – a transliteration of אלהים, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has heard** (*shama'* – has received the news) **of your misery and affliction** (*'ony 'atah* – of your distress and suffering, poverty and persecution, hardship and oppression, lowly state and frustration; from *'any* – to be poor and needy, lowly and little, weak and wretched, and *'anah* – to afflict and oppress, to bow down and become downcast).” (*Bare'syth / In the Beginning / Genesis 16:11*)

Those who would prefer to pray to God rather than listen to Him may think that this is a marvelous moniker. But *Yshma'el* is the opposite. ‘Abraham and his descendants through Yitschaq and Ya’aqob were blessed, as are we, when we *shama’* | listen to Yahowah, not by ‘*amar* | speaking to Him. Muslims have been vocal, with the first, Muhammad, claiming to be the “Messenger of God,” the one who speaks for Him. Today, they scream “*Allahu Akbar – Allah is Greater,*” taunting and blaspheming Yahowah before murdering Jews. Yes, indeed, Yahowah has been listening, and He is not amused.

The reason the *mal’ak* | messenger gave for naming Islam’s forefather *Yshma’el* | Ishmael is gut-wrenching. I share this because Rachel, Ya’aqob’s wife with her dying breath, named the child we know as Benjamin, *Ben ‘Owny*. And that means that both *Yshma’el* | Ishmael and *Ben ‘Owny* | Wretched Son Causing My Suffering, the forefathers of Islam and Christianity, bore monikers which were indicative of the pain they would cause Yisra’el.

That announcement appears later in *Bare’syth* / Genesis, where we read...

“It came to exist (*wa hayah*) when her soul was departing (*ba yatsa’ nepesh hy’*) because she was dying (*ky muwth*) that she called his name (*wa qara’ shem huw’*), ‘*Ben ‘Owny* | Son of My Suffering (*Ben ‘Owny*),’ but his father (*wa ‘ab huw’*) proclaimed him as (*qara’ la huw’*) *Benyamyn* | Benjamin (*Benyamyn*).” (*Bare’syth* / In the Beginning / Genesis 35:18) It was from the tribe of Benjamin that both Sha’uwls, the failed king and false prophet, Saul and Paul, would emerge to plague the world.

According to *The Theological Wordbook of the Old Testament*, the primary meaning of ‘*ony* is “to force into submission,” “to inflict pain and suffering,” and “to stunt one’s growth.” As such, *Yshma’el* | Ishmael was given a name which became synonymous with Islam, which means

“Submission.” His name would be emblematic of the “pain and suffering” his descendants would foist upon the Chosen People. It even revealed the fact that Muslims would have their “growth as humans stunted” by the ensuing religion. As the name implies, Islam is “restrictive and binding, subjecting many to the will of the few.”

‘*Ony* is used to describe what Egypt did to the Children of Yisra’el, revealing that they “painfully bound and humiliatingly subjugated,” Yisra’elites, “forcing them into submission worse than mere slavery.” (*Shemowth* / Exodus 1:11-12) It is used to describe the suffering of the *Pesach* ‘*Ayl* | Passover Lamb in *Yasha’yah* / Isaiah 53:4. And this is the name the mothers who bore the forefathers of Christianity and Islam gave to their horrible sons.

Then this haunting prophecy regarding *Yshma’el* | Ishmael and Islam...

“He shall be (*wa huw’ hayah* – he shall actually come to continually exist (qal imperfect)) **as a wild ass** (*pere’* – as a donkey which breeds prolifically) **of a man** (‘*adam*). **His hand** (*yad huw’* – his influence) **will be against everyone** (*ba ha kol*) **and everyone’s hand** (*wa yad kol*) **against him** (*ba huw’*). **Even in opposition to the presence** (*wa ‘al paneh*) **of all of his brothers** (*kol ‘ach huw’* – all of whom act like woeful howling animals) **he will live and remain** (*shakan* – he will abide, never actually changing (qal imperfect)).” (*Bare’syth* / In the Beginning / Genesis 16:12)

The prototypical Islamic terrorist was described by Yahowah 2,200 years before the first wild ass brayed: “Allahu Akbar!”

Yshma’el | Ishmael would be banished. He would have no affiliation with Yisra’el or Yahowah, nor any claim to the Covenant or the Land. That is something to

remember when Muslims claim that Islam is an Abrahamic religion and that they are the rightful heirs of Israel.

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The Gift which Keeps on Giving...

Yahowah's presentation of His Covenant continued to unfold. In His fourth meeting with 'Abram, God defined and developed His terms. Our Heavenly Father was in the process of adopting 'Abram – as He will us.

Considering 'Abram's age, their fourth meeting serves to remind us that it is never too late. We can come to know Yahowah and serve with Him at any point in our lives. 'Abraham was a year shy of one hundred when this conversation reverberated throughout the Land...

“When (*wa* – so now that) **'Abram** (*'Abram* – Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place, from *'ab* and *ruwm*) **became** (*hayah* – was and existed (note: *hayah* is the basis of Yahowah's name)) **as a son** (*ben* – a child) **of ninety** (*tesha'ym* – multiples of nine; from *sha'ah* – to closely examine, carefully consider, and highly regard) **years** (*shanah* – cycles of the seasons) **and nine years** (*wa tesha' shanah* – closely examining, carefully considering, and highly regarding the times of renewal), **then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **was seen, appearing to** (*ra'ah 'el* – was revealed to, shown to, viewed by, observed

by, and perceived by (nifal imperfect – the subject, Yah, carried out and received the action of the verb with ongoing consequences which would unfold throughout time)) **‘Abram** (*‘Abram* – from *‘ab* and *ruwm*: Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, Father providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place).

He said to him (*wa ‘amar ‘el huw’* – so He spoke, declared, and promised to him (qal imperfect – literally communicating the nature of the relationship with ongoing implications)), **‘I Am ‘El | God** (*‘any ‘el* – I am the Almighty, the ultimate protective ram and shepherd (written: *אל*)), **Shaday | Who is Sufficient to Provide What is Needed** (*Shaday* – the One Responsible for Offering What is Necessary; a compound of *sha* – who, here, and now, for this reason is the One who is responsible, and whose purpose is, to show the way (a derivative of *‘asher* – to the benefits of the relationship) (DBL (*Dictionary of Biblical Languages*) 8611 / *Strong’s Concordance* H7945) and *day* – providing more than enough, sufficient to offer out of a great abundance everything which is necessary and needed plus a little bit more (DBL 1896 / *Strong’s* H1767) written *אֵלֶּיךָ*).

Choose of your own volition and of your own initiative to walk by yourself (*halak* – to journey, to travel, to move (in the hitpael stem and imperative mood – this journey must be of our own accord, by ourselves, and of our own freewill and initiative, it’s our choice and ours alone and no one is to interfere, accompany us, guide us, or assist us along the way)) **toward My presence** (*la paneh ‘any* – to approach My face, moving toward the goal of being directly before Me, appearing in front of Me while facing Me).

You will thereby (*wa* – in addition and as a result) **enjoy becoming genuinely** (*hayah* – come to literally and

actually exist as a result of your decision (the qal stem and imperative mood – indicate that the resulting condition is genuine and that it is the result of a choice that we have made under the auspices of freewill to literally and actually become)) **perfect, eternally without defect, continuously and entirely right, completely innocent, and fulfilled, lacking nothing throughout the whole of time** (*tamym* – absolutely and without exception or interruption, right, in complete accord with the truth, genuine, without blemish and blameless, extraordinarily valuable, the prime example, entirely moral and wholly vindicated throughout time)...” (*Bare’syth* / In the Beginning / Genesis 17:1)

This is the third request Yahowah has made with respect to us becoming part of His Covenant Family. In that there is nothing more important in the universe, let’s review them.

In their first meeting...

“Now (*wa*), Yahowah (*Yahowah*) requested (*‘amar*) of (*‘el*) ‘Abram (*‘Abram*), ‘Of your own volition walk, actually conducting your life’s journey (*halak la ‘atah*) apart and separate from (*min*) your country (*‘atah ‘erets*), apart and separate from (*wa min*) identifying with the circumstances of your birth, your contrarian culture, community, and customs as well as the incompatible religion and politics of your parents (*mowledeth ‘atah*), and away from (*min*) your father’s (*‘ab*) house, home, and household (*beyth*), to God’s (*‘el*) realm (*ha ‘erets*) which, as a benefit of the relationship and to lead along the proper path (*‘asher*), I will reveal and show to you (*ra’ah ‘atah*).” (*Bare’syth* 12:1)

He had been invited to pass through the doorway to another life. This guided journey to the Promised Land would be remarkably superior to the human experience.

After exploring the heavens and considering the full extent of what Yahowah was offering, ‘Abram’s eyes and mind were opened...

“And so (*wa*) he completely trusted in and totally relied upon, displaying complete confidence in (*‘aman ba*) Yahowah (*Yahowah*). Therefore (*wa*), based upon this thinking and His plan, He credited and accounted it as (*chashab huw’*) being correct, and thus vindicated him (*tsadaqah la huw’*).” (*Bare’syth* 15:6)

Before ‘Abram could enter Yahowah’s home and be part of His family, he would have to be cleansed of his human imperfections, with God washing away the stubborn stains of patriotism and politics, of religion and culture. Had they been allowed to remain, they would have continued to degrade his experience. This rite of passage from human corruption to Divine perfection would occur in his mind, as the means to pass over the threshold from one realm to the other would be trust and reliance.

These conditions, which were heretofore beyond human contemplation, were actually benefits which led to ‘Abram’s adoption into Yahowah’s family. He would become the son of the Almighty...

“When (*wa*) ‘Abram | Uplifting Father (*‘Abram*) became (*hayah*) as a son (*ben*) of ninety-nine years (*tesha’ shanah wa tesha’ shanah*), then Yahowah (*Yahowah*) was seen, appearing to (*ra’ah ‘el*) ‘Abram (*‘Abram*) and He said to him (*wa ‘amar ‘el huw’*), ‘I Am God (*‘any ‘el*), the One who is sufficient to provide everything which is required (*shaday*). Choose of your own volition and of your own initiative to walk by yourself (*halak*) toward My presence and to approach Me (*la paneh ‘any*). You will thereby (*wa*) enjoy becoming genuinely (*hayah*) perfect, entirely right, innocent, and fulfilled, lacking nothing throughout the whole of time (*tamym*)...” (*Bare’syth* 17:1)

Now that ‘Adam had been gone for a thousand years, in the waning hours of the second millennia of life outside of the Garden, Yahowah at long last had the opportunity to embrace His second son.

The thoughts behind these words are poetry for the soul...

“So now that (*wa*) ‘Abram, representing the Father who raises us to be exceedingly competent and proficient while enhancing our status (*‘Abram*) came to exist for the purpose of bearing Yah’s name (*hayah*) as a son, a newborn child (*ben*), who was observant and considerate (*tesha’ym*), changing through the passage of time (*shanah*) and coming to highly regard the times of renewal (*wa tesha’ shanah*).

It was then (*wa*) that ‘Abram (*‘Abram*) was shown and gazed upon, witnessing and able to see (*ra’ah*) Yahowah (*Yahowah*), who reassured him by sharing (*wa ‘amar ‘el huw’*), ‘I Am ‘*El* | God (*‘any ‘el*), *shaday* | who is sufficient to deliver what is required and whose purpose is to provide everything that is needed (*shaday*).”

Against this elegant soliloquy, there has been a frenzied debate in scholastic and theological circles regarding the meaning of *shaday* (commonly transliterated *Shadday*). The Greek translators of the *Septuagint* rendered it “All Powerful” which became “Almighty.” This was ignorant of the fact that “Almighty” is the meaning of *‘el* | God which precedes *shaday* seven times in the Towrah and Prophets. Their interpretation would make *‘el shaday*: “the Almighty Almighty.”

Not understanding the Hebrew, nor paying attention to the context, the Latin translators of the Roman Catholic Vulgate rendered *shaday* – “*Omnipotens* | Omnipotent.” It was simply a translation of the Greek *pantokrator* | all-

powerful, revealing that Jerome’s translation was from a Greek text, not Hebrew.

More recently, scholars willing to turn over the nearest stone have decided that the God offering ‘Abram life greeted him by saying that He was “*sadad-y*,” and thus “My Destroyer.” Since this declaration is in Yahowah’s voice, it would make the religious interpretation of God self-mutilating – one who destroys himself.

Not to be outdone in attributing religious characteristics to God, theologians have also opined that *shaday* is from the Babylonian language, Akkadian. There, *sadu* means “mountain.” It would have Yahowah telling ‘Abram that He was “the God of the Mountain.”

Those whose native language was Hebrew figured it out long ago. *Shaday*, like ‘Abram (from ‘*ab* and *ruwm*), and like so many other Hebrew words, especially names, is a compound comprised by combining words. In this case, *shaday* includes *sha* and *day*. It means that God is “the One Responsible to Provide What is Needed.” His “purpose is to show the way to the benefits of the relationship.” These affirmations are further advanced by the realization that *sha* is a derivative of ‘*asher*, whereby God becomes the One who “leads us along the correct path to get the most out of life.”

To their credit, rabbis have long recognized that ‘*el shaday* means “God Provides.” To their shame, rather than rely upon His provision, they created a stifling and destructive religion in which Yahowah’s provisions were ignored in favor of man’s deeds.

Should you be interested, you will find *sha* listed under DBL (*Dictionary of Biblical Languages*) 8611 and *Strong’s Concordance* H7945. *Day* is defined under DBL 1896 and *Strong’s* H1767. In Ancient Hebrew, אֶלְיָהוּ reveals that words are the doorway to Yah’s hand.

In the first use of the word, Yahowah sets *'el shaday* into a context which defines it perfectly. Prior to telling 'Abram that he has been given the opportunity to "*hayah tamym* – **choose to genuinely become and actually exist of your own volition, perfect, eternally without defect, continuously and entirely right, completely innocent, and fulfilled, lacking nothing throughout the whole of time.**" With *'el shaday*, Yahowah is saying "God will provide more than enough to accomplish this, and that God is sufficient to offer, out of His great abundance, everything which is necessary plus a little bit more."

I am a man of reason, not emotions, and yet at moments like this I am so moved it is hard to concentrate. *'El Shaday* | God provides everything which is necessary, and a little bit more, not only presents Yahowah as I know Him, as unpretentious and approachable, and as the one who gives far more than He receives in this relationship, it resolves my biggest concern among the conditions of the Covenant. 'Abram was not asked "to achieve perfection," which would have been impossible, but instead to allow "God to provide everything necessary to perfect him."

It is what 'Abram did. It is what we can all do. Choose, of your own volition, to walk to Yahowah and allow Him to provide, out of His great abundance, everything needed to make us right, without a defect or deficiency in our thinking, our reasoning perfect, rendering us innocent so that we lack nothing forevermore. It is a truth so valuable, so in accord with reality, so consistent with Yahowah's nature and purpose, we ought to capitalize upon His provision and celebrate His willingness to provide it to us. He is offering to take us home.

This material manifestation of Yahowah was so diminished from His natural state that the Creator of the universe felt that it was important to inform 'Abram that He was "God." If nothing else, this ought to be sufficient to convince us that Yahowah is not interested in impressing

us, overpowering us, or intimidating us. He is not like any of the gods man has made in his own image.

While ‘Abram was able to see Him, there wasn’t enough of the Almighty present in this diminished form to visually distinguish Him as God. And that is why Yahowah pronounced that in spite of what ‘Abram saw, He was able to provide everything mankind would require.

The only way for such a minuscule representation of the Almighty, at least apart from His soaring oratory, to actually be “God” is for this corporeal expression to be a small part of God set apart from Him. This is to say that an aspect of God’s nature met with this man. That did not make Him the totality of God, as that would have been impossible and ill-advisable. There was simply enough of Yahowah there to get the job done – which was to encourage ‘Abram to trust Him to perfect him.

While God manifesting an aspect of Himself in human form is completely consistent with the Towrah and Prophets, it is totally inconsistent with Rabbinic Judaism. So, in this sentence defining the third requirement of the Covenant, Yahowah once again destroyed one of the foundational claims of the Jewish religion. In the third of Thirteen Principles of Faith which define Judaism, Maimonides wrote: “G-d is incorporeal.” That is to say, according to the rabbi, God cannot manifest Himself as a physical being with a body which can be seen.

Rabbi Moshe ben Maimon, also known as “Maimonides” and as the “Rambam” (1135-1204 CE), crafted the most widely accepted listing of Jewish beliefs and laws. Many would consider him the father of modern Judaism – although I think that title belongs to another misguided soul, Rabbi Akiba, as he’s the individual responsible for facilitating the rabbinical quest to ascribe Yahowah’s authority to man in the first place. It was Akiba, not Maimonides, who came up with a scheme based upon

the exercise of freewill, whereby two or more rabbis could outvote God. This resulted in them placing their Oral Law, the Talmud, above the Towrah. Akiba is also the man most responsible for *Yahuwdym* | Jews being sent into exile for eighteen centuries.

Rabbi Maimonides, after being educated in a Muslim mosque in Fez, Morocco, and living in Cairo, Egypt as the personal physician for the vizier of Muslim Conqueror Saladin, authored the *Mishnah*, a compilation of 613 laws arranged by subject – all of which were designed to turn a family relationship with God into a works-based religion monitored by rabbis – and all of which flies in the face of *'el shaday*.

Spiritually, as a result of Maimonides, *Yahuwdym* were taken back to Egypt and Babylon. And in this regard, it is Rambam's Thirteen Principles of Faith that form the most universally accepted manifesto on the Jewish religion. In them, the rabbinical mystic and kabbalist said that God was incorporeal. Therefore, by comparing God's statement to Maimonides' edict, we know that either the rabbi or Yahowah cannot be trusted.

Fortunately, we do not have to guess who is being deceitful. The sixth of Rambam's thirteen articles of faith says: "The words of the prophets are true." Moseh, who was called "the greatest of the prophets" in the seventh article, served as the scribe for this passage. So, if what Moseh wrote was accurate, this rabbi's writings were not. It is as simple as that. There is no other rational option. This is just one of many contradictions between Judaism and Yahowah's Word which lead to the unavoidable conclusion that Judaism, by its own definitions, is false. And yet, hastening their own demise *Yahuwdym* throughout the centuries have trusted the Rambam more than Yahowah.

In that this represents the third of five Covenant requirements, let's carefully consider the two verbs, "*halak* – walk" and "*hayah* – come to be," by exploring their associated stems, conjugations, and moods. To begin, *halak* was scribed using the hitpael imperative. The hitpael stem, as the reflexive counterpart of the piel, tells us that the subject of the verb, which is 'Abram, should act of his own accord to achieve the object of the verb, which is to enter Yahowah's presence. He, without the assistance of anyone else, should engage in this journey as instructed to reach the destination realized by this walk. God is saying that He does not want to compel 'Abram, nor force him to do so, nor does He want the religions, politics, or cultures of man to influence his decision.

In the imperative mood, walking to God was to be 'Abram's choice, and his choice alone. Otherwise, the desired response implied by the hitpael stem, which in this case is to individually act in the appropriate way to enter Yahowah's presence and to become perfect, would be a command rather than an opportunity offered under the auspices of freewill.

Bringing these ideas together, Yahowah asked 'Abram, and therefore us, to individually, of our own accord, choose to walk to Him so that He could do everything necessary to perfect us. This stem and mood also convey the surprising reality that our walk toward the objective of entering Yahowah's presence influences God's response to us. We control the outcome and nature of our meeting with God by our decision to act upon this Covenant condition.

The second verb, "*hayah* – come to be," was scribed somewhat differently, using the qal stem along with the imperative, and thus volitional, mood. This is important because the object becomes perfection. The qal stem not only addresses reality, telling us that this guidance is to be interpreted literally rather than symbolically, but also

reveals that there is a genuine relationship between the verb's subject, which is 'Abram's choice to individually walk to God, and the action of the verb, which is to be right. In other words, we come to a correct understanding of God which leads to our vindication by God, as a result of our decision to approach in accordance with His instructions.

Yahowah asked 'Abraham "*halak* – to choose of his own volition to individually walk *la-paneh-y* – to My presence." When the Hebrew Lamed appears as a prefix, as it does in connection with "*paneh* – presence," it serves as "a marker of a spatial extension toward a goal." As a preposition, *la* is predominately translated "to, toward, into, and onto" – all of which are appropriate in this context. However, on some occasions, progress toward a goal can be rendered: "for, on behalf of, with regard to, in reference to, in order to, so that, and to the point of" – none of which fit comfortably between "walk" and "My presence" in this revelation. So, the only appropriate and accurate translation of *halak la-paneh-y* is: "Walk to My presence."

Before we contemplate how we are supposed to "choose of our own volition to walk individually to God," in such a way that we "come to Him and enter His presence," let's return to the last two words in this sentence. If "*wa-hayah tamym* – and come to be perfect" is properly translated, there is a path we can walk which causes us to be right with God.

Since "perfect" requires the "right answer to every question" and means "to be in absolute accord with the truth, to be complete, lacking nothing, to be innocent and unimpaired, to be entirely unblemished, blameless, moral, impeccable, honest and truthful," we should not be surprised that the world's most reliable lexicons define *tamym* using these very terms. And to them they add: "upright, unscathed, intact, unobjectionable, sincere, and secure." Therefore, the path to God which we have been

asked to walk must be capable of accomplishing all of these things on behalf of corrupt and flawed mortal beings.

Further, a little due diligence reveals that *tamym* is based upon *tamam*, which means: “to obtain and acquire innocence, to be vindicated, to be perfected, to be supported, to be completed, and to be fulfilled,” in addition to “adhere to another so as to be held upright.” But there is more, because *tamam* also conveys the ideas of “accomplishing something completely and finishing the task at hand so as to become sound and unimpaired, to become upright and perfect.” *Tamym* and *tamam* are also related to *tamyd*, which speaks of “continuing to live into perpetuity,” and to *tamak*, which conveys the idea of “being held and supported, being kept and sustained.”

At the heart of His Covenant is Yahowah’s promise to vindicate us, declaring us innocent, liberating us from our past by restoring us to perfection. The offer is to return us to the Garden. That is what these words convey.

Since Yahowah has already revealed how we become “*tamym* – perfect,” let’s consider that instruction. It is found in the opening lines of the 119th *Mizmowr* / Psalm. Those lyrics boldly proclaim:

“Enjoyable, favorable, and blessed (*‘ashry* – along the path to the benefits of the relationship to an elevated state of great joy) **is the Way** (*derek*) **to becoming perfect, entirely innocent and blameless** (*tamym* – being correct) **by walking** (*ha halak*) **in** (*ba*) **the Towrah** (*Towrah* – Guidance, Teaching, Instruction, and Direction) **of Yahowah** (*Yahowah*).

Properly guided along the correct path to the benefits of the relationship (*‘ashery*) **are those who are saved** (*natsar* – who are observant and thereby kept safe, protected, and preserved) **by His eternal testimony** (*‘edah huw’* – His perpetual witness). **In the totality of their**

thoughts and emotions (*ba kol leb* – through their entire being, from heart to head) **they genuinely and consistently seek to have a relationship with Him** (*darash huw'* – they actually care and inquire about Him, looking for Him, seeking to be with Him (qal imperfect)).

Therefore (*'aph*), **by walking, traveling through life, in His ways** (*ba derek huw' halak*) **they do not carry out, and they neither conceive nor plot** (*lo' pa'al* – they do not devise, prepare, or promote), **that which is harmful or wrong** (*'awlah* – inaccurate, incorrect, or unjust, damaging to others by misleading them).” (*Mizmowr / Song / Psalm 119:1-3*)

While that was resolute, you may prefer this...

“Yahowah’s (*Yahowah* – an accurate transliteration of the name of God guided by His *towrah* – instructions regarding His *hayah* – existence) **Towrah** (*Towrah* – Source of Teaching and Instruction, Direction and Guidance [plural in 11QPs]) **is correct, complete, and perfect** (*tamym* – is entirely right, lacking nothing, without defect, totally sound and genuine, helpful and healing, beneficial and true, manifesting great integrity because it is in accord with reality), **returning and restoring** (*shuwb* – changing and transforming, bringing back and renewing, reconstituting the relationship and repairing) **the soul** (*nepesh* – an individual’s consciousness representing the essence of their life and character, personality, proclivities and aptitude, a person’s perspective, the ability to observe and respond).

Yahowah’s (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalom* – restoration) **testimony** (*'eduwth* – eternal witness; from *'ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof; from *'ed* and *'edah* – an eternal witness to an enduring and

restoring agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence, and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*'aman* – is instructive and informative, verifiable and readily confirmed, supportive and established, dependable and enduring), **making understanding** (*hakam* – enabling the formation of reasoned conclusions by imparting the teaching, instruction, and education needed to make learning and enlightenment leading to comprehension and wisdom) **easy for those who are receptive** (*pethy* – simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open and receptive and *pethach* – unfolding events leading to opening and entering the doorway).” (*Mizmowr* / Song / Psalm 19:7)

Putting these pieces together, it is hard to miss the fact that Yahowah is speaking of walking along the Seven-Step Path He has provided through His Towrah, where we are “*Miqra*’ – Invited to be Called Out and Meet” with God, perfected and reconciled in the process. It is so obvious; I’m surprised that so few people appreciate what He is offering.

Specifically, through the *Miqra*’ey, our Heavenly Father is inviting us to walk through the Doorway known as Passover, whereby the consequence of sin, which is death, is resolved, enabling us to live forever. He is encouraging us to wipe our feet clean as we cross over the welcome mat of heaven known as UnYeasted Bread, or *Matsah*, whereby the penalty of sin, which is separation from God, is resolved, with God’s Son, Dowd, removing corruption from our souls by taking it with him into She’owl and depositing it there. This enables our Heavenly Father to adopt us on Firstborn Children, which He calls *Bikuwrym*.

So long as we continue to walk along this path through His *Towrah* | Guidance, away from Babylon and Egypt, away from religion and politics, away from human oppression and deception, and to the Promised Land, we will be enveloped in Yahowah's Set-Apart Spirit on Seven Sabbaths, empowering us to herald the Good News on *Taruw'ah* | Trumpets. This then leads the informed and willing to *Yowm Kipurym* | Day of Reconciliations, where we are invited to enter the presence of God, our relationship reconciled, so that we can camp out with our Heavenly Father on *Sukah* | Shelters. It is the destination for those who choose of their own accord to individually walk to God's presence, causing those who do to become perfect.

It is fascinating, and indeed telling, that we come to God by walking, active and engaged rather than passive, and on our feet, not on our knees. Nothing could be further from the religious teachings of Christianity or Islam than this.

Unaware of the fact that this instruction is a requirement of the Covenant, and ignorant of the role the Seven Invitations to Meet God play in our redemption, Christians have been led to believe that neither Yahowah, nor His *Towrah*, provide the means to enter God's presence or be saved. Clerics changed Yahowah's name and altered His Word so that His testimony would be less of an impediment to their religious beliefs. The Bibles they have touted to be the "inerrant word of god" were deliberately altered to keep believers from recognizing that it is their religion which is errant.

So, to create the impression that God's *Towrah* Instructions had to be replaced with religious faith, God's merciful and compassionate offer to perfect us was changed such that God was demanding that we become perfect, thereby instituting a command which could not possibly be met by anyone. The Christian god became what

Paul had said of him: a cruel taskmaster who enslaved, but could not save, because no one could meet his demands.

And yet, all one has to do is translate God's words accurately, render *shaday* intelligently, and then read Yahowah's next statement, which we'll do in a moment, to realize that "vindication and perfection" represent the "gift" God is offering those who choose to walk to Him as He has requested. Covenant participation, as is the case with living in Heaven, is all about listening to Yahowah's instructions, considering His teaching, and then capitalizing upon His guidance by responding rationally to His invitations. We are being asked to choose, which presupposes an understanding of the offer.

"*Halak la paneh* – walk into My presence" is a request which serves as a condition of the Covenant while "*wa hayah tamym* – and become perfect" is the benefit of doing so. But when *wa hayah tamym* is misrepresented as a condition, as it is in English translations, then we mortals have a problem. None of us are "unimpaired or innocent," nor are we "blameless and without defect." Only Yahowah has the ability to renew and restore mortal souls to "an unblemished status of perfection." Therefore, our merciful Father is not requiring the impossible of us.

Even if we were to soften *wa hayah tamym* so that it reads "and become upright in conduct and sincere in attitude," we would still fall short. Even Dowd failed to meet this standard from time to time. On our best days, we can do those things, but we cannot be perfect without His help.

In the Covenant, we become a work in process – a mere shadow of our Creator. Having chosen to walk to God along the path He has prepared we live in the expectation that we will be transformed, magnified in energy and dimensions, enlightened and enriched. That is why the

basis of *tamym*, the verb, *tamam*, means “to be finished and to be made complete.”

Yahowah told ‘Abram, and us through him, what He expected and what He was offering in return. Up to this point, we have learned that Yahowah was insistent that ‘Abram come out of Babylon – the headwaters of the political and religious schemes contrived by man.

Then God asked ‘Abram to trust and rely upon Him from this point forward. As a natural extension of this approach, Yahowah provided ‘Abram direction. There are an infinite number of paths leading away from human corruption, but only one which leads to God. This known and accepted, it then becomes Yahowah’s responsibility to wash away man’s rubbish before we enter His home.

Yahowah wants us to forego religion for this relationship so that we can walk to Him and be with Him. By walking, we are standing upright, not bowing down. God wants to be adored as our Father, not worshiped as our lord. By walking, we are engaged and, thus active, not passive. Relationships are not for spectators. The Covenant is a journey of discovery, a way of life. It is about traveling through space and time with Yahowah.

Walking is different from other forms of locomotion. Yahowah did not say “stand at attention,” indicating that we are to be at ease with Him. He did not say “march,” meaning that we are not following orders. God did not say “run,” indicating that He is not requiring much from us. He did not say “fly,” suggesting that there is no particular skill required on our behalf. He did not even say “jump,” suggesting that we can secure our footing and avoid a leap of faith. And God did not say “ride” either, indicating that He will provide whatever transport is required.

Yahowah has invited us to have a relationship with Him. He did not establish a religion. This relationship with

our Maker is to be on a first-name basis. It is personal as we walk side by side, in His presence, conversing with Him.

Before we move on, one last thought because the idea of being eternally perfected while remaining mortally flawed may seem like a paradox. In actuality, God has provided the perfect solution. By washing us in His words and then adorning us in a garment comprised of spiritual light, our souls are cleansed such that we appear perfect from Yahowah's perspective, even when otherwise flawed.

His spiritual light doesn't just cover over the darkness associated with our imperfections; it eliminates all aspects of them. Where there is light, there is no darkness. Bad disappears, replaced by good.

As a result of being enveloped in the Set-Apart Spirit's light, we are made immortal, reborn spiritually, enlightened, empowered, and enriched – all without erasing our persona. If we, like Dowd, are lovable rogues with a bit of rascal in us, so much the better. God does not want to spend eternity with a bunch of clones because that would be boring.

The Towrah was not designed to make us perfect clones of Yahowah in this life, but instead to take flawed and imperfect, interesting and unique, physical beings through an invigorating spiritual transformation process which enables us to excel spiritually. Just as is the case between an artificial and a natural diamond, it is the imperfections that make the real ones uniquely valuable.

Almost all of Yahowah's instructions for us were written in the imperfect conjugation for imperfect individuals. So it isn't that we can never lie, covet, steal, or even kill, but that we ought not to make a habit of doing those things, continuing to engage in them once we know that they are counter to God's guidance. As long as we do

not deliberately lead others away from Yahowah by either devaluing His name or misrepresenting His message, God is tolerant and forgiving of those who avail themselves of His remedy.

By analyzing *rabah* and *me'od* in this next statement, we discover that Yahowah is not speaking about the quantity of 'Abram's descendants, but instead of empowering and enriching them, substantially enhancing their potential. Since 'Abram lived the rest of his life as a regular guy, a rather typical human, these promises applied to the eternal and spiritual realm. The benefit of the Covenant, its result, is becoming more like God, becoming more capable. The beneficiaries of the Covenant are magnified, inheriting God's source of energy as they are transformed from material to spiritual.

Now that 'Abram was cleansed, Yahowah continued by saying...

“I want to actually give (*nathan* – I, of My own accord, desire to genuinely and literally produce, always offering and bestowing (qal imperfect cohortative – literal interpretation of a genuine relationship offer with ongoing and unfolding consequences throughout time at the discretion of the speaker who has made this choice under the auspices of freewill)) **My Family Covenant Relationship** (*beryth* ‘*any* – My Home and Household Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Parties; from *beyth* – family and home) **for the purpose of understanding by making connections between Me and you** (*bayn* ‘*any wa 'atah wa byn 'atah* – to provide insights which enable a connection to be made between Me and you so that you and I can be discerning based upon closely examining and carefully considering sound teaching and instruction so as to use good judgment to respond properly throughout the long interval of time).

And then (wa) I will continually increase every aspect of your nature (*rabah 'eth 'atah* – I will intensify your capabilities, enable you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, thrive, and to continue living, augmenting your value and importance) **to the greatest extent and highest degree possible** (*ba me'od me'od* – exceedingly and abundantly, mightily, empowering you for a prolonged time beyond the highest point on the scale).” (*Bare'syth* / In the Beginning / Genesis 17:2)

Yahowah is offering to adopt us into His family as His sons and daughters. He is seeking to make connections which facilitate understanding. He wants to enrich and empower the lives of His children. In essence, should we choose to accept His offer and walk to Him along the path that He has provided, God is promising to let us live in His home as part of His family while He liberally supplies the provisions to increase every aspect of our nature.

What this means is that we will be transformed from physical beings into spiritual energy in harmony with $E=mc^2$, thereby empowered by the square of the speed of light. This will enable Yah to simultaneously increase our dimensionality, liberating us in time while providing us with the capacity to enter and enjoy the fifth, sixth, and seventh dimensions – none of which we can currently envision and all of which promise an infinite progression in potential.

This is the intent of “*rabah 'eth 'atah ba me'od me'od* – I will intensify your capabilities, enabling you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, to thrive, and to continue living to the greatest extent and highest degree possible.” If that is appealing to you, you now know what is expected in return.

God wants us to be discriminating, differentiating between truth and deception. And the only way to achieve this, to exercise good judgment, is to “*byn* – make the connections which lead to understanding.” If you have ever completed a dot-to-dot illustration or put the pieces together of a large and complex puzzle, you understand the implication of Yah’s request.

It is only by putting the pieces in their appropriate places that an accurate picture emerges. The dots on the paper, the pieces in the puzzle, are the building blocks of “*yada*’ – a familiarity which leads to knowing.” By connecting them properly, we gain “*byn* – understanding.”

While Yahowah’s “*nathan* – gift” is His Covenant, being vindicated is an essential part of the process. As a result, we are afforded the opportunity to live with Him in His home. Beyond this, we are empowered and enabled, enriched and enlightened, beyond anything we can imagine.

Written in the cohortative mood, *nathan* expresses Yahowah’s desire to invite us into His home. It tells us that He wants to adopt us as His children. God has chosen to engage in this relationship with us. He is on record stating that He is ready and willing to bestow these benefits upon us.

The *qal* stem serves to make His offer genuine. It literally affirms that the Covenant is a “*nathan* – gift.” Then the imperfect conjugation reveals that this bequest has eternal ramifications, with benefits that unfold over time. The imperfect underscores the realization that Yahowah is consistent in this regard, and that the benefits attributable to this gift are uninterrupted, unchanging, and unfailing. It is an offer we ought not ignore.

Yahowah’s unfolding plan to reconcile His relationship with us revolves around His one and only

“*beryth* – Covenant.” It serves as God’s binding promise to us, His oath of friendship, a letter of adoption, and His vow of a wonderful life together.

“*Beryth* – Covenant” is singular here and everywhere else, never plural. There is only one Covenant. And that means that the notion of two Covenants, of an “Old Testament” and a New Testament, is in direct conflict with the Word of God – as is the concept of a Talmud enhancing Yah’s Towrah.

This means that Paul lied in his letters to the Galatians and to the Romans when he wrote of “two covenants,” with the one memorialized here in the Towrah being “of the flesh,” calling it a “curse” and “cruel taskmaster,” which “enslaved,” “had become obsolete,” and which “never had the power to save anyone.” Yahowah’s Covenant is the opposite of these things. And because Yahowah’s description of His Covenant is affirmed in His own voice, Paul’s replacement covenant, based upon “faith,” and “grace,” isn’t worth the papyrus his letters were written upon.

Before we press on, we would be impoverished if we did not consider the full implications of *byn* – especially in this context. *Byn*, which can be simplistically translated as “between,” and thus as “between you and between me,” is indistinguishable in the text from the operative word of the 119th Psalm. Dowd consistently emphasizes the importance of coming to “*byn* – understand” the Towrah’s teachings. *Byn* represents “the means to recognize, to comprehend, and to respond” to the Towrah, its Author, and His Covenant. It is the basis of rational thought and the means to this relationship.

Byn speaks of the “means to come together.” Therefore, while a cerebral concept, the “recognition and understanding” aspects of *byn* are especially relevant in the context of the Covenant relationship. By *byn* | making

connections, our *neshamah* | conscience enables us to differentiate between right and wrong, truth and deception, that which is reliable and that which is not, so that we might respond sensibly to Yahowah. *Byn* enables us to exercise good judgment and make informed and rational choices.

“*Byn* – discernment” is the antithesis of “faith.” Rather than a belief in the unknown, *byn* is “a rational response to that which is known.” Our participation in Yahowah’s Covenant is predicated upon knowledge and understanding which lead to trust and reliance. *Byn* is the glue which brings all of this together.

Continuing to consider the words Yahowah spoke to ‘Abram on this momentous occasion, we discover that *me’od*, as an adverb, was modifying *rabah*. In the first and second person, the combination can be properly considered: “**I will continually increase every aspect of your nature to the greatest extent and highest degree possible** (*rabah ‘eth ‘atah ba me’od me’od*).”

God said, “I will abundantly intensify your capabilities, substantially multiplying the magnitude of your dimensionality, tremendously enhancing and prolonging your ability to grow, thrive, and to continue living, while considerably augmenting your value and importance.”

Used once, *me’od* would make the “increase and growth” “extremely meaningful.” But *me’od* was repeated, telling us that God plans to magnify our present status, exponentially increasing our dimensionally and capability. Our Heavenly Father wants to help us grow so that we reach our ultimate potential. And nothing is more empowering or designates a higher status, than being God’s child.

By using *rabah* (especially scribed in the imperfect) in the context of the Covenant, Yahowah is saying that He

will “*rabah* – consistently rear us, continually caring for us so that we grow into perpetuity and reach our full potential over the entire fabric of time, becoming much greater than we currently are.” Moreover, by analyzing the juxtaposition of *rabah* and *ma’od*, we discover that God is not speaking about the quantity of ‘Abram’s descendants, but instead about substantially increasing ‘Abram’s status (from an old man to God’s son), his dimensions (from 3.5 (stuck as we are in time) to 7.0), his capability (from matter to energy), his life (from mortal to eternal), and his wealth (from owning a flock of sheep to inheriting the universe).

The fact that Yah communicated *rabah* using the hifil imperfect cohortative speaks volumes. The hifil stem tells us that the subject of this verb causes the object of the verb to participate in the action as if he was a secondary subject. So, since God is the subject of this promise and we are the object, it is by consistently engaging with God in His Covenant that we continually grow. Our ongoing participation in the Covenant with Yahowah enables our Heavenly Father to empower us. And as you know, the consistent, continual, habitual, and ongoing aspects of an imperfect verb prolong its duration. And by presenting *rabah* in the cohortative mood, we realize that this is what Yah wants to do, as it expresses His desire and yearning.

Considering the Source, the offer of a Covenant relationship was humbling. And that’s probably why ‘Abram reacted inappropriately. But pay special attention to God’s reply...

“Then ‘Abram (*wa ‘Abram*) **fell** (*naphal* – collapsed, lay down, failing as a result of being negligent) **on his face** (*‘al paneh huw’*). **So** (*wa*) **God** (*‘elohym*) **spoke to influence him** (*dabar ‘eth huw’* – communicated, expressing statements and providing words concerning him, putting him into action and changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, experienced the full

effect of the verb and was put into a different position through its action on an ongoing basis with unfolding consequences)), **for the purpose of encouraging him, and said** (*la 'amar* – approached by saying (qal infinitive – genuinely and intensively, literally emphasizing the action)), (17:3)

‘Pay attention and look up at Me (*'any hineh* – stand up, look up, and reach up to Me, listen to Me and become observant because, behold, here I Am, calling your attention to the details in this narrative while emphasizing the idea that you should change your perspective and view regarding Me).

My Family Covenant Relationship (*beryth 'any* – My Home and Household Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Us, My Marriage Vow; from *beyth* – family and home) **is with you** (*'eth 'atah* – is through you and in association with you).

So (wa) you shall be (*hayah* – you will exist as (qal perfect – genuinely and relationally be for a finite period of time)), **accordingly** (*la* – moving toward and approaching), **father** (*'ab*) **of abundantly enriched and magnified but also troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy and loudmouthed) **Gentiles** (*gowym* – populations of people, nations with shared ethnicity or geography, non-Yisra'elites, pagans and heathens).” (*Bare'syth* / In the Beginning / Genesis 17:4)

Fathers routinely get down on their knees to lift their children up. The inverse never occurs. Fathers offer their children an open and outstretched hand, hoping that they will reach up and grasp hold, steadying themselves in order

to walk alongside. But it never happens the other way around. God can lift us up, but we cannot lift Him up – nor would there be any merit in trying.

By bowing down, the faithful are not only moving counter to the will of God, but they are also demonstrating a wholesale disregard for His Covenant. And by worshiping God rather than paying attention to Him, they are insinuating that their god is an insecure egomaniac who would actually create an inferior being to praise him. Children do not worship their fathers. Respect, yes. Genuflection, no.

The lesson of *hineh* is one to behold. Here it was deployed expressly to encourage us to recognize that Yahowah is offering to include us in His Covenant Family – not treating us as subjects or subordinates but, instead, addressing us as His children.

It is hard to see up when you are looking down, which is why Yahowah’s directions are the opposite of Catholic and Islamic prostrations. While man is prone to falling down and has been conditioned to bow down, God wants to lift us up so that we can be with Him and look Him in the eye.

Throughout the Towrah, there are many words and statements which reveal important contrasts, words and ideas which have a light and dark side, depending upon whether the primary, secondary, or tertiary definition is considered. This is one such place. The benefit of the Covenant is derived from *hamown*’s primary definition: “being enriched with abundant wealth through the accumulation of possessions greatly in excess of what is actually required.”

But that is not all *hamown* means. Its secondary definition is “to create an uproar which confuses the masses, to clamor in a loud and unruly fashion so that many

are motivated to riot, inducing hordes of militants to plunder their victims.” Then under its tertiary definition, *hamown* speaks of “political pomp and pontification,” even of “religious pronouncements and processions which mystify and cause the preponderance of people to be agitated.” Therefore, because of the massive cultural damage the dark side of *hamown* can do to an entire community, indeed to a civilization, the final definitional consideration of *hamown* reads: “large crowds, multitudes of people, and the masses comprising the populace.”

In *hamown*, we witness the contrast between the benefits of embracing the Covenant and the consequence of rejecting it. We are either among the few who are adopted by God and are “*hamown* – enriched,” or we become “*hamown* – one of the many depraved victims of man’s caustic religious, political, economic, and military schemes.”

Turning to *gowym*, we discover that the primary designation, “people from different races and places,” is the best fit in this pronouncement, because “individuals the world over, regardless of their genes or their geography,” have been enriched by Yahowah’s Covenant. But *gowy*, the singular of *gowym*, can also be translated using its secondary connotation which is “nation,” as it is a subset of the word’s primary implication.

Therefore, by combining these words, we know that “*gowym* – individuals the world over” will choose to be “*hamown* – abundantly enriched” by Yahowah’s “*Beryth* – Familial Covenant Relationship.” But most will choose an opposing fate. God is predicting that not all of the *gowym* who claim ‘Abraham as their patriarch, such as Christians and Muslims, will benefit. As usual, He is right.

‘Abram’s transition from “Uplifting Father” to “Loving and Merciful Father who Enriches” illustrates the nature of our Heavenly Father’s Covenant gift. It

represents a “loving act of undeserved favor, of forgiveness provided out of a sense of compassion and affection.” We know this because God said...

“**And** (*wa*) **with regard to** (*‘eth* – through or by means of, even antagonistically against) **your name** (*shem ‘atah*), **‘Abram** (*‘Abram* – from *‘ab* and *ruwm*: Father who Raises and Lifts Up, Father who Grows and Increases, Father who enhances someone’s capability and status, providing the added aptitude, competency, and proficiency to increase dimensionality and take to a higher place), **it will no longer be called out** (*lo’ qara’ owd* – will not be invited or summoned again, should not be designated or proclaimed beyond this point, should not be read or recited nor be caused to testify, and as a warning should not be mentioned, conscripted, nor invoked as a witness in the Quran as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future (nifal stem is the reflexive counterpart of the qal stem which establishes a genuine and literal relationship, whereby the nifal causes a reflexive action, where the subject both carries out and receives the action of the verb, sometimes passively, and the imperfect addresses something which is ongoing, often continual and habitual, with unfolding consequences throughout time)).

Instead (*wa* – and), **your name** (*shem ‘atah* – your reputation and renown) **shall come to exist as** (*hayah* – it shall be, existing as the means to define Yahowah’s name and reputation (qal – actually and literally in the relationship, perfect – completely and totally during a finite period of time)) **‘Abraham** (*‘Abraham* – *‘ab* – father; from *‘abah* – showing a willingness to accept, and either the addition of an *h* to *ruwm* – to lift up, *hamown* – to abundantly enrich or a large population of confused and uproarious individuals, or *racham* – merciful and loving).

This will reveal a contrast between being (*ky* – because surely to designate an exception through causation

and to imply an alternative) **the father** (*'ab* – progenitor; from *'abah* – to be willing to accept, to desire and to be content with announcing and demonstrating a willingness to offer one's consent to receive and be accepted, imploring an agreement and an accord which shows an affinity, empathy, and attraction, even longing, for a harmonious relationship while providing permission to be received by the one offering it) **of abundantly enriched and magnified but also a multitude of troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy but corrupted and loudmouthed and unrestrained) **Gentiles** (*gowym* – populations of people, nations with shared ethnicity or geography, non-Yisra'elites, pagans and heathens whose religious and political customs are to be rejected).

I have caused all of this to be appointed through you (*nathan 'ath* – I have allowed and produced, brought to bear and placed, given and permitted through you (qal perfect)).” (*Bare'syth* / In the Beginning / Genesis 17:5)

God did not convey to 'Abraham that as a result of the Covenant he would be the father of many nations. That is not what occurred. Moreover, the primary meanings of *hamown* and *gowy* are as I have rendered them in these passages. If Yahowah intended to infer that Yisra'el would become great, then He would not have used *gowy* or *gowym*, singular or plural. Apart from using the name, Yisra'el, He could have used *'am*, the familial term for naturally born children. *Gowym* speaks of foreign populations, thereby expressly excluding Yisra'el.

More telling still, the number of *Yahuwdym* | Jews has been limited by their religious enemies. So even though I understand that there are over a billion Muslims who mindlessly claim to have descended from Ishmael, they are all adversaries, and thus counterproductive to this

partnership. After all, Yahowah dedicated the previous chapter to demeaning Ishmael, so His renunciation of Islam is well-attested. Therefore, the other nations which claim to be from ‘Abraham’s line are expressly disqualified.

The lone message in complete harmony with the words themselves, especially in the context of this Covenant discussion, is that our Loving, Merciful, Forgiving, and Compassionate Father who Enriches through this familial relationship has adopted people from many different races living in many different places into His family, and that these spiritual children, after having been elevated in status, have been enriched, inheriting all that is God’s to give. While we all begin life outside of God’s home, and are all foreigners initially, Yahowah has a plan in place for this to change.

According to Yahowah, not only will those He adopts by way of His Covenant become abundantly rich, and be exceedingly empowered, He will grow as well...

“And (*wa*) I will grow, be fruitful, and flourish (*parah* – I will grow by branching off and bearing fruit (scribed using the hifil stem denoting a relationship in which God is enabling ‘Abraham to participate in the action; perfect conjugation telling us that this growth will complete God just as children make a family whole; and in the consecutive form which conveys volition)) **with you** (*’eth* – in association with you) **in** (*ba* – with) **the extreme and to the greatest extent possible** (*me’od me’od* – to the uttermost capacity of energy and capability, to the highest possible and most complete dimension, place, and status).” (*Bare’syth* / In the Beginning / Genesis 17:6 in part)

Yahowah continues to define the benefits of the Covenant from His perspective. Family relationships complete Him; children cause Him to grow, to branch out, to blossom, and to flourish. In anticipation of developing a

mutually beneficial and engaged relationship with us, God created the universe. It is the reason we exist.

You and I actually provide the means for Yahowah to grow, for Him to become greater than He already is. Without the Covenant, deprived of these relationships, God ceases to be infinite, because by definition, to be infinite, one must continue to increase. Loving relationships, a flourishing family, children to nurture, companions to enjoy, a universe to share and explore with supportive friends, represent the only things God cannot provide for Himself.

The fruit of the Covenant is growth – both ours and God’s. Our Father grows and is enriched when His family grows and is enriched. It is that simple. It is that profound.

God is telling us that the Covenant will not only cause us to increase and grow beyond our wildest imagination, it will also cause Yahowah to be fruitful and grow to His maximum potential. By helping His children flourish, our Heavenly Father grows. Loving family relationships empower and enrich everyone – including God.

As with most things, however, relationships can also be painful, even counterproductive. For example, have you ever loved someone who did not return your love? Have you ever cared about someone who was not interested in you? If you have, you know that there are few experiences as frustrating or exasperating as loving and being rebuffed, rejected, or just ignored. Trying to initiate and nurture a relationship which is not reciprocated can drain the life right out of a person. And so it would be with God if He personally solicited everyone on earth.

Individually, this is why God loves those who love Him. It is why His mercy has been and will be bequeathed upon thousands, not millions or billions of souls. It is why

His family will ultimately be small compared to the number of people who have rejected His overtures.

Before we complete our review of this statement, I want you to know that almost every English Bible differs significantly from the way I have translated the passage. It is not that the words are confusing, but instead that the theologians who rendered them cannot fathom the notion that God benefits and grows as a result of the relationships which are facilitated by His Covenant.

And yet there is no denying that the text begins: “*w-h-parah-y* – and I will grow and be fruitful.” The “*w*,” prefix represents the conjunction “and,” indicates the beginning of a new sentence. Then, because *parah* was scribed in the first-person singular, we must include the pronoun “I” at this juncture. Therefore, since Yahowah is speaking to ‘Abraham, He is the one who is growing.

Also, as noted in the text, the hifil stem speaks of relationships in which both parties participate in the action. The subject, who is God in this case, is responsible for the action of the object, ‘Abraham, who through this process becomes ever more like God. Therefore, God is addressing one of the benefits of His Familial Covenant Relationship.

The second word, ‘*eth-d*, was suffixed in the second-person singular masculine, meaning “with you” or “in association with it” – referring to ‘*Abram* and/or his new name: “‘*Abraham* – the Loving and Merciful Father who Enriches.” The third and fourth words are: “*b-me’od me’od*.” The “*b*” represents the preposition “in.” And *me’od me’od* conveys: “to the greatest extent possible.”

God yearns to be our Father. As such, He is anticipating the satisfaction that naturally results from helping others grow. God becomes greater by elevating and enriching us. In fact, His plans for us are so spectacular, we

will become royalty, heirs to His throne, and kings in His kingdom. God's children should expect nothing less...

“And (*wa*) I will provide for you and at some point in time enable (*nathan* ‘*atah* – I will actually offer to you, granting and bestowing for you, and genuinely allow (qal perfect)) the approach of (*la* – the result and determination such that) people from differing races and places (*gowym* – the extension of the relationship to a wide range of non-Yisra’elites).

Therefore (*wa* – so then) royalty serving as counselors (*melekym* – those who provide advice worth considering and then live like kings) will come forth (*yatsa*’ – they shall be delivered and find freedom; they will be produced (scribed in the imperfect conjugation, telling us that this process will continue to unfold over time)) from you (*min* ‘*atah* – as a result of you).” (*Bare’syth* / In the Beginning / Genesis 17:6)

Growth is essential to life. It is the byproduct of a beneficial relationship. Without growth, even Yahowah cannot be infinite. Without growth, eternity would be stagnant, boring, and even annoying. Yahowah, as our Father, wants His children to grow, so He equips us to be fruitful and flourish.

Once again, Yahowah chose to use the verb “*nathan* – to give and provide, to enable and bestow, to offer and allow,” and did not use any of the six Hebrew words at His disposal to convey “to make.” God was, therefore, not going to “make you into nations” as it is commonly translated. Beyond the fact that there is only one nation Yahowah cares about, Yisra’el, which is the antithesis of *gowym*, He expressly and unequivocally asked ‘Abram to walk away from his country. God is opposed to nations, governments, politics, civilizations, and cultures.

Furthermore, *nathan* was scribed in the perfect conjugation, revealing that this would occur at some point in time rather than being an ongoing effect. And indeed, it would take some time, but eventually individuals of other ethnicities have been allowed into the Covenant. While initially offered to ‘Abraham, Yitschaq, Ya’aqob, and Yisra’el, the Covenant and its benefits are Yahowah’s “gift” to all humankind.

“*Nathan* – give” was suffixed in the second-person masculine, which I indicated with the addition of ‘*atah*’ within the translation. Therefore, the verb must be followed by “you,” referring to ‘Abraham, or by “this or it” if referencing something in the immediate proximity which is also masculine singular. If not ‘Abraham, then based upon what has come before, ‘*atah*’ would be referring to: “*shem* – name,” “*ab* – father,” or “*hamown* – enrichment.” The reference could not be to “*gowym* – people from different races and places” because, although it is also masculine, it was written in the plural form. Also excluded would be “*beryth* – Covenant.” While exclusively singular, it is feminine.

Since the sentence is senseless written as “I will give you to peoples from differing races and places,” and since “give it” cannot be a reference to the “*beryth* – Covenant” because it is feminine, the context suggests that the gift is something Yahowah is offering and enabling through ‘Abraham. Following this line of thought, when we are adopted into Yahowah’s family, into His Covenant household, we become God’s children. That would make us both effective counselors and royalty of the highest order.

Melekym, the word rendered as “royalty serving as counselors,” is the plural of *melek*. Usually translated “king or kings,” it denotes “royalty” and addresses those who are “related, enriched, empowered, authorized, and free to do as they please” – all concepts in keeping with the Covenant.

The *melek* inherit these things from father to son – as is also the case with the Covenant’s children. Moreover, a *melek* is also “a counselor whose advice should be considered.” In this regard, Covenant members ought to speak for their Father, thereby providing exceedingly valuable counsel.

In all of these ways, *melek* is a fitting depiction in this context, especially since the emphasis has been on the “*nathan* – gift” of a “*beryth* – family relationship,” which provides “*hamown* – enrichment,” to the “*me’od me’od* – greatest extent possible,” using the “*shem* – name” of our “*‘ab* – Father.”

It is also noteworthy that *yatsa’*, rendered “will come forth,” was scribed in the third-person masculine plural. This makes the subject of the verb the newly conceived “*melekym* – royal counselors.” Therefore, with “*min* – from” suffixed in the second-person masculine singular, we are reminded of our Father’s desire to provide these benefits.

When a Hebrew word is repeated in the text, as it is here with *me’od me’od*, the intent is to amplify the word’s meaning, similar to the square of the speed of light in the formula $E=mc^2$. But in this case, the meaning of *me’od* is already “to an extraordinary degree and to the highest point measured on any scale.” As a result, what is being presented here is essentially the incalculable effect of multiplying infinity by infinity.

Based on what Yahowah has revealed regarding the benefits of the Covenant, this is exactly what will occur. Each step we take to Yahowah through the first four *Miqra’ey* – Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven – God increases our dimensionality, taking us from three dimensions to four, from four to five, from five to six, and from six to seven. Each iteration results in an infinite increase in power, capability, and accessibility.

A physician, biologist, and mathematician who is a Covenant member collaborated on the following synthesis of the parallels between these seven “*me’od* – dimensions,” the seven “*Mow’ed Migra’ey* – Invitations to Meet,” the seven days of “*bara’* – creation,” and the first seven “*dabar* – Statements” Yahowah etched in stone. He did so after reading the previous paragraph on *me’od me’od* during a previous edit of this chapter. Our thoughts on these connections are presented for your consideration...

The First Dimension, 1D, which is length, corresponds to *Pesach* / Passover, the place where life becomes eternal. 1D, which is a line, albeit not necessarily straight, can be truncated or infinite. It grows out of 0D, which is a singularity. A line, which is a singular dimension, may be symbolic of the timeline of life – whatever that may have been in the past and what it will become in the future for each of us, individually or collectively.

Life, like the timeline, emerged from the singularity which precipitated the Big Bang. This explosion of light coalesced into the mix of energy and matter that eventually produced living beings and ultimately provided us with the opportunity to know our Creator. The transformational events occurring on the First Day served as necessary prerequisites, setting the stage for life’s conception.

Without *Pesach*, Yahowah’s Doorway to Life, the mortal timeline is short. But with Passover as a portal into the next dimension, this line extends forever into the future. Also interesting, the story of *Pesach* and the length of days is reflected in the First Statement Yahowah etched on the First Tablet. It serves as an invitation to live forever with God. And it was on this day that the one and only God started everything into motion with a singular verb, “*hayah* – to exist,” along with a single noun, the object of that verb: “*’owr* – light.” And it is light which serves to define time itself.

The Second Dimension, depth, corresponds with *Matsah* | UnYeasted Bread, the road to vindication and perfection. Mankind is presented with a binary decision: remain as 1 which leads to 0 or select 2 which leads to 3 – one choice among two options. 2D is the day of separation.

We can choose to live with Yahowah who is perfect or die with imperfect men. While 1D cannot be seen and 2D is too thin to support life, *Matsah* represents the most important intersection along the journey through life where we can decide to accept Yahowah's terms and conditions, ignore them by meandering through this intersection, or crash trying to change the stipulations of God's way.

On UnYeasted Bread we are either perfected or not, and 'not' is impermissible in Yah's presence. We can stay on our mortal timeline or be lifted a dimension above it. As a result, *Matsah*, as the Second Dimension, is indicative of this either/or decision between the religion of man or a relationship with God.

As such, it is the subject of the Second Statement Yahowah wrote on that First Tablet where He encouraged mankind to avoid every aspect of religion – mankind's most debilitating institution. It is also the subject of Creation's Second Day, the expansionary period of the universe. It was then that “*asher* – relativity” was introduced to present the “path to the benefits of the relationship.”

The Third Dimension, height, corresponds to *Bikuwrym* / Firstborn Children. 3D is where physical life becomes possible and a spiritual existence commences. At this juncture, some continue their ascent to God while others descend, falling further away from Him. In the Third Dimension it is now possible for the benefits of the first two *Miqra'ey* to be realized – which explains why *Pesach*, *Matsah*, and *Bikuwrym* are always celebrated together, and why they should be viewed as three acts in the same play.

It is at the completion of one's mortal existence in 3D that each soul is directed through one of the three distinct doorways through which human lives pass. These include eternal life with Yahowah, death and destruction of one's soul, or eternal separation. Each is based upon the choices we make relative to God's Instructions.

Not surprisingly, the Third and final Statement Yah scribed on the First of the Two Tablets contains a stern warning regarding the consequences of our actions relative to Yahowah in this life. And while life becomes possible in 3D, without an extension of time it loses its value. Affirming this focus, life was conceived on this, the Third Day of creation.

The Fourth Dimension, time, corresponds with *Shabuw'ah* / the Promise of the Shabat and Seven. *Shabuw'ah*, the Fourth *Miqra'*, was fulfilled in the *Yowbel* Year of 4000 Yah (33 CE on the Imperial Roman and Catholic Calendar).

In 4D, mass becomes a spiritual impediment and navigational liability, keeping those rooted in the previous dimension grounded and time-bound. Mass essentially imprisons us on this rock we call Earth. Physical bodies comprise a barrier to entry – a limiting factor for those who wish to explore the universe with our Maker in dimensions beyond our comprehension. Therefore, to progress into the fullness of the Fourth Dimension we have to be enormously empowered, which is to be on the Energy side of $E=mc^2$.

Naturally then, it is on *Shabuw'ah* that Yahowah's children are empowered and enriched, in effect liberated in the Fourth Dimension. By facilitating the benefits of the Covenant, God makes His children infinitely more capable. Equally notable, since *Shabuw'ah* is observed fifty days from *Bikuwrym*, its promise is reflected in the first of Seven Statements Yahowah etched on the Second Tablet – one

entirely focused upon the Shabat. Moreover, the Fourth Day of creation was entirely about light and time, with the sun and moon becoming visible as signs so that God's children might properly assess the timing of the *Mow'ed* – Appointed Meetings which comprise the *Miqra'ey*.

The fourth *Mow'ed Miqra'* fulfilled in the fourth millennium following mankind's expulsion from 'Eden, serves to identify the timing and purpose of the most important years in human history. Consider the fact that the *Yowbel* / Lamb of God is observed every seven times seven plus one, or fifty years, just as *Shabuw'ah* is celebrated seven sevens plus one day from *Matsah*. During *Yowbel* Years, the *Towrah* instructs God's people to set the proper example: to free the enslaved, to forgive all debts, and to reestablish *Yisra'el* as the realm to live with Yah. It, therefore, collectively reinforces the individual benefits of the fourth *Miqra'*, whereby God's children are liberated from human servitude and their sins are forgiven while they live in Yah's presence.

Now, recognizing that this *Mow'ed* was fulfilled in year 4000 Yah (33 CE Imperial Roman and Roman Catholic Pagan Calendar), we can easily deduce the timing of the other two essential dates in the dimension of time. Forty *Yowbel* from 'Eden is Year 2000 Yah (1968 BCE). This is when 'Abraham and Yitschaq confirmed the Covenant with Yahowah on *Mowryah*.

Forty *Yowbel* hence is when Dowd, Yahowah, and the Set-Apart Spirit fulfilled the first four *Miqra'ey*, thereby honoring the promise to provide the benefits of the Covenant, returning its children to 'Eden. Forty *Yowbel* from Year 4000 Yah (33 CE) brings us to Year 6000 Yah (2033 CE). This denotes the time Yahowah will return with His Son and our King, fulfilling the final two *Mow'ed*: *Kipurym* | Reconciliations and *Sukah* | Camping Out.

In this year and at this time, *Yisra'el* and *Yahuwdah* will be reunited with Yahowah, living in the Land with God, their debts forgiven and their freedom secured. The entire Earth will become as 'Eden. Through *Shabuw'ah* and the *Yowbel*, through the fulfillment of the first four *Mow'ed Miqra'ey* in year 4000 Yah, the timeline from 'Eden to 'Eden is laid out before those willing to thoughtfully consider the Word of Yah. Yes, time is the fourth dimension and it therefore not only explained, but our entry into it is also enabled during the fourth annual Invitation to be Called Out and Meet with God.

Since we are discussing dimensions, there is a perceived conflict from this point forward. Scientists tell us that dimensions intersect one another at right angles, as is the case with length, depth, and height, but not with time – at least from our limited perspective on it. But this limitation should not surprise us because we have the capacity to understand that a two-dimensional construct could not possibly envision a third dimension intersecting flatland, providing height.

Similarly, as a three-dimensional being stuck in time, we cannot fathom how greater dimensions intersect our own, much less what we would experience within them. As we move through the Fourth to the Fifth, Sixth, and Seventh Dimensions, the best we can do is extrapolate from what we know to interpret what we seek to understand. Therefore, while we have engaged in a degree of considered conjecture up to this point, we are now moving into the realm of reasoned extrapolation.

The Fifth Dimension, repulsion (which I see as similar to the effect of dark energy), seems to correspond with *Taruw'ah* / Trumpets. It is here that the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*, who are now immortal, perfected, and adopted, then empowered, enlightened, and enriched during *Shabuw'ah*, are afforded the opportunity on Trumpets to announce a warning to those who have

been deluded. The message trumpeted on this day also includes an invitation, calling those who are actively searching and willing to listen into the realm of the Covenant.

The players in 5D have all risen from a singularity through the first four dimensions and are now flourishing in the Fifth with length of life and breadth of character, walking tall throughout time, fully cognizant of the consequence of being right or wrong. And it is their souls that are especially germane on Trumpets, because their “*nepesh* – consciousness” impassions the warning blown through the “*showphar* – ram’s-horn trumpet.” Our “*nepesh* – breath” controls the way air passes through our larynx to present the most important aspects of Yahowah’s message.

Consistent with this finding, the first mention of “*nepesh* – soul” occurs on the Fifth Day of Creation as Yahowah reveals that all of the animals He conceived on this day would have a soul, even man. Consciousness would enable animals to be observant and responsive, qualities that would set them apart from plants. And since our “*nepesh* – soul and breath of life” comes from our mortal parents, and the gift of the Spirit is provided by our Heavenly Father and Spiritual Mother, recognizing their significance is the subject of the Fifth Instruction Yahowah etched in Stone.

The Sixth Dimension, attraction (which I see as similar to the effect of dark matter), seems to correspond with *Kipurym* | Reconciliations – which serves as the final referendum between man and God. While they are currently separated from one another and from Him, Yahowah’s affinity for *Yahuwdah* and *Yisra’el* is unwavering. He has promised to reconcile His relationship with His Chosen People prior to His return on *Yowm Kipurym* in the *Yowbel* Year of 6000 Yah (Sunday evening, at sunset, 6:22 PM in Yaruwshalaim, October 2, 2033, on

the calendar of Imperial Rome and Roman Catholicism) – and so He shall, bringing Himself and His people together.

He brought them back home in 1948, liberating Yaruwshalaim on their behalf in 1967. He wanted to honor His promise and attract this generation’s attention. It will not be long before the eradication of all religious institutions, as well as all of the men and women who serve as their hosts. With the fulfillment of the Sixth *Miqra*’ on the Day of Reconciliations, everyone who has made it thus far is on the cusp of living with Yahowah. They are as far as one can go in this 6D universe. Heaven, in the Seventh Dimension, is the final step.

And so we find that the final addendum to Creation was completed on the Sixth Day with the conception of man in the image of God, of “*neshamah* – conscience” man being brought to life. And since mankind is Yahowah’s greatest love, the Sixth Instruction God inscribed on His Tablets of Stone asks us not to make a habit of killing what He has conceived. Those who have followed His guidance thus far have reached the sixth step in His foundational formula: man (who was conceived on the sixth day) in association with God (who is one) enables the creation to live with the Creator.

Welcome to the Seventh Dimension, to the realm of clear and complete communication (the means to creation, understanding, and relationships serving to direct light and organize energy into matter), which corresponds with *Sukah* / Camping Out with God. During the fulfillment of the *Miqra*’ of *Sukah* in year 6000 Yah, just five days after His return, the Covenant’s children will be invited to camp out with Yahowah in the Promised Land for one thousand years. Culminating in the Year 7000 Yah, God will create a new spiritual and material realm, this time with His family as witnesses, enjoying what will be the ultimate spectacle.

At the commencement of this time, and throughout eternity thereafter, Yahowah has promised to write a perfect and complete copy of His “*towrah* – guidance” inside of His children, providing His sons and daughters with the instructions needed to explore the universe safely and enjoyably. Those who enter the Seventh Dimension are Home, dwelling beyond the universe in the Spiritual Realm of God in 7D. As a result, *Sukah* | Shelters presents mankind residing within Yahowah’s Home, Sheltered beneath His Tent.

So, it is on the Seventh Day that Yahowah will celebrate what He has set into motion, appreciating that it would all lead to this place, at least for those willing to follow Him through words, space, and time. As one happy family of like-minded souls with common interests, living in a realm like ‘Eden, wholly devoid of confusion, conflict, or religion, there is now perfect harmony between men and their Maker.

This is the culmination of the journey of a lifetime. It is where the seven-step path Yahowah spoke of and then personally facilitated eventually leads. Each step we ascend along the way is infinitely enabling, but also empowering, enriching, and enlightening. What began seven days and fourteen billion years ago, depending upon one’s frame of reference, as a singularity at I^0 with the declaration “*hayah ‘owr* – let there be light” is now I^7 with an infinite and eternal existence set out before all of those who came to understand and accept the Covenant’s conditions.

Moving on to Yah’s next statement, we are reminded that the “*beryth* – familial Covenant relationship” is God’s gift to His children. Through it, our Heavenly Father “*quwm* – restores and reestablishes” those who “*quwm* – stand upright” in His presence.

“I will take a stand to establish and confirm (*wa quwm* – so I will validate and honor, setting up, constructing and building, fulfilling and accomplishing, carrying out and restoring, encouraging others to take a successful stand to raise up and keep (hifil perfect)), **therefore** (*‘eth* – in accordance with this association and through this relationship), **My Covenant Family** (*beryth* *‘any* – My Family-Oriented Relationship Agreement, Vow of Marriage, My Home and Household Promise, My Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Two Parties, from *beyth* – family and home).

For the purpose of encouraging understanding, achieved through making connections between Me and you, it will promote an association with (*bayn* *‘any wa* *‘atah wa byn* – to provide insights which facilitate a relationship between Me and you so that you and I can be discerning based upon closely examining and carefully considering teaching and instruction, using good judgment to respond properly throughout the long interval of time, so as to increase the comprehension of) **your offspring** (*zera* *‘atah* – your seed, those conceived as posterity, your children, the harvest that is the result of what you have planted) **after you** (*‘achar* *‘atah* – afterward and subsequent to you) **for their generations to approach** (*la dowrym hem* – for their people living at different times and in various places, their family line and lineage dwelling in a home and camping out throughout time) **by way of** (*la* – for the purpose of) **an everlasting** (*‘owlam* – an eternal, never-ending, always continuing) **Family Covenant Relationship** (*beryth* – Family-Oriented Agreement regarding the terms and conditions of living in a home as part of a household).

I will exist as (*la hayah* – for the purpose of being) **your God** (*la* *‘atah la* *‘elohym* – and for you to approach the Almighty) **as well as** (*wa*) **for your offspring** (*la zera* *‘*

'atah – for your posterity and children to move toward the goal) **after you** (*'achar 'atah* – afterward and subsequent to you).” (*Bare'syth* / In the Beginning / Genesis 17:7)

Yahowah enabled His Son, Dowd, to *quwm* | stand up for us on Passover and UnYeasted Bread so that we could stand with them forevermore. By fulfilling the first four *Miqra'ey*, Father and Son established the means to provide all five of the Covenant's benefits. He thereby honored the promises that had been made to 'Abram.

According to God, the “*Beryth* – Covenant Family” is “*'owlam* – eternal and everlasting,” which means it has not been replaced by a “New Covenant” as was put forth by Paul. It did not need to be altered either and changed to accommodate the Talmud.

The everlasting Covenant is the one and only way for us “*la* – to approach” and to “*hayah* – exist” in a “*beryth* – relationship” with our “*'elohym* – God.” The “*Beryth* – Covenant” is for every “*zera*’ – child” of every “*dowrym* – generation, time, or place” who “*bayn 'any wa 'atah wa byn* – comes to understanding by making the proper connections between God and ourselves so as to promote an association which provides insights which facilitate the relationship so that we can be discerning based upon closely examining and carefully considering His teaching and instruction, using good judgment to comprehend and respond properly throughout the long interval of time.”

It is all the result of “*hineh* – looking up and paying attention.” It is only when 'Abram changed his perspective, observed what Yahowah was offering as an inheritance, and considered the implications of being transformed into light that Yahowah considered him to be sufficiently correct regarding His provision to be considered righteous.

I suspect that the reason the “*beryth* – Family-Oriented Covenant Relationship” is feminine is because it is the

work of our Spiritual Mother, the *Ruwach Qodesh*, and it is a derivative of the *Towrah* (also feminine). We are born into our Heavenly Father's family in accordance with Yah's Towrah instructions by way of the Set-Apart Spirit. They nurture us, cleanse and purify us, protect and enlighten us. In accordance with the Towrah's teaching, the Set-Apart Spirit adorns us in a Garment of Light, which enables us to enter God's home. Working in harmony, the *Towrah* and *Ruwach Qodesh* save and empower us so that we might enjoy life eternal in our Heavenly Father's home.

The *beryth* is established on behalf of God, meaning that it was created for His benefit even though we are the primary beneficiaries. That means that Yahowah gains something from these familial relationships. He gets loved. He enjoys companionship. It is the reason we are here.



Carefully Consider...

The Promised Land serves as a metaphor for eternal life with God in heaven. That is why this gift is listed as one of the benefits of the Covenant.

The Land known as Yisra'el has always been God's to give. Yahowah created it as well as the humans who seek to dispute His claim. If you are not Jewish by ethnicity or adopted into the Covenant, you do not belong – no matter who is screaming otherwise.

“And (wa) I will give (nathan – I will provide) to you (la 'atah), and to your offspring (la zera' 'atah – your seed and what you sow) after you ('achar 'atah – thereafter following you), this ('eth) land ('erets – region and realm) where you are living (magowr 'atah – where you are sojourning and dwelling like a stranger, even as a foreigner without discernible status or rights), the entire ('eth kol) land ('erets) of Kana'an (Kana'an – merchant traders who will be humbled and subdued; transliterated Canaan) to (la) eternally ('owlam – to endure forever in and) possess ('achuzah – to inherit and to be settled as a place where you belong).

And (wa) I will exist (hayah – I will be) unto them as their (la hem la) God ('elohym).” (Bare'syth / In the Beginning / Genesis 17:8)

Since Yahowah and science both reveal that the Earth will not last “'owlam – forever,” the only way this promise can be fulfilled is for the 'erets to represent the universe,

inclusive of the realm known as “*shamaym* – the heavens.” Therefore, the ‘*erets* represents the conditions experienced in the Garden of ‘Eden and those which will be experienced during the one-thousand-year celebration of “*Sukah* – Tabernacles and Shelters.” It speaks of living with God, of camping out with Him.

Along these lines, the reason ‘Abraham was currently “*magowr* – living and traveling” in this realm “without his full cadre of rights” is because he had not yet demonstrated to Yahowah that he was willing to trust and rely upon the Covenant’s provisions. That would not occur for more than a decade, and not until ‘Abraham trusted Yahowah sufficiently for him to walk to Mount *Mowryah* and demonstrate his commitment.

One would have to diligently search the Word of God to find a more important statement than what follows...

“So then (*wa*) God said (*‘amar* ‘*elohym* – the Almighty affirmed and declared, making a request (*qal* imperfect – literally with unfolding consequences)) to (*‘el*) ‘Abraham (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome), ‘As for you (*wa* ‘*atah* ‘*eth* – in addition and with regard to you), **you should continually examine and genuinely consider (*shamar* ‘*atah* – you should consistently observe, always focusing upon, look at and pay attention to, learn from and care about, diligently and literally contemplating the details which comprise (*qal* imperfect – literal interpretation of the relationship with ongoing and unfolding consequences throughout time)) **My Family Covenant Relationship** (*beryth* ‘*any* – My Household Accord and Agreement).**

In addition, so should the offspring you conceive (*wa zera* ‘*atah* – as well as your seed, descendants, and prodigy) **following you** (*‘achar* ‘*atah* – after you) **so that**

they might approach throughout their generations (*la dowrym hem* – for them to draw near and reach the goal no matter when or where they live, for every age, period of time, lineage, race, or class of individual).” (*Bare ’syth* / In the Beginning / Genesis 17:9)

This is the fourth of five conditions of the Covenant. And it may be the most important because it leads to and explains the other four.

If you were looking for the meaning of life, for the grand unification theory, for the answer to everything, you have found it: “*shamar beryth* – focus upon Yahowah’s family relationship” and everything you could ever imagine will be yours: eternal life, absolute perfection, adoption into the first family, becoming enlightened, enriched, and empowered by a magnitude of infinity raised to the 7th power: Infinity⁷.

It should be noted that “*zera*’ – seed” and “*dowr* – generations, dwelling places, lives, and epochs of time” were both scribed in the construct form, not only linking the *zera*’ and *dowr* together, but also connecting them with *beryth*. Therefore, the “Covenant” is the “seed” from which “generations come to dwell throughout time” with Yah.

According to God, our responsibility regarding His Covenant is to “*shamar* – observe” it – literally and continually examining every nuance of it. It is the same instruction He gives us regarding His Towrah – which not so coincidentally represents the one and only place where we can go to “observe” Yah’s Covenant, as it is the only place where its codicils are recorded.

The means to become a “*zera*’ – offspring” of the “*beryth* – family-oriented covenant relationship,” and thereby “*dowr* – live throughout time in God’s dwelling place” is breathtakingly simple: “*shamar* – actually and consistently, carefully and diligently observe and examine every detail” associated with Yahowah’s Covenant as it is

presented in His *Towrah*. We should do this, as should our fathers and our children, no matter where or when we live or with whom we are related.

And although “*shamar* – observe” serves as the operative verb with respect to our participation in the Covenant, *shamar* is among the least understood words in the *Towrah*. It is almost always translated as “keep” in English Bibles even though etymologically *shamar* is based entirely upon the notions of “using our sense of sight to be watchful, carefully examining and scrutinizing that which can be seen,” of “being focused and visually alert by keeping one’s eyes open,” and of “viewing things from the proper perspective so as to be aware of what is occurring.”

The linguistic inference is that those who “carefully observe and diligently examine everything within their purview will come to understand what they witness,” and that “through this understanding, they will protect that which they value and those they love.” *Shamar* conveys the idea that “people should keep their eyes open, and that they should be focused, alert, aware, and perceptive.”

Therefore, *shamar* is being used to encourage us to “observe” the terms and conditions of the Covenant by using our eyes to read, indeed, to focus upon what is written in the *Towrah*. God wants us to “examine and consider” the requirements and benefits of the Covenant as they are delineated in His *Towrah* so that we are secure, protecting those we love.

Shamar is related to *shama’*, “whereby we are encouraged to use our sense of hearing to listen” to what God has to say to us. Collectively then, the senses of sight and hearing enable us to know Yahowah and understand His *Towrah* by “*qara’* – reading and reciting” it. But there is more: by observing Yahowah’s Guidance, by listening to God’s Instructions regarding His Covenant, by coming to know and understand His Teaching regarding our

salvation, we come to trust Yahowah and rely upon His Directions. Trust and reliance then become the Way, the means to our adoption and to our salvation.

You may have noticed that this proclamation from Yahowah regarding what He expects from those who want to participate in His Covenant was direct and unequivocal. Simply stated: *shamar beryth* is a requirement. If we want to have a relationship with God, we accomplish this by carefully and continually observing His written Towrah testimony.

What many miss, especially those who are religious, is that this statement from God is utterly devastating to Judaism. Jews are told that the Torah should not be considered by anyone other than a rabbi, ostensibly because they won't understand it. And even then, with rabbis it never takes precedence over the Talmud.

The same is true, albeit for different reasons, for those lost to Pauline Doctrine. Paul's thesis, better known as the "Gospel of Grace," is based upon the notion that 'Abraham was saved, not because He closely examined and carefully considered what Yahowah had personally revealed to him regarding His Covenant, but instead because he "had faith." According to Paul, 'Abraham's salvation was a product of believing and not knowing.

Being observant, especially during personal experiences like this one, leads to *yada'* | becoming aware, to *byn* | understanding, and to *'aman* | trusting and to rely upon, while "belief" is the product of not knowing and of not understanding. In fact, all too often it leads to faith in things which are neither reliable nor true.

Those who know, trust. Those who do not know, believe. Moreover, the means to "knowing" is "*shamar* – careful observation."

God did not ask ‘Abraham to believe Him, nor did He suggest that we should believe Him. He asked ‘Abraham and those who would benefit from the Covenant to carefully consider what He had to say. And to accomplish this, we must read the Towrah, closely examining its every word.

Let’s continue to do what Yahowah requested of us and see where it leads...

“This specific (*zo’th* – this one and only, singular entity being discussed as the (demonstrative singular feminine pronoun from *zeh* – lamb and sheep)) **Familial Covenant of Mine** (*beryth* ‘any – My Family Agreement, My Household Accord, and My Home (singular feminine construct)), **which beneficially marks the way to the relationship** (*‘asher* – which to show the way to this fortunate and joyful place that is found by walking the correct way, thereby revealing the steps which lead to life), **you should continuously observe, closely and literally examining, while carefully considering** (*shamar* – focus upon, look at and pay attention to, be aware of, learn about and remember, care about and cling to, retain for protection, diligently contemplate and in great detail evaluate (qal stem imperfect conjugation – literally and genuinely, consistently and continually, with actual and ongoing implications regarding the relationship)).

You should strive to be discerning and make an intelligent connection to understand Me (*bayn* ‘any – to pay attention while being observant and diligently join things together in a rational and prudent way which leads to perceiving, properly regarding, and comprehending Me). **This is for you to be perceptive and prudent regarding the association** (*wa bayn ‘atah* – for you to make the appropriate connection after exercising good judgment).

To form a thoughtful relationship and make a comprehensible connection between (*wa byn* – to consider the instruction provided and make an intelligent association with) **your offspring** (*zera* ‘*atah* – your descendants and children, your seed and posterity, those you conceive who are harvested) **following you** (‘*achar* ‘*atah* – after you), **you should circumcise** (*muwl* – you should cut off and remove the foreskin, warding off a deadly and debilitating curse by way of this oath, changing priorities while making a binding promise to undergo the benefits of circumcision (scribed with the niphath stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, while the infinitive absolute intensifies the importance of the act, and in the imperfect conjugation, reveals that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits)), **accordingly** (*la* – to facilitate their approach), **your every male to help them remember their status** (‘*atem kol zakar* – every son of yours, every man and every boy to remember, memorialize, and honor the status and renown associated and implied with this celebration of the relationship).” (*Bare’syth* / In the Beginning / Genesis 17:10)

Not only was this request clear and unequivocal, not only does this affirm Yah’s previous appeal, not only does it reinforce the uniqueness of the one and only Covenant, it encourages us to be observant and to think so that we come to understand precisely what God is asking of us.

But also, this condition is additive, providing us with the fifth and final Covenant requirement: circumcise our sons so that we and they remember the Covenant. So, I ask you, when Paul screamed out against circumcision in his letter to the Galatians, demeaning it while promoting a second and different covenant, why did anyone believe him? Why have billions of souls been beguiled into trusting him?

Sometimes, if we pause long enough, if we dig deep enough, if we are especially observant and thoughtful, we learn something we would otherwise miss. Such is the case here. You see, “*muwl* – circumcise” was scribed using the niphthal stem. The niphthal, as the passive form of the qal, conveys three ideas. First, it is a relational stem, affirming the fact that circumcision is germane to our relationship with God. Second, it requires a literal interpretation of the testimony, meaning that these circumcisions are actual and not merely symbolic. And third, the niphthal, as the reflexive counterpart of the qal, indicates that the subject, which is you and me as parents, receive the benefit of the verb’s action, which is circumcision.

Collectively then, when the niphthal stem is used in conjunction with *muwl* in this context, we discover that by circumcising our sons, we as parents benefit from the act. It is as if we, ourselves, are being circumcised. And that is a very good thing, because circumcision is the sign of the Covenant. It affirms our acceptance, confirming our willingness to be cut into this relationship with God. We are in essence saying: we will raise our children to become Your children.

Along these lines, it is intriguing to note that, while the primary definition of *muwl* is “to circumcise,” the secondary connotation speaks to its purpose: “to ward off and incapacitate a curse with an oath.” Similarly, while the primary connotation of *zakar* is “male,” it is equally appropriate to consider it as a “memory aid – something that not only makes something known, but also helps us remember it.”

Also be aware that through the repeated use of ‘*achar*’ *‘atah*, we are being encouraged to follow ‘Abraham’s example. And the only way to do so is to listen to Yahowah’s instructions, come to understand them, accept them, and then act upon them – just as ‘Abraham has done.

Bringing this all together, God has systematically presented the guidance and instructions necessary for us to know Him, for us to relate to Him, and for us to live with Him. After asking us to walk away from all forms of “*babel* – confusion,” including family traditions, national allegiances, and religious corruption, Yahowah encouraged us to trust and rely upon Him instead. He then asked us to walk to Him and become perfect in the process, with His Towrah providing the directions.

God’s fourth and fifth requests of us, indeed His requirements with respect to our participation in His Covenant, were presented in the previous two statements. He wants us to continuously and genuinely observe His Covenant, focusing upon and diligently considering the conditions and benefits of this relationship. He knows that when we come to appreciate what He is offering that we will respond appropriately. And so now to demonstrate our understanding, to help us remember everything He has shared with us, God is asking us to circumcise our sons. Consider it a signature, a vow to accept and embrace this extraordinary gift – the opportunity to engage in a personal relationship with our Heavenly Father.

Written in the infinitive absolute, and followed by “*kol* – all,” there is no room for negotiation or interpretation regarding circumcision. We can either accept Yahowah’s terms or reject them – but we cannot alter them to suit us as Paul and Akiba have done.

Since Yahowah has established only one prerequisite and four requirements for participation in His Covenant, that we walk away from Babylon (away from mankind’s political, religious, economic, and military schemes), that we come to trust and rely on Him (which necessitates us coming to know Him and understand what He is offering), that we walk to Him (along the specific path which He prepared in the Torah) so as to become perfect, that we carefully and continually observe His Covenant, and that

men be circumcised, let's consider why He has asked this specific thing of us.

“And (*wa*) you all shall make a declaration by cutting off and separating (*malal* – you shall truthfully proclaim and speak about being circumcised, announcing the truth regarding the principle of circumcision as a sign, as a subtle means of communicating what it means to be set apart (the niph'al stem is used to convey the voice of genuine relationships where the subject, which is “you” as a parent, receives the benefit of the verb, which is circumcision, in the perfect conjugation designating that this instruction and resulting action should be accomplished and considered whole and complete, and in the consecutive associating it with our *basar* – flesh)) your foreskin’s (*‘arlah* – the fold of skin covering the conical tip of the masculine genitalia; akin to *‘aram* and *‘arak* – the tendency of people to gather together before the cunning and crafty, to be drawn in by the clever counsel and calculating tendencies which are conceived, arranged, set forth, ordained, and esteemed to appear comparable) association with (*‘eth*) one’s animalistic instincts and propensity to preach (*basar* – the physical body and animal nature but also separating from mankind’s propensity to proclaim and publish what the people yearn to hear).

And (*wa*) this will exist (*hayah* – this is and will be (scribed in the qal perfect, signifying the relationship is genuine and that the act is only performed once and is considered complete)) as (*la*) the sign to remember (*‘owth* – the example to visually illustrate and explain, the symbol and standard, the pledge and attestation of the miraculous nature (singular, as in the one and only sign, construct form, linking the sign to)) the Family-Oriented Covenant Relationship (*beryth* – mutually binding familial agreement, household promise, relational accord, marriage vow based upon home and family (feminine

singular, scribed in the construct form, eternally associating the *beryth* – covenant with ‘*owth* – the sign of *muwl* – circumcision)) **between Me, for the purpose of making a connection** (*byn* – in concert with coming to know and understand Me as a result of being perceptive, prudently considering the insights which are discernible regarding Me) **and between you, promoting understanding** (*wa byn* – to cause you to be aware and to more readily comprehend the association).” (*Bare’syth* / In the Beginning / Genesis 17:11)

It is interesting to be sure. Yahowah did not explain the reason that He wanted us 1) to disassociate from our country and its customs and culture, 2) to trust and rely upon Him, 3) to walk to Him and become perfected, or 4) to closely examine and carefully consider these conditions. He must have considered, as I do, that the reasons were either self-evident or that we were smart enough to figure them out for ourselves, especially considering the context in which they were presented. However, with circumcision, God obviously wanted us to appreciate the merits associated with this sign. So, let’s explore them.

Yahowah wants us to “*muwl* – be cut off and separated from” our “*’eth* – association with” our “*basar* – physical bodies and animal nature, as well as our tendency to get preachy.” To be associated with God, we are to disassociate ourselves from man and man’s message. Therefore, not only is the “*’owth* – sign” of the “*beryth* – covenant” a reminder that we must walk away from Babylon before we can walk to God, it signifies that to be adopted into our Heavenly Father’s family, symbolically we are evolving from physical beings, with mortal, imperfect, substantially limited, and decaying bodies, to spiritual beings who are elevated, empowered, and enriched by this relationship.

It is interesting to note that, while circumcision is therefore a symbolic sign, the act itself is literal and

physical. Further, *hayah*, which was scribed in the third-person masculine singular and was rendered “this will exist” in the passage, was more literally scribed as “he shall exist” as the sign. Therefore, when we accept the terms of Yahowah’s Covenant, we, ourselves, become symbolic of the relationship.

Furthermore, as those who read *An Introduction to God* will discover in the “*Dabar – Word*” volume, Hebrew verbs do not designate the past, present, or future as is the case with English tenses, but instead, they reflect truths that remain unchanged throughout time. Such is the case with *hayah*, meaning “was, is, and will be.” Therefore, we were, we are, and we will always be associated with the Covenant.

“*Owth* – sign to remember” and “*uwth* – to consent and agree” are written identically in Hebrew. As such, circumcision, this separation from our physical and animal nature, is a “visual means to illustrate and explain the miraculous nature” of the Covenant. It is our way of showing our “desire,” our “consent and agreement,” to raise our children in accordance with the conditions Yahowah has outlined.

Circumcision is a parent’s pledge to honor God’s family-oriented agreement. It is our signature on their adoption papers – telling our Heavenly Father that we want our children to become His children, and that we will dedicate ourselves to assuring that this occurs. This is accomplished by reciting the Towrah to our children, consistently exposing them to its Covenant, and sharing the prerequisite, requirements, and benefits of the Family.

“Therefore, with (*wa* – it follows that with) **a son** (*ben* – a male child) **of eight** (*shamonah* – from *shamen*, meaning olive oil, which is symbolic of the Spirit, of light, of being anointed, and of being rooted in the land) **days** (*yowmym*), **you shall circumcise** (*muwl* – you shall cut off

and separate his foreskin (scribed using the niphil stem denoting a relationship which is genuine whereby the parents benefit from doing as God has requested, and in the imperfect conjugation which tells us that this must continue to occur over time because it is designed to produce ongoing results)) **with regard to your** (*la*) **every** (*kol*) **male to remember** (*zakar* – masculine individual; from *zakar*: to commit to memory, to remind, and to remember) **throughout** (*la*) **your dwelling places and generations** (*dowr* – your protected households and extended families, elevating and extending your lives), **those naturally born** (*yalyd* – those naturalized as a member of the extended family through natural childbirth) **in the home** (*beyth* – into the household and family (singular absolute)), **and also** (*wa*) **those wanting to be** (*kasap* – those desiring, yearning, and passionately longing to be) **acquired and included** (*miqnah* – purchased and obtained; from *qanah* – to be redeemed (speaking of adoption)), **of** (*min*) **every** (*kol*) **son** (*ben* – male child) **of foreign lands** (*nekar* – of places where they were not properly valued and appreciated, and yet who are nonetheless observant) **who relationally** (*asher* – by way of making a connection) **are not** (*lo*) **from** (*min*) **your seed** (*zera*’).” (*Bare’syth* / In the Beginning / Genesis 17:12)

Eight denotes eternity, which is why the symbol for infinity (as a line which never ends – ∞) and the numeral (8) itself are so similar. In the Towrah this association is celebrated on the eighth day of the *Miqra*’ of *Sukah* – Shelters, which is symbolic of us camping out with God throughout eternity. Additionally, the Hebrew word for “eight,” *shamonah*, is based upon *sheman*, meaning “olive oil.” This oil is used as a metaphor for the Set-Apart Spirit because She enlightens us, nurtures us, anoints us, heals us, and cleanses us. The olive tree is not only native to Yisra’el, but also it is one of the world’s longest-lived organisms.

We ought to be reassured by the realization that we were designed by the Author of this instruction to receive the benefits of circumcision. The eighth day is the perfect time to perform this minor procedure, because bleeding is minimized, as is infection, because human blood coagulates most effectively on the eighth day of our lives.

You may have noticed that this is the second time Yahowah has used “*zakar* – male” in association with circumcision. Since the instruction is directed toward, albeit not exclusive to, young boys, literally “*ben* – sons,” the reason for using *zakar* becomes obvious when we consider the word’s etymology. *Zakar* means: “to establish in one’s memory, to remind, to remember, to reflect, to recall, and to memorialize something important, making it known.” It also conveys the idea that “truth can cleanse and purify, causing us to shine brightly and brilliantly.” When we are enveloped in the Set-Apart Spirit’s Garment of Light, we are cleansed and purified by Her so that we can radiate Yahowah’s pure and brilliant light. Moreover, each time a parent bathes their son, they will be reminded of their commitment to raise him such that he is prepared to follow us into the Covenant.

Especially relevant, there are two types of individuals to be circumcised, two distinctly different groups of people who can become part of Yahowah’s Covenant Family. ‘Abraham’s direct descendants through Yitschaq and Ya’aqob (who became Yisra’el) can be “*yalyd* – naturally born” into Yahowah’s “*beyth* – family.” But since Yahowah has routinely promised that the benefits of the Covenant would also be available to “*gowym* – people from different races and places,” He has provided a provision for adoption. That is what “*kasap miqnah* – those deeply desiring to be acquired and included” from “*nekar* – foreign lands” represents. These are adopted *gowym*. And in this regard, as we progress, we will discover that the root of *nekar*, *nakar*, speaks of “an observant individual.”

Unfortunately, most English Bibles base their translations of this verse on the *Masoretic Text*, where the *ksp* root of “*kasap* – longing” is pointed “*kesep* – money.” As *kasap miqnah*, the clause speaks of those who “really want to be acquired and included.” But as *kesep*, the order of things has to be reversed, and *miqnah kesep* becomes a string of nouns: “acquisition money,” which is then corrupted to read “purchased with money.”

And yet while the “*kasap miqnah* – wanting to be acquired and included” translation is more consistent with the Covenant and more informative, the *miqnah kesep* vocalization does address adoption, and thus provides us with two distinct ways to be included in the Covenant: natural childbirth as a literal descendant of ‘Abraham, and by choice through adoption. And thus, both renderings are acceptable when viewed from this perspective.

By chance, should you have an aversion to adoptive parents “purchasing” a child when they value that child more than his or her natural parents, be aware that this is how Yahowah adopts us. He paid the price for us to live with Him as His children. This is what Passover, UnYeasted Bread, and Firstborn Children represent.

We know that, when a word is repeated in Hebrew, it serves to substantially emphasize its importance. Such is the case with “*muwl muwl*” in this next passage.

Also, while its primary definition is “to circumcise, to cut off, to separate, and to remove the foreskin,” you may be surprised by *muwl*’s secondary and tertiary definitions which are listed below. Additionally, because of what we learned about *kasap* versus *kesep*, the following translation includes both renderings, one following the other.

“**He** (*huw*’ – third-person masculine singular pronoun, addressing fathers) **should absolutely circumcise him, definitely cutting off the foreskin** (*muwl muwl* – he can ward off a deadly and debilitating curse by way of this oath,

promising to cease what he is currently doing by changing his priorities while making a binding promise to undergo circumcision (scribed with the niphal stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, in the infinitive absolute which intensifies the importance of the act, and in the imperfect conjugation, telling us that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits)) **of the naturally born** (*yalyd* – naturalized as a member of an extended family through natural childbirth) **in your home** (*beyth* – into your household and your family) **and also** (*wa*) **those desiring to be** (*kasap* – those wanting, strongly yearning, and passionately longing to be) **included** (*miqnah* – acquired, purchased, redeemed, and obtained) **as well as those who are acquired** (*miqnah* – purchased through adoption and included) **with your money** (*keseeph* – your precious metals; born out of a deep longing and love for adoption).

This shall be (*hayah* – this was, is, and will be, existing as (qal stem denotes a genuine relationship between the subject and the action of the verb which is existence, in the perfect conjugation revealing an act that is complete, lacking nothing, when accomplished, in the singular conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the *beryth* – family-oriented covenant relationship and its sign, *muwl* – circumcision)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding familial agreement and relational accord), **in** (*ba*) **the flesh** (*basar* – physical realm with humanity), **serving as a means to approach toward** (*la* – to the goal of) **an everlasting and eternal** (*‘owlam* – forever existing and never-ending) **Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement and promise, relational accord and marriage vow based upon home and family (feminine singular)).” (*Bare’syth* / In the Beginning / Genesis 17:13)

Based upon this declaration from God, a Talmud or, worse, a “New Covenant” where circumcision is not required, is a nonstarter. Do not believe anyone who tells you otherwise, and that includes Paul. Also, if someone condemns “the flesh,” calling it evil, as Paul was wont to do, please note that Yahowah’s Covenant was cut with us in the flesh.

As we consider Yahowah’s closing statement of circumcision, I would like to address some of the excuses which are commonly advanced in hostility to it. Some are opposed because they believe God would not keep a poor old guy out of heaven just because he wasn’t circumcised. Others suggest that unless it is done by a priest, and on the eighth day, and in a certain precise way, it doesn’t qualify. And many simply side with Paul, and believe that God authorized the self-proclaimed apostle to contradict Him.

The “poor old guy” hypothetical isn’t valid for a number of reasons, not the least of which is that it presupposes that there are a material number of elderly individuals out there who have walked away from their religious and political affiliations late in life and who are now trying to observe the Towrah and walk to God along the path He has delineated, who now cannot afford circumcision. The list of such individuals is so short as to be nonexistent. This argument is only postured by those who want to appear more inclusive and as if they are more thoughtful than God. Further, age is irrelevant. ‘Abraham was one hundred when he was circumcised. Therefore, Yahowah has already provided a provision for adults to be circumcised in this narrative.

He never tells us that the foreskin must be cut by a “Levite,” much less a priest or a rabbi. He does not say how much needs to be removed, or how the procedure is to be done. Therefore, this argument is moot as well.

God's instructions have been all-encompassing and perfectly clear – especially on circumcision. He asked parents to circumcise their sons on the eighth day. The request is easy, safe, and inexpensive when done shortly after birth. It is man who has messed this up. Very few parents read the Towrah, much less consider its implications. Fewer still observe God's instructions or share what He had to say with their children. As a consequence, circumcision is one of many things which separate us from the profane – ordinary traditions of man.

As for Paul being authorized by God to contradict Him on a subject as essential and the Covenant's sign, circumcision, you would have to be a fool to believe this occurred. Yahowah said one thing, and Paul said the opposite. One of them was not telling the truth. Guess who?

Beyond this, if God changed His mind, if He decided to do something new which was counter to His previous promises, He would then cease to be trustworthy or reliable. The notion of placing one's faith in a god prone to make exceptions is a fool's folly.

God is serious about circumcision. So, we should be as well. This next statement is as enlightening as it is unequivocal. And especially relevant is *'arel*, a word which when fully amplified explains the nature of those who are uncircumcised.

“Therefore (*wa*), **the uncircumcised** (*'arel* – the stubborn, unresponsive, untrusting, and self-reliant, those unwilling to listen and those who are unobservant, those who are not separated and who are unwilling to be set apart) **male** (*zakar* – man who fails to remember to do this) **who relationally** (*'asher* – by association does not know the proper way or the benefits of the relationship and) **is not circumcised** (*lo' muwl* – willing to change his direction and priorities and make this binding promise to ward off the curse (nifal imperfect – men who continually

remain uncircumcised as a result of their inaction suffer the consequence)) **with regard to** (*'eth*) **the flesh** (*basar* – physical, human, and animal nature in addition to being separated from those who preach and publish what mankind wants to hear in association with) **of his foreskin** (*'arlah* – symbolic of *'aram* and *'arak* – man's propensity to be drawn together by crafty counsel, by cunning tendencies, and that which is conceived, arranged, set forth, ordained, and esteemed to appear comparable), **that soul** (*ha nepesh ha hy'* – speaking of what makes each individual unique, alive, aware, and conscious) **shall be cut off, be excluded, and banished** (*karat* – it shall be severed and cut down, it shall be uprooted and die, perishing and destroyed, ceasing to exist (nifal perfect – they will not only have caused their soul's banishment, they will suffer the effect of their exclusion as a result of this singular failure during their brief lives)) **from** (*min*) **her / Her** (*hy'* – addressing the *nepesh* which is now severed from the *Ruwach Qodesh's* Covenant) **family** (*'am* – people who are kin, related biologically or through a common language or experience).

By way of association (*'eth* – therefore as a result), **they violated and broke by creating two separate variations, thereby dissociating themselves from** (*parar* – they nullified the agreement and injured themselves by revoking the Covenant's promises, tearing asunder and thwarting the relationship's benefits, splitting away and harming themselves in the process by severing the agreement through the process of tearing into two parts (hifil perfect – their act of creating a new covenant led to their own demise such that neither they, nor their new covenant will endure)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement and promise, My relational accord and vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* – covenant with God's *'am* – family; written with the first-

person singular suffix: My – reminding us that this specific and unique Covenant is God’s).” (*Bare’syth* / In the Beginning / Genesis 17:14)

There are many questions that are answered by this passage, so let’s pause here and consider them one at a time. First, *karat*, like so many Hebrew terms, has a dark and light side. The word’s divergent implications influence us differently depending upon the choices we make. On the bright side, *karat* was used by Yahowah to tell us that He has “*karat* – cut” a “*beryth* – agreeable deal” with us—one which separates those who accept it from those who do not.

But as for those who ignore Yahowah’s Covenant, who reject it, or try to change it, they will endure the cutting and divisive side of *karat*. They shall be “cut off” from Yahowah’s Family. They will be “excluded” from His Covenant. And they will be “banished” from His Home. Those who choose not to sign their name on Yahowah’s Covenant by way of circumcision, those who are unwilling to “*muwl* – change their direction and priorities” will be “*karat* – uprooted” from the land. They will “*karat* – die” and their souls will “perish, ceasing to exist.”

Second, while “*muwl* – circumcision” is a physical act in the flesh, our “*nepesh* – souls” are everything but physical. The *nepesh* represents our “consciousness.” While it is an essential part of our nature, as all animals have a “*nepesh* – soul, a unique personality, and an awareness of their environment,” it has no physical properties. A soul has no mass, and it is not matter. And yet, by failing to be circumcised, our souls die, because it is expressly excluded from Yahowah’s Covenant Family. Therefore, the choices we make in our mortal, material bodies influence whether or not we are elevated to a spiritual status.

Third, circumcision is not the means to salvation. But it is a barrier to salvation. While most of those who are

circumcised will not be adopted into God's family, none of those who have not been circumcised will be admitted.

Fourth, we either agree to God's terms or we nullify the opportunity He has given us to survive our mortality and to live with Him. There is no hint of leniency here, no sense of compromise, and no opportunity for a future revision to alter this condition. We either accept it or not. No circumcision, no Covenant. No Covenant, no relationship with God. No relationship with God, no salvation. And therein is why such souls die.

God is not about to compromise. He not only isn't going to change the terms of His agreement, He cannot change them without becoming unreliable. There is a singular path to life, and we either walk to God along it without wavering, or it is goodbye and good riddance. There is no accommodation for individual approaches to salvation, or for the collective appeal of Christianity, Judaism, or Islam.

The implication here is something no Christian or Muslim seems willing or able to appreciate. Most believe it matters not if their beliefs are in compliance with God's instructions, because He knows their heart. Contradictions become irrelevant. To them, God is God no matter what you call Him. To them, observing the Sabbath is not relevant, and Friday prayers and Sunday worship are perfectly acceptable. Jihad and Grace are both embraced by the faithful, and many paths are thought to lead to Heaven. Sure Christmas and Easter are pagan, but since that is not what they mean to the celebrant, they believe that their god will be understanding. For them, mercy invokes a level of capriciousness which they do not see as either unjust or untrustworthy. Their god would not condemn them for getting some of this wrong.

And yet, all of these musings are inconsistent with the God who inspired these words. With Yahowah, you accept

the Covenant on His terms, or you will be considered to have rejected it. Not only are we in no position to negotiate with God over something integral to His very nature, we have everything to gain if we agree to His terms, and He loses nothing if we don't.

Fifth, the “*nepesh* – souls” of those who do not accept God's instructions “*karat* – die, they perish and cease to exist.” Throughout the Towrah and Prophets, this is the prevailing outcome for human souls. At the end of a person's mortal life, they will cease to exist. Their souls will simply perish. But this is not a penalty or a Divine punishment. In fact, Yahowah has little to do with this eventuality. It is by “*karat* – disassociating from” God that this fate occurs naturally. You see, eternal life with God requires us to associate with Him in the specific manner He has delineated. If we do not accept His terms, if we don't avail ourselves of the path He has provided, then our souls, disconnected from the source of life, will perish, which means that individual consciousnesses will simply cease to exist.

While eternal separation from God is a penalty, having one's soul perish is not. Each individual is given the gift of life and freewill. Everyone can do with them as they please. If a person chooses to avail themselves of Yahowah's Covenant, to walk away from Babylon and to walk to Him along the path He has provided, God has promised to give him or her the gift of eternal life, to mercifully forgive their sins, to empower such an individual, to enrich them, and to adopt that soul into His family so that he or she can spend an eternity in His presence.

But if we choose instead to ignore God's provision, to rely on a different scheme, to alter the deal He has cut with us, or simply reject it, we will be ignored by God and remain unaltered by His Covenant promises. It is ashes to ashes and dust to dust. Such souls do not know God and

God does not know them. As a result, death will be the end of life.

The sixth lesson brings us back to Paul. Circumcision is the fulcrum upon which those who rely on Yahowah's Word move in a different direction than those who believe Sha'uwl. In Acts, the moment we are introduced to Paul, we learn that he advised against circumcision. As a result, he was called to Yaruwshalaim to explain his departure from Yahowah's Covenant instructions. When he did not prevail with his contrarian approach, Paul wrote to the Galatians to demean the tribunal on his veracity. Therein, Paul ruthlessly attacked circumcision and demeaned Yahowah's Covenant, calling them: "of the flesh" and "cruel," an "enslaving" "curse" "incapable of saving anyone." Therefore, Christians have a choice. They can trust Yahowah, or they can believe Paul. Their claims are diametrically opposed and irreconcilable.

It is also instructive to know that we cannot blame this conflict between Yahowah and Sha'uwl (Paul's actual name, based upon She'owl and meaning "to question") on scribal error. While not a word from *Bare'syth* | Genesis 8:21 to 17:11 can be found among the Qumran scrolls, these passages on circumcision are not only extant, they are unchanged. There is not a single discrepancy between the Dead Sea Scrolls, dating to the 2nd century BCE, and the Masoretic Text from *Bare'syth* 17:12 through the end of the chapter. And on the other end, we have a complete copy of Paul's letter to the Galatians dating to the late 1st century CE.

And that means that the conflict between Yahowah and Paul cannot be resolved. If you side with Paul, you will invalidate the benefits of the Covenant. You will be excluded from God's family. And your soul will cease to exist. And that is why the choices we make in the flesh, while we retain our physical and animal nature, are so important.

Simply stated, as a sign of our desire to participate in Yahowah's Covenant, we are to be circumcised. The covering of the male genitalia responsible for consummating a marriage and producing children is to be "cut off and separated" – set apart. Our Heavenly Father's Covenant is about bearing children and building a family by way of a monogamous marriage relationship. Yahowah does not want anyone to miss this point.

So then immediately after discussing circumcision...

“God (*wa 'elohym*) **said to** (*'amar 'el* – spoke as the Almighty to (qal imperfect – stating literally and mentioning continually)) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome), **'So as for you** (*wa 'atah 'eth* – in addition and with regard to you), **'Saray** (*Saray* – Noble Woman, Wife with Status, Leader, and Official Offshoot or Branch), **your wife** (*'ishah* – female individual, woman, mother, and source of warmth and light), **you shall not actually make a habit of calling** (*lo' qara'* – you shall not continually invite or summon, nor literally read or recite, greet with or welcome (qal imperfect)) **her by the name** (*'eth shem hy'* – her with the personal and proper name), **Saray** (*Saray* – Noble Woman, Wife with Status, Leader, and Official Offshoot or Branch), **but instead** (*ky* – rather) **Sarah** (*Sarah* – to contend and strive, to engage and endure, to struggle and wrestle, to be empowered and persist, to exert oneself and persevere, and to be free, an upright leader with royal birth who is empowered by nobility and becomes an emancipator) **shall be her name** (*shem hy'* – she shall be known as).” (*Bare'syth / In the Beginning / Genesis 17:15*)

Names are important to Yahowah. Most communicate something God wants us to understand. For example, Sarah, who serves as the mother of Yahuwdym and

Yisra'el, was named “strive with, contend with, engage with and be empowered by, persist and persevere with,” even “be set free by” – each of which pertains to the Covenant. Her name forms the middle portion of *Yisra'el*, a compound term comprised of “*ysh* – individuals” who “*sarah* – strive, contend, engage, and endure with, persist and persevere with,” and “be empowered and set free by” “*el* – Almighty God.”

Speaking of the greater good that would come from Sarah, Yahowah said...

“**And** (*wa*) **I choose to kneel down and bless** (*barak* – I want to lower, diminish, and humble Myself out of love to commend and provide favor, greeting and welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind (scribed in the piel stem thereby affirming that this blessing will come into being through and on behalf of Sarah, in the perfect conjugation, speaking of the total completion of this fortuitous act, and in the consecutive mood, implying that this is Yahowah’s desire, His choice)) **through her** (*’eth* – in association with her (speaking of Sarah)).

And also (*wa gam* – moreover as a concession and in addition to coordinating our relationships), **I will literally give** (*nathan* – I will actually grant, produce, and bestow for (qal perfect)) **you a son from her** (*min hy’ la’atah ben* – from her to you a son).” (*Bare’syth* / In the Beginning / Genesis 17:16)

The idea that God diminishes Himself, the notion that He would bow down before men, makes religious people very uncomfortable, as they are compelled to invert His plan. And yet having men and women bow down to God is the antithesis of what God wants.

Man worshiping God not only diminishes our Heavenly Father, it serves no purpose. Can you imagine being so insecure, so inadequate, so self-absorbed, that you

would create an inferior being, say garden slugs for example, for the purpose of prostrating themselves as they slime up the ground under your feet while ritualistically and repetitively burping out how wonderful you are – all the while devouring much of what you have created. Thirty seconds of such mindless flattery in the midst of such ugliness would be more than enough to make a rational and moral individual so uncomfortable they would recognize that they had made a horrible mistake. They would walk away, saddened, shaken, and indeed diminished by having conceived such a foolish experiment.

But now imagine conceiving beings in your image, and then getting down on your knees, diminishing yourself for a brief time, to show them how much you would like to engage with them. And while on your knees before them, imagine revealing yourself to them, telling them all about you, so that they can come to know you, even enjoy a relationship with you. Imagine showing them the way to your home and promising to adopt them, to enrich and empower them. All you want in return is for some of them to choose to reciprocate your love so that you and they can grow together. That is the essence of the Towrah, of its Covenant Family, and of Yahowah.

Returning to God’s statement, you may have noticed that while Yahowah is committing to bless Sarah, His initial blessing was not for Sarah, but was instead for us through Sarah. Giving ‘Abraham a son through this woman was part of the process God would use to “*barak* – favor us.”

Sarah even serves as a metaphor for the *Ruwach Qodesh*, our Spiritual Mother. Listen...

“And (wa) I choose to kneel down and bless (*barak*) – I want to lower, diminish, and humble Myself out of love to commend and provide favor, greeting and welcoming her contribution to reconciliation and to a better and

enriching circumstance for humankind (scribed in the piel stem thereby affirming that this blessing will come into being through and on behalf of Sarah, in the perfect conjugation, speaking of the total completion of this fortuitous act, and in the consecutive mood, implying that this is Yahowah's desire, His choice)) **through her** (*'eth hy'* – in association with her (speaking of Sarah)).

And also (*wa gam* – moreover as a concession and in addition to coordinating our relationships), **I will literally give** (*nathan* – I will actually grant, produce, and bestow for (qal perfect)) **you a son from her** (*min hy' la 'atah ben* – from her to you a son).

I will bless her (*barak hy'* – I will provide favor and reconciliation through her), **and she shall be** (*wa hayah* – she shall exist as) **a way to reach out to** (*la* – to move toward) **individuals from different races and places** (*gowym* – people everywhere). **An empowered and authorized** (*melekym* – a royal) **family** (*'am* – kin who are related biologically and through language) **shall come to exist through her** (*hayah min hy'* – they shall be because of her (scribed in the qal stem, imperfect conjugation, telling us that this relational plan will literally unfold over time and produce ongoing results)).” (*Bare'syth / In the Beginning / Genesis 17:16*)

By producing the first of thousands of children who would be born into God's family by way of His Covenant, by establishing the lineage which would lead to *Moseh* | Moses, the great liberator and Towrah scribe, and then to *Dowd* | David, the Messiah, King, Son of God, and our Savior, Yahowah made it possible for “*gowym* – people everywhere” “*hayah* – to become” by adoption “*melekym* – royalty as empowered and authorized” members of our Heavenly Father's “*'am* – family.” As such, this serves as a succinct summary of God's “*beryth* – family-oriented covenant relationship.

At this point, we find absolute confirmation that the Covenant Relationship Yahowah was now enjoying with ‘Abraham and Sarah was a relaxed affair.

“**And then** (*wa*) **‘Abraham** (*‘Abraham* – the Loving, Merciful, Enriching, and Forgiving Father) **fell** (*naphal* – dropped, having lost control) **on** (*‘al*) **his face** (*paneh huw’* – in His presence) **and** (*wa*) **he laughed** (*tsachaq* – he humorously expressed the irony he saw, and he playfully poked fun muttering under his breath (noting that *tsachaq* would be incorporated into Yitschaq’s name by a playful God)), **saying** (*‘amar*) **to himself** (*ba leb huw’* – within his heart), **‘What’s the point or purpose of** (*ha la* – questioning the goal and process of) **a son** (*ben* – a child) **being born to** (*yalad*) **a hundred-year-old** (*me’ah shanah*)?”

And what of (*wa ‘im* – and what about) **Sarah** (*Sarah* – to strive and contend with, to engage and endure with, and to be empowered by and persevere with)? **How is** (*ha*) **a ninety-year-old** (*tish’iyim shanah*) **daughter** (*bath* – the female child or a mother) **going to conceive and bear a child** (*yalad* – going to give birth)?” (*Bare’syth* / In the Beginning / Genesis 17:17)

Yahowah, who incidentally is God, and thus the Creator of the universe and the Architect of life, made a prophetic promise and ‘Abraham doubled over and fell down in laughter, muttering to himself under his breath. That’s funny.

Sure, a man calling his ninety-year-old wife a “*bath* – daughter” seems a bit awkward, but not after you consider that the root of *bath* is *banah*: “to build a home” with “*ben* – children.” Beyond this etymological insight into the purpose of the Covenant, consider the bigger, and more obvious, observation: ‘Abraham poked fun at God without any negative repercussions. In fact, Yahowah responded favorably to ‘Abraham’s sense of humor. It is as if this is

what God wanted in the first place: an honest reaction, a relaxed relationship, and some good fun.

Yahowah enjoyed it so much, He asked ‘Abraham to name his son, Yitschaq. It was chosen based upon ‘Abraham’s “*tsachaq* – sense of humor expressed over the irony when he playfully poked fun” at the situation.

But that was not the end of it. After questioning God’s sanity, even His ability, and after falling on his face and laughing at God’s plan, the old guy started negotiating with God, as if he had a better idea...

“Then (wa) ‘Abraham (‘Abraham – Loving, Merciful, Enriching, and Forgiving Father) said (‘amar) to (‘el) the Almighty (ha ‘elohym), ‘Why not (luw – emphatically exclaiming, earnestly pleading for understanding, and hoping for something unlikely to happen, if only You’d consider and why not the possibility of) Yshma’el | Ishmael (Yshma’el – God Heard Me) living (chayah – being restored and renewed, even growing) near (la) your presence (paneh ‘atah)?” (Bare’syth / In the Beginning / Genesis 17:18)

Yshma’el had initially been Sarah’s idea. It was common practice in the day, should a wealthy woman be barren, to provide her husband with an heir by encouraging him to use the womb of her slave as a surrogate. While it is not overtly stated, it is reasonable to assume based on the narrative that she would have inherited Hagar as a result of her time with Pharaoh in Egypt. The Covenant Family would not be a gift of Pharaoh (meaning Great House). And its appeal through freewill and offer of emancipation and liberty would not be usurped through slavery.

The Yshma’el | Ishmael paradigm was actually worse than it may appear to the casual reader. The story actually speaks about ‘Abram’s transition from an ordinary man to ‘Abraham, a child of the Covenant. And when we consider what transpired, we gain a more complete understanding as

to why there was no chance, not one in trillions of billions, that the boy born of an Egyptian slave would be heir to what Yahowah intended.

During this disappointing episode, the man of few words had many, and they were all a bit twisted...

“Accordingly, just as (*ka-‘asher* – using a comparison to reveal the nature of the relationship) **he was about to enter** (*qarab la bow*’ – approach and present himself upon his arrival) **Mitsraym | Egypt** (*Mitsraym* – the Crucibles of the Besieged), **then** (*wa*) **he said to** (*‘amar ‘el*) **Saray | Sarai** (*Saray* – Princess), **his wife** (*‘ishah huw*’ – his woman), **‘Pay attention** (*hineh*), **please** (*na*’ – I beg), **I am actually aware** (*yada*’ – I realize and know) **that indeed** (*ky*) **you are seen as** (*mar’eh ‘atah* – by all appearances, you are viewed as) **a beautiful woman** (*‘ishah yaphah* – you are an attractive and lovely female, a delightful, enjoyable, and pleasurable, gorgeously adorned wife, sleek, slender, and pretty). (*Bare’syth* / In the Beginning / Genesis 12:11)

So it shall come to pass (*wa hayah*) **when** (*ky*) **the Mitsry | those who Oppress and Subjugate** (*ha Mitsry* – the Egyptians who besiege and forcefully impose their will on others) **see you** (*ra’ah ‘eth ‘atah* – look at you), **they will say** (*wa ‘amar*), **“This is his woman** (*‘ishah huw’ zo’th* – this is his wife).” **Then they will kill me** (*wa harag ‘eth ‘any*) **because they want you to continue living** (*wa ‘eth ‘atah chayah* – their desire will be to let you live (piel imperfect jussive)). (*Bare’syth* / Genesis 12:12)

Please choose to say (*‘amar na*’ – I beseech you, as a command or of your own freewill, state (qal imperative)) **you are my sister** (*‘achowth ‘any ‘atah* – also implying an intimate connection with a beloved bride) **for the expressed intent that** (*la-ma’an* – on the account and purpose of this reason that) **it will be good for me** (*yatab la ‘any* – I do well, I become successful and prosper,

accumulating many possessions which become mine) **as a result of your participation** (*ba 'abuwr 'atah* – on account of you, for your sake, in that you cause this beneficial outcome based upon the expected result of your involvement in these events, predicated upon what you reap). **Moreover** (*wa*), **my soul** (*nepesh 'any* – my inner being and persona, my consciousness) **will be kept alive** (*chayah* – will actually live and be preserved) **because of you** (*ba galal 'atah* – for your sake, with you providing the reason).” (*Bare'syth* / Genesis 12:13)

So much for the conditions of the Covenant. He was not trusting or relying upon Yahowah. He was walking toward trouble, not away from it. And he was a nation away from perfect. Especially concerning, he expressly wanted to use Saray's physical beauty and appealing feminine attributes for his own benefit. It was immoral and, perhaps, criminal. Moreover, he knew that in Pharaoh's house she would be a lot more than a pretty adornment or, as we say today, arm candy. I realize that it is implied, not overtly stated, but this reads like he was willing to prostitute his wife for material gain.

It had to break Yahowah's heart.

“**As a result, when** (*ka* – consequently in this manner) **'Abram** (*'Abram*) **entered** (*bow*) **Mitsraym** | **Egypt** (*Mitsraym* – the Crucibles of the Besieged), **the Mitsry** | **those who Oppress and Subjugate** (*ha Mitsry* – the Egyptians who besiege and forcefully impose their will on others) **saw** (*wa ra'ah* – they perceived, noticed, and viewed) **that the woman** (*'eth ha 'ishah* – that this female) **was by comparison** (*ky* – indeed) **exceptionally** (*hy' me'od* – she was abundantly and utterly, to the maximum extent possible, a perfect 10 on this scale) **attractive** (*yaphah* – beautiful and lovely, delightful, enjoyable, and pleasurable, even gorgeously adorned, sleek, slender, and pretty). (*Bare'syth* / Genesis 12:14)

So (*wa*) **Phar'oah's** | **Pharaoh's** (*Phar'oah* – Great House, the king of Mitsraym) **official representatives** (*sar* – commanders, officers, nobles, and high-ranking government officials) **extolled, boasting** (*halal* – radiated and praised, bragging over and glorifying themselves (note: *Halal* is Satan's name)) **about her to** (*'eth hy'*) **to Phar'oah** | **Pharaoh** (*Phar'oah* – the Great House, the king of *Mitsraym* – those who besiege, oppress, and subjugate).

And (*wa* – it follows) **the woman** (*ha 'ishah* – the female, the feminine marriage partner and potential concubine added to a harem) **was forcibly grasped against her will by those compelled to take her without her permission** (*laqach* – was seized and obtained, taking her into their possession to lead her away as a captive on Pharaoh's command with ongoing implications (pual hofal imperfect – she continually suffered the effect of being brought into their possession through force because Pharaoh ordered them to grab her and take her away)) **to the house** (*beyth* – household, family, and home) **of Phar'oah** | **Pharaoh** (*Phar'oah* – the Great House, the king of *Mitsraym* – those who besiege, oppress, and subjugate).” (*Bare'syith* / Genesis 12:15)

Mitsraym, the plural of *mitsra*, is from *matsowr*, which is in turn based upon the verb *tsuwr*. It epitomizes all that is wrong with how the empowered treat others, especially women. It shows them “seizing and besieging them, subjugating and oppressing captives, binding them and confining them, while holding them against their will in a hostile and adversarial fashion.” ‘Abram knew this, and he let it happen.

Most religious scholars are wont to discount this blemish on ‘Abraham’s character with the simple reference to him having told a half-truth. But that is wholly inadequate. Written in the pual hofal imperfect, Sarah was kidnapped on Pharaoh’s order. She was “*laqach* – forcibly

grasped against her will by those compelled to take her without her permission. The woman was seized and taken into their possession so that they could lead her away as a captive on Pharaoh's command with ongoing implications. As affirmed by the pual hofal imperfect – she continually suffered the effect of being brought into their possession through force because Pharaoh ordered his men to grab her and take her” to his house, where she became part of his household – a place of subjugation where captives were bound and abused to amuse their oppressors.

Worse, a deal was struck to the benefit of the man culpable for what was now occurring – the man who expected to profit from it.

“And so as for ‘Abram (*wa la ‘Abram* – therefore, as a result, concerning ‘Abram), **he did well, prospering** (*yatab* – he was treated favorably, and he was pleased, joyful over accumulating many possessions) **on her account** (*ba ‘abuwr hy*’ – as a result of what she was enduring).

He came to be with (*wa hayah la huw*’ – it would transpire over time that he actually came to exist as a result with (qal imperfect)) **flocks of sheep** (*tso’n*), **herds of cattle** (*baqar*), **and donkeys** (*wa chamowr*), **even male and female slaves** (*‘ebed wa shiphchah* – men and women who were owned as servants), **in addition to** (*wa*) **she-asses to carry away burdens** (*‘atown* – female donkeys to carry burdens) **and camels as a reward** (*wa gamal* – as a form of payment).” (*Bare’syth* / Genesis 12:16)

This is disappointing in the extreme. Based upon this deplorable situation, I am reminded of three things. First, God is keeping it real. He is not sugarcoating His relationship with ‘Abraham in hopes that we will find it appealing for the wrong reasons. Second, ‘Abraham was not chosen because he was a fine, upstanding young man of exemplary character, but instead because he was on an

exclusive list of those who had chosen to leave Babylon and were willing to listen. And third, by reaching out to an often dimwitted and highly flawed individual of questionable repute, Yahowah is making it abundantly clear that He works through flawed people because it is the best way to demonstrate His ability to overcome our deficiencies. For example, *Moseh* | Moses, the man who was asked to reveal Yahowah's name and guidance to the world, including this story, stuttered. *Dowd* | David, a man who had more flaws than hair by his own admission, demonstrates the Towrah's ability to perfect the imperfect.

However, in this case, Yahowah was not amused.

“Therefore (*wa*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **reached out** (*naga*’ – touched by extending Himself and struck, even caused an affliction or a plague) **against** (‘*eth*) **Phar’oah** | **Pharaoh** (*Phar’oah* – the Great House, the king of *Mitsraym* – those who besiege, oppress, and subjugate), **and against his household** (*wa* ‘*eth beyth huw*’ – along with his home and family), **with many intense** (*gadawl* – a significant number of unusual and meaningful) **blows** (*nega*’ – strikes from physical trauma to pandemics, isolated wounds to widespread infections) **over** (‘*al* – against) **the affair, these events, statements, and matters** (*dabar* – what was communicated and occurred, this situation) **regarding Saray** (*Saray* – of the Princess), **‘Abram’s wife** (‘*Abram* ‘*ishah* – ‘Abraham’s woman).” (*Bare’syth* / Genesis 12:17)

We can debate why Yahowah lashed out at Pharaoh, rather than striking some sense into ‘Abram. Your assessment is likely as valid as my own. But since it is germane to this discussion, I think God was sending potentates like Pharaoh a message. Just because you can does not mean you should. He may have had the power and authority to treat people as if he owned them, but it did not

give him the right, and for that, there would be a consequence. What Yahowah did to Pharaoh, He will do to every king and queen, every caesar and tsar, every pope, president, and potentate. To be fair, to be just, He must hold them accountable.

As for ‘Abram, he was deeply flawed, serving as proof that God isn’t expecting much from us. Should we listen to Him, stop being political or religious, trust Him, answer His Invitations, observe His Towrah, and circumcise our sons, He will adopt us. Moreover, as a benefit of the Covenant, Yahowah no longer sees His children’s mistakes.

Pharaoh was wrong, but not stupid. He may have liked Saray, but he was not going to lose everything for her. That said, like so many men, the Egyptian was unwilling to accept responsibility for his actions.

“**So** (*wa*) **Phar’oah** | **Pharaoh** (*Phar’oah* – the Great House, the king of *Mitsraym* – those who besiege, oppress, and subjugate) **summoned** (*qara’ la* – called out to) ‘**Abram** (*‘Abram*) **and said** (*‘amar*), ‘**Why have you acted in this way regarding me** (*mah zo’th ‘asah la ‘any* – why have you caused me to engage and act in this way and what is this you have done to me (qal perfect))?’

For what reason did you not tell me (*la mah nagad la ‘any* – why did you not report to me and inform me, announcing and making known) **that she was your wife** (*ky ‘ishah ‘atah hy*)? (*Bare’syth* / Genesis 12:18)

Why did you say (*la mah ‘amar*), “**She is my sister** (*‘achowth ‘any hy*),” **such that** (*wa*) **I actually and regularly took her** (*laqach ‘eth hy* – I selected, received, and accepted her, grasping hold of her (qal imperfect – routinely and genuinely took her)) **as my wife and woman** (*la ‘any la ‘ishah* – as a female concubine for my harem)?

So now (*wa 'atah* – so then), **pay attention to** (*hineh* – behold, look up and see) **your wife** (*'ishah 'atah* – your woman). **If you want her, take her** (*laqach* – of your own accord and volition, grasp hold of her and take her away (qal imperative)), **going wherever you would like** (*halak* – choosing of your own freewill to walk according to the conduct of your life (qal imperative))!’ (*Bare'syth / Genesis 12:19*)

Then (*wa* – in addition) **Phar'oah | Pharaoh** (*Phar'oah* – the Great House, the King of *Mitsraym* – those who besiege, oppress, and subjugate) **provided instructions** (*tsawah* – ongoing directions and decrees with the force of authority, and thus commands and orders which had to be followed (piel imperfect)) **to individuals** (*'ysh* – to people, especially men) **regarding him** (*'al huw'* – over him and toward him), **and they sent him away** (*wa shalach 'eth huw'* – so they dispatched him, setting him free, releasing him (piel imperfect)) **with his wife** (*wa 'eth 'ishah huw'*) **and with all that he had** (*wa 'eth kol 'asher la huw'* – as well as everything he regarded as a result of this arrangement).” (*Bare'syth / Genesis 12:20*)

But even that is not the end of the story. Yisra'el's patriarch, the man who in many ways would come to be symbolic of his nation, returned to whence he had come, albeit enriched.

“**Abram** (*'Abram*) **ascended** (*'alah* – withdrew, rising in stature with increased wealth) **out of** (*min* – from) **Mitsraym | Egypt** (*Mitsraym* – the Crucibles of the Besieged). **He and his wife** (*huw' wa 'ishah huw'*), **and everything** (*wa kol*) **which was directed toward him** (*'asher la huw'* – as a benefit of this relationship), **and Lowt | Lot** (*wa Lowt* – the blinded by having been too tightly wrapped) **with him** (*'im huw'*) **to the Negeb** (*ha Negeb* – the parched region of Southern *Yahuwdah | Judah*). (*Bare'syth / Genesis 13:1*)

But now (*wa*), **‘Abram** (*‘Abram*) **was exceedingly wealthy** (*kabed me’od* – abundantly rich, substantially burdened with an accumulation of riches) **in livestock** (*ba miqnah* – herds of domestic animals; from *qanah* – to acquire and possess), **in silver** (*ba ha keseph* – with money and belongings), **and with gold** (*wa ha zahab* – in precious metals).” (*Bare’syth / In the Beginning / Genesis 13:2*)

This was not as the Covenant was intended. And so, **‘when** (*wa*) **‘Abraham** (*‘Abraham* – Loving, Merciful, Enriching, and Forgiving Father) **said** (*‘amar*) **to** (*‘el*) **the Almighty** (*ha ‘elohym*), **‘Why not** (*luw* – emphatically exclaiming, earnestly pleading for understanding, and hoping for something unlikely to happen, if only You’d consider and why not the possibility of) **Yshma’el | Ishmael** (*Yshma’el* – God Heard Me) **living** (*chayah* – being restored and renewed, even growing) **near** (*la*) **your presence** (*paneh ‘atah*)?” (*Bare’syth / Genesis 17:18*) The answer was unequivocally “No!” That is not how this is going to be accomplished.

After all, of *Yshma’el | Ishmael*, Yahowah has said, **‘He shall consistently be** (*wa huw’ hayah*) **a wild ass** (*pere’*) **of a man** (*‘adam*). **His hand** (*yad huw’*) **will be against everyone** (*ba ha kol*) **and everyone’s hand** (*wa yad kol*) **against him** (*ba huw’*). **Even in opposition to the presence** (*wa ‘al paneh*) **of all of his brothers** (*kol ‘ach huw’*) **he will live and remain** (*shakan*).” (*Bare’syth / Genesis 16:12*)

Now as we consider Yahowah’s answer regarding Ishmael, be aware that “*‘abal* – to the contrary” does not just mean “no,” it is indistinguishable from *‘abal*, which means “to lament.” So, while Yahowah would honor His promise to give him a son, He wanted him to know in no uncertain terms that Ishmael would not be considered.

‘But (*wa*) **God** (*‘elohym*) **said** (*‘amar* – replied (qal imperfect – actually and consistently)), **‘No, absolutely**

not, to the contrary (*'abal* – strongly communicating a completely contrasting denial while expressing the correct conclusion in an assertive and authoritative voice which leaves nothing to question).

“**Sarah** (*Sarah* – to strive and contend with, to engage and endure with, and to be empowered by and persist with), **your wife** (*'ishah 'atah* – your female and woman), **shall give birth to a child** (*yalad* – shall conceive and bear) **for you** (*la 'atah*) **a son** (*ben* – progeny to come from you, to bear your name, to represent you, and to engage in your business).

And (*wa*) **you shall call** (*qara'*) **his name** (*'eth shem huw'*): **Yitschaq** | **Laughter** (*Yitschaq* – one who laughs; from *tsachaq* – to laugh, jest, and play).” (*Bare'syth* / In the Beginning / Genesis 17:19 in part)

I am glad that Yahowah has a sense of humor, or else, we would be in serious trouble. They had laughed at God, and so the Almighty responded in kind.

Yahowah customarily layers His responses with multiple levels of potential meanings. He often laces His testimony with prophetic references regarding future events. He likes to answer questions with analogies, using beautiful mental imagery. He does these things to encourage us to think, and so that we will engage more deeply in the process of getting to know Him, and of growing to trust Him through an appreciation of the unending brilliance and intricacies in His Word. So, when Yah's answer is nothing more than “No,” it is pretty darn obvious that He is making sure there is no mistaking His position on this matter.

His answer is not subject to negotiation.

God's response is as important as any we have considered thus far. By Yahowah's standard, Ishmael was a colossal mistake. First, by fathering a child outside of his

marriage covenant, ‘Abram’s example was in conflict with the nature of *the* Covenant. The *beryth* is about unity (in the sense of a father and mother becoming one to beget children); it’s about family (in the sense of nurturing, growing, protecting, and sharing); and it’s about love (in the sense of genuine passion and sacrificial devotion). That was all torn asunder when ‘Abram impregnated a slave girl he received when he put his wife in harm’s way. That was not acceptable, so Yahowah said emphatically: “No!”

By relenting, and having a child through a slave, ‘Abram was demonstrating that he did not trust God to deliver on His promises. As such, Saray’s alternative plan (the self-reliant solution), with which ‘Abram agreed, violated the primary principle of the Covenant. It served as a wholesale rejection of the Covenant’s requirement: Trust and rely upon Yahowah.

God commits to bestowing the following: an enjoyable personal relationship, adoption into His family, restoration and renewal, life eternal, salvation by way of redemption and vindication, an overwhelming increase in power and energy, the opportunity to live with Him in the Promised Realm, and the inheritance of all that is His to provide. To receive these gifts, we must walk away from human corruption and seek to know Yahowah. We must come to trust and rely upon Him, which requires us to come to understand His teaching. We must walk to God and become perfect in accordance with His provisions. We are asked to explore this relationship, while observing and considering all of its requirements and provisions as they are delineated in the Towrah. And He asks us to raise our families in accordance with His Covenant. But in the end, it is God’s offer, His plan, and His gift, not ours. ‘Abraham chose his way over God’s way. That was not acceptable, so Yahowah said “No.”

We have been given the answer to each of these questions: Is God willing to negotiate on His Covenant:

“Absolutely not!” Is God willing to alter His Covenant to accommodate our approach: “Absolutely not!” Is God willing to consider a different means to restoration and life: “Absolutely not!” Is God open to a different path to living in His presence: “Absolutely not!” Is God willing to compromise with man when it comes to His Covenant: “Absolutely not!” Is there any possibility that God changed His mind and authorized a New Covenant: “Absolutely not!”

‘Abraham was asking Yahowah to compromise on His core values. ‘Abraham knew, as do I, that God is willing to discuss anything we would like, but He is not negotiable when it comes to any of His instructions. He is not going to change when it comes to His Towrah. So, while He loves to engage in give-and-take conversations, as they are essential ingredients to a reciprocal relationship, to a marriage, and of a family, do not ask or expect God to negotiate with regard to His Towrah, His Covenant, or His Invitations.

Give-and-take on other matters, however, such as the day-to-day musings and experiences of life, is what the Covenant is all about. God gives us something and takes something from us in return. But, and this is a hell of a but, if you want God to work with you on something, if you want Him to acquiesce to something you want, then don’t ask for something in conflict with His nature or plan. ‘Abram’s proposal was inconsistent with the Covenant Relationship. It was rooted in oppression, subjugation, deception, and having man’s fingerprints all over it. That was not acceptable, so Yahowah said “No.”

While ‘Abraham was positioning Ishmael to be the beneficiary of the Covenant, the only question he asked Yahowah to consider was whether the bastard child could be “restored” and allowed “to live in His presence.” “No” was the answer. It was not: “Let me think about it.” It was not: “Maybe.” It was not: “Let’s discuss it further.” It

wasn't, "In consideration of this change of events, perhaps we could..." It was: "No." Ishmael could not exist in Yahowah's presence. But why?

The Towrah tells us that Ishmael headed toward Babylon and away from the Promised Land. He would spend his life in league with Lord Ba'al. Rather than walking "to God," he walked away from Him.

When it comes to being adopted into Yah's family, there are no exceptions. Just because Ishmael was 'Abraham's son, just because he was born in the right place and at the right time, just because he was rich, just because he was handsome and handy, just because his dad was connected and pleaded with God, it did not matter. When it comes to admission into God's presence, God does not compromise. He cannot. If He did, His Word, and therefore He, Himself, would become inconsistent, imperfect, unreliable, and untrustworthy. And that is something a perfect and just God cannot be or do. There is One Way, and only One Way. Nothing else counts. There are no exceptions. Period. End of conversation. "No."

If you have a problem with that, if you think it is unloving and intolerant, too bad. Do not bother complaining to Him or me. It is His house. You do not have to go there if you do not like Him or His conditions.

God did not, however, treat Ishmael poorly. While He did not save him or include him, He did not punish him. The "wild ass" eventually fathered twelve sons, and he became rich and powerful. Ishmael became the patriarch of a vast nation – as billions of Muslims would claim him as their patriarch. Billions "raise their hands in hostility" in Ishmael's name.

What is interesting at this point is that God did not give up on 'Abraham or on His plan. He simply got back to business. This tells us that Yahowah is willing to accept

and work with flawed implements. (Thank goodness, or we would all be unemployed.)

“Laughter!” Indeed, the first child accepted into the Covenant was named for its purpose. We entertain Yahowah; we amuse Him. We bring a smile to His face. We make Yah happy. He enjoys getting to know us. We cause God to laugh and have a good time. The Covenant is for “Laughter!”

But while this is the Covenant’s purpose, Yahowah still had to facilitate our participation. So, He promised:

“And so (*wa*), I will stand up and establish (*quwm* – I want to completely restore and raise up, I choose to totally fulfill and accomplish, I desire to encourage and I shall ratify and confirm (scribed in the hifil stem, perfect conjugation, consecutive form)) **accordingly (*’eth*) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *quwm* – God standing up for us so that we could stand with Him; written with the first-person singular suffix: My – telling us that the Covenant is God’s)) **with him** (*’eth huw’* – in a personal association with him) – **for the purpose of** (*la* – to the point and goal of) **an eternal and everlasting** (*’owlam* – never-ending always enduring) **family-oriented relationship** (*beryth* – covenant agreement and personal partnership) **on behalf of** (*’eth la* – to approach) **his offspring** (*zera’ huw’* – his seed and what he sows among his descendants (singular construct)) **after him** (*’achar huw’*).” (*Bare’syth* / In the Beginning / Genesis 17:19)**

There are few words in the whole of God’s Word as important as *quwm* – especially when it is scribed in Yahowah’s voice with the hifil stem, perfect conjugation,

and consecutive form. It tells us that God not only wants to establish His Covenant Relationship, but that He is willing to do whatever it takes to facilitate the relationship. Doing so ultimately necessitated Yahowah allowing His beloved Son to “*quwm* – stand up for us so that we can stand” in His presence.

Specifically, the hifil stem associated with *quwm* indicates a causative effect whereby the subject, which is Yahowah, causes the object, which is the Covenant, to participate in the action, which is standing up, restoring, and establishing, as an understudy, or reflection of Himself. That is to say that Yahowah is the power behind the Covenant, causing it to work, and that the Covenant reflects Yahowah’s nature.

With *quwm* scribed in the perfect conjugation, we further discover that Yah’s work with Dowd is complete, that they have totally fulfilled the promise. Through the Beryth and Miqra’ey everything which is required to restore the relationship is accomplished. Moreover, the Covenant represents the sum of Yahowah’s nature, purpose, and plan.

Lastly, by using the consecutive form, we know that this is God’s choice. He wants us to rise up and stand in His presence. It is His desire for us to benefit from His Covenant.

The “*beryth* – family-oriented relationship agreement” Yahowah calls “My Covenant” is “*owlam* – eternal and everlasting” – as are its beneficiaries. As a result, there is no “Old Testament,” as in something which previously existed, or a New Testament, for a new covenant.

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The Covenant is more important to God than the universe and all that is in it. The Covenant is the very reason we exist. It encapsulates God's promise to His creation. It is His means to interact with us. It is His future and ours as well.

With so much at stake, let's review its lone prerequisite, its four requirements, its instructional insights, its answers, its benefits, and its promises.

To set the stage, the Towrah says that Yahowah asked 'Abram to walk away from: **“the land of his birth in Ur of the Chaldeans** (a.k.a. Babylon, from *babel* – corruption and confusion which is the result of commingling).” (*Bare'syth* 11:28)

Prerequisite / Condition 1:

“Then and now (*wa*) **Yahowah** (*Yahowah*) **said** (*'amar*) **to** (*'el*) **'Abram** (*'Abram*), **'Of your own volition walk, actually conducting your life's journey** (*halak la 'atah*) **apart and separate from** (*min*) **your country** (*'atah 'erets*), **apart and separate from** (*wa min*) **identifying with the circumstances of your birth, your contrarian culture, community, and customs as well as the incompatible religion and politics of your parents** (*mowledeth 'atah*), **and away from** (*min*) **your father's** (*'ab*) **house, home, and household** (*beyth*), **to God's** (*'el*) **realm** (*ha 'erets*) **which as a benefit of the relationship and to lead along the proper path** (*'asher*) **I will reveal to you and show you** (*ra'ah 'atah*). (*Bare'syth* 12:1)

And then (*wa*) **I will engage on your behalf, continually acting to make for you** (*'asah 'atah la*) **a greatly empowered** (*gadowl*) **community comprised of every race** (*gowy*).

I will kneel down in love to bless you by lifting you up (*wa barak 'atah*). **In addition** (*wa*), **I will cause, as an expression of My will, your name to continuously grow**

in importance (*gadal shem 'atah*) so that (*wa*) you come to exist as (*hayah*) a blessing and a means to reconciliation (*barakah*). (*Bare'syth* 12:2)

Then (*wa*) I will continually choose to favor and hold in high regard (*'abarakah*) those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial relationship (*barak 'atah*).

But (*wa*), he who disdains or despises you, even trivializes you (*qalal 'atah*), I will actually besmirch as disrespectful and may continuously incarcerate as inferior (*'arar*).

So (*wa*) with you (*ba 'atah*), shall be commended and blessed, reconciled and favorably greeted (*barak*), all of (*kol*) the people exercising good judgment regarding the means to resolve disputes (*mishpachah*) of the land (*'erets*)." (*Bare'syth* 12:3)

Condition 2:

"And so (*wa*) he completely trusted in and totally relied upon, displaying complete and total confidence in (*'aman ba*) **Yahowah (*Yahowah*). Therefore (*wa*), based upon this thinking and His plan, He credited and accounted it as (*chashab huw'*) being correct, and thus vindicated (*tsadaqah*) with him (*la huw'*)." (*Bare'syth* 15:6)**

Condition 3:

"When (*wa*) **'Abram | Uplifting Father (*'Abram*) became (*hayah*) as a son (*ben*) of ninety-nine years (*tesha' shanah wa tesha' shanah*), then **Yahowah (*Yahowah*)** was seen, appearing to (*ra'ah 'el*) **'Abram (*'Abram*)** and He said to him (*wa 'amar 'el huw'*), **'I Am God (*'any 'el*), the One who is sufficient to provide everything which is required (*shaday*).****

Choose of your own volition and of your own initiative to walk by yourself (*halak*) toward My presence and to approach Me (*la paneh 'any*).

You will thereby (*wa*) enjoy becoming genuinely (*hayah*) perfect, entirely right, innocent, and fulfilled, lacking nothing throughout the whole of time (*tamym*). (*Bare'syith* 17:1)

I want to actually give (*nathan*) My Family Covenant Relationship (*beryth 'any*) for the purpose of understanding by making connections between Me and you (*bayn 'any wa 'atah wa byn 'atah*).

And then (*wa*) I will continually increase every aspect of your nature (*rabah 'eth 'atah*) to the greatest extent and highest degree possible (*ba me'od me'od*).” (*Bare'syith* 17:2)

Condition 4:

“So then (*wa*) God said (*'amar 'elohym*) to (*'el*) ‘Abraham (*'Abraham*), ‘As for you (*wa 'atah 'eth*), you should continually examine and genuinely consider (*shamar 'atah*) My Family Covenant Relationship (*beryth 'any*). In addition, so should the offspring you conceive (*wa zera 'atah*) following you (*'achar 'atah*) so that they might approach throughout their generations (*la dowrym hem*).” (*Bare'syith* 17:9)

Condition 5:

“This specific, one and only (*zo'th*), Familial Covenant of Mine (*beryth 'any*), which beneficially marks the way to the relationship (*'asher*), you should continuously observe, closely and literally examining, while carefully considering (*shamar*). You should strive to be discerning and make an intelligent connection to understand Me (*bayn 'any*).

This is for you to be perceptive and prudent regarding the association (*wa bayn 'atah*). To form a

thoughtful relationship and make a comprehensible connection between (*wa byn*) your offspring (*zera* ' *'atah*) following you ('*achar* ' *'atah*), you should circumcise (*muwl*), accordingly (*la*), your every male to help them remember their status ('*atem kol zakar*). (*Bare'syth* 17:10)

And (*wa*) you all shall make a declaration by cutting off and separating (*malal*) your foreskin's ('*arlah*) association with ('*eth*) one's animalistic instincts and propensity to preach (*basar*).

And (*wa*) this will exist (*hayah*) as (*la*) the sign to remember ('*owth*) the Family-Oriented Covenant Relationship (*beryth*) between Me, for the purpose of making a connection (*byn*) and between you, promoting understanding (*wa byn*). (*Bare'syth* 17:11)

Therefore, with (*wa*) a son (*ben*) of eight (*shamonah*) days (*yowmym*), you shall circumcise (*muwl*) with regard to your (*la*) every (*kol*) male to remember (*zakar*) throughout (*la*) your dwelling places and generations (*dowr*), those naturally born (*yalyd*) in the home (*beyth*), and also (*wa*) those wanting to be (*kasap*) acquired and included (*miqnah*), of (*min*) every (*kol*) son (*ben*) of foreign lands (*nekar*) who relationally ('*asher*) are not (*lo*') from (*min*) your seed (*zera* '). (*Bare'syth* 17:12)

He (*huw*') should absolutely circumcise him, definitely cutting off the foreskin (*muwl muwl*) of the naturally born (*yalyd*) in your home (*beyth*) and also (*wa*) those desiring to be (*kasap*) included (*miqnah*) as well as those who are acquired (*miqnah*) with your money (*keseq*).

This shall be (*hayah*) My Family-Oriented Covenant Relationship (*beryth-y*), in (*ba*) the flesh, in the physical realm with humanity (*basar*), serving as a means to approach toward (*la*) an everlasting and

eternal (‘owlam) Family-Oriented Covenant Relationship (beryth).” (Bare’syth 17:13)

As a result, additional benefits would include...

“After (‘achar) these (‘el-leh) conversations (dabarym), the Word (dabar) of Yahowah (Yahowah) came to exist as (hayah) God unto (‘el) ‘Abram (‘Abram) in the form of a personal, visual, and illuminating manifestation which could be seen and experienced (ba ha machazeh): ‘Do not be awed (‘al yare’) ‘Abram (‘Abram).

On your behalf and for you to draw near (la), I am (‘anky) your defender, surrounding you, shielding and delivering you from harm (magen), your exceedingly (me’od) great and facilitating (harbeh) reward (sakar).” (Bare’syth 15:1)

“It was then that (wa) He took him (yatsa’) with Him (‘eth huw’) outside to an expansive place (chuwts).

And He said (wa ‘amar), ‘Please (na’) observe and choose to consider the implications of (nabat) the heavens and the spiritual realm (ha shamaym).

Accurately relate to and of your own freewill make a declaration regarding (wa saphar) the light of the stars and heavenly powers (ha kowkab).

If (‘im) you are able to actually comprehend, genuinely understand this, you will thereby endure forever (yakol) by accounting for and quantifying these things and that which is associated with them in this written document (la saphar ‘eth hem).’ And then (wa) He made a promise by saying to him (‘amar la huw’), ‘Your extended family (zera’ ‘atah) will actually and forever exist (hayah) in this manner and place (koh).” (Bare’syth 15:5)

“As for you (wa ‘atah), you shall continually pursue and come to God (bow’ ‘el), your Father (‘ab ‘atah), in

peace, and thus reconciled, satisfied, safe, and saved, restored, and renewed (*ba shalown*).” (*Bare’syth* 15:15)

“And (*wa*) I will grow, be fruitful, and flourish (*parah*) with you (*’eth*) in (*ba*) the extreme and to the greatest extent possible (*me’od me’od*). And (*wa*) I will provide for you and at some point in time enable (*nathan ’atah*) the approach of (*la*) people from differing races and places (*gowym*). And therefore (*wa*) royalty serving as counselors (*melekym*) will come forth (*yatsa*) from you (*min ’atah*). (*Bare’syth* 17:6)

I will take a stand to establish and confirm, to validate and honor, fulfilling and accomplishing (*wa quwm*), therefore (*’eth*), My Covenant Family (*beryth ’any*). For the purpose of encouraging understanding, achieved through making connections between Me and you, it will promote an association with (*bayn ’any wa ’atah wa byn*) your offspring (*zera’ ’atah*) after you (*’achar ’atah*) for their generations to approach (*la dowrym hem*) by way of (*la*) an everlasting (*’owlam*) Family Covenant Relationship (*beryth*).

I will exist as (*la hayah*) your God (*la ’atah la ’elohym*) as well as (*wa*) for your offspring (*la zera’ ’atah*) after you (*’achar ’atah*).” (*Bare’syth* 17:7)

There have been three questions, five answers, twelve insightful instructions, two affirmations, four promises, two warnings, one prerequisite, four conditions, and sixteen benefits. And while each of these is important, since the five things required of us determine our eternal fate, let’s never forget what God is expecting of us.

There is still more to consider, in that we have yet to journey with ‘Abraham to Mount *Mowryah*. As we turn the page, that will be the subject of the next chapter.



No Laughing Matter...

The conversations between Yahowah and ‘Abraham continued. As usual, God painted the scene.

“**Next** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **revealed Himself to him** (*ra’ah ‘el huw’* – appeared as God before him (nifal imperfect – Yahowah engaged such that it was possible for ‘Abraham to see Him for a prolonged period of time)) **alongside** (*ba – by*) **the large trees** (*‘elown* – the prominent and upright trees; from *‘ayil* – associating the upright pillar of the doorway to live with the Passover Lamb) **of Mamre**’ (*Mamre’* – to remove filth by fluttering in the wind (a place near Hebron associated with a helpful Amorite by the same name)).

He was sitting (*wa huw’ yashab* – he was seated, and now also living and residing) **at the doorway** (*petah* – at the opening) **of his tent** (*ha ‘ohel*) **in connection with** (*ka* – because of) **the heat of the day** (*hom ha yowm* – the higher temperatures at this time).” (*Bare’syth* / In the Beginning / Genesis 18:1)

There is more to this picture than God appearing to a gentleman sitting in the entrance of a friend’s tent among some soaring trees on a warm afternoon. Aware that this story is being told for our benefit, not ‘Abraham’s, we can

see Yahowah prophetically revealing something He intends to accomplish.

These *'elown* | stately trees are symbolic of the upright pillar enlarging and securing the Tent of the Witness. Derived from *'ayil*, they are also representative of the doorposts comprising the Doorway to Life upon which the blood of the Passover lamb was applied.

Conveying multiple meanings, *'ayil* is routinely rendered as each of these things: upright pillar, doorposts with lintel, ram (which is a male lamb), one who leads and has the strength to help, and, yes, even prominent tree – perhaps symbolic of the upright wooden pole upon which Dowd, as the Passover Lamb, was hung. As such, this is a picture of the Lamb of God who became the Doorway to Life during Passover, enlarging the Tent of the Witness in which the Covenant's children reside.

Rabbis will tell you that these were “oaks.” But the Hebrew word for oak is “*'alah*,” which is spelled identically to the name of the Islamic god. In so doing, they not only confuse the issue, they miss the entire point of *'elown*.

As for *Mamre*’, *Bare'syth* / Genesis 13:18 says that it is a place near Hebron, which is about ten miles south of what is now Bethlehem. As such, it would be considered a suburb of *Yaruwshalaim* | Jerusalem today. Its primary definition, whereby the “leaves of a majestic tree” are shown “removing filth by fluttering in the wind” is apropos, especially set within a foreshadowing of *Pesach* | Passover.

The related *marā*’ means “to lift up” – which is the result of the Covenant. *Mar'eh* is to “see a manifestation which serves as a revelation” – which is the purpose of the visit. *Memer* and *mammar* speak of “bitterness, affliction, and suffering” – which are the things our Messiah and King would endure on our behalf during the fulfillment of

Pesach and Matsah. *Mimsak* is “a vessel used for mixing wine with spices” – which are symbols of spiritual restoration. *Mimshach* addresses “anointing” in the sense of “being set apart for service” – which is the role of the Spirit. *Mymyal* is “the one with the authority to lead and govern, the supreme power to whom dominion and sovereignty belong.” It is descriptive of Dowd, as is *mamlakut*, which presents a “kingdom and kingship.”

Also interesting, Mamre’ was one of three brothers who befriended and supported ‘Abram during the time when local kings divided into camps and began warring over Sodom and Gomorrah. This led to Lowt being captured and ‘Abram liberating him with the help of the brothers Mamre’. That story is told in *Bare’syth* / Genesis 14. It reveals God’s disdain for the covetous and deadly nature of kings and their armies.

Completing the scene and speaking of ‘Abraham...

“He lifted up (*nasa’* – he raised) **his eyes** (*‘ayn huw’* – his perspective) **and looked** (*wa ra’ah* – and was observant). **And behold, there** (*hineh* – paying especially close attention and looking up) **were three** (*shalowsh* – meaning to extend and reach out) **individuals** (*‘ysh*) **standing** (*natsab* – prominently positioned) **before him** (*‘al huw’* – near him).

When he saw them (*wa ra’ah*), **he ran to meet them** (*ruwts la qara’ hem* – he moved quickly, darting out and chasing after them to welcome them, summoning them) **from** (*min* – leaving) **the doorway** (*petah* – the opening and entrance) **of the tent** (*ha ‘ohel* – protective shelter and residence), **telling them about** (*wa chawah* – on his own initiative, without any outside pressure or influences, verbally explaining and announcing what he knew regarding (in the third-person masculine estafel hitpael imperfect scribed *wyshchthw*)) **this land** (*‘erets* – this

region and place).” (*Bare’syth* / In the Beginning / Genesis 18:2)

To “see” God, we must be looking for Him, which requires being observant, and have the right perspective, which requires looking up, not down.

There were three *’ysh* | individuals, all masculine, and all visible. Yahowah was manifesting an aspect of Himself through one, and the other two were likely the *mal’ak* | spiritual implements who were headed to Sodom.

There are those who want the three individuals to represent the Trinity – but that’s nonsense because we are not in Babylon. Others may see them as Yahowah, Moseh, and Dowd – although this would have been 500 and 1,000 years before their time. Nonetheless, this would not be impossible, nor even difficult for Yahowah, in that taking these men forward in time is how they became prophets.

Realizing that Yahowah, as a seven-dimensional being, cannot enter our 3-D experience, the Almighty may well have projected His presence through a *mal’ak* | spiritual representative. These heavenly implements were designed explicitly for this purpose and were capable of transitioning from energy to matter should the need arise.

Further, the realization that there were three might symbolically represent the first three *Miqra’ey* – Passover, UnYeasted Bread, and Firstborn Children – which were being foreshadowed. However, as previously stated, the most logical conclusion deduced from the text is that Yahowah projected Himself through one *mal’ak*, and the other two individuals represent the *mal’ak* He sent on to Sodom to retrieve Lowt. We are told that they headed in that direction at the end of this discussion.

The most natural and yet uncommon translation in this citation is rendering *chawah* as “telling them about,” and then sharing that it also conveys “verbally explaining and

announcing what he knew regarding” this land that Yahowah had given to him. English Bibles are wont to give *chawah* a religious bent and suggest that, after looking up to see these individuals and immediately running toward them to welcome them, ‘Abram dropped to the ground, putting his nose in the dirt.

The clincher, however, is not just the fact that every encounter with Yahowah thus far has been verbal, or that God never once asks His people to bow down before Him, nor even that “making a verbal announcement so as to explain” something is the primary definition of *chawah*, it is the realization that the verb was scribed in the hitpaal imperfect. This means that ‘Abraham did this on his own initiative, without any outside pressure or influence, and that he did so continually.

Bowing before God was not something ‘Abraham made a habit of doing, while talking with Him had become routine. Moreover, bowing before gods men have fashioned epitomizes a reaction to outside influence and pressure, and thus would be in complete conflict with the hitpaal stem. Then of course, it is only natural that ‘Abraham would want to share some of what he had seen and experienced in the land he had been given since they had last met.

This known, since *wyshchthw*, including the conjunction, is scribed in the Masoretic Text in the third-person masculine estafel hitpaal imperfect, there is the possibility that ‘Abraham inappropriately “*shachah* – bowed down, prostrating himself,” “*‘erets* – to the land.” If so, it was unsolicited and disingenuous, in addition to being wrong.

Knowing that Yahowah had offered him the sun, moon, and stars in addition to this land, ‘Abraham would have been confident in the realization that God had chosen to favor him, which explains his opening entreat. What is

harder to explain is the tribute, the title *'edown*. In his day, it would have been similar to a polite young man being respectful by calling his elders, "sir," at least in days gone by. Moreover, *'edown*, meaning "upright pillar, sound footing, solid base, firm foundation, prominent pedestal, the cornerstone, and mighty one," is related to the aforementioned *'elown*, directly attributing these meritorious attributes to the Almighty.

“He said (*wa 'amar*), ‘My Sovereign and Upright One (*'edony / 'edeny* – my upright pillar, One who is standing up for me, my mighty one and strength, head of my family, my authority figure, and my firm foundation, the cornerstone, my majesty, sir; from *'edown* – upright pillar of the tabernacle, sound footing, solid base, prominent pedestal, the very structure of a home constructed on a reliable foundation, and all-powerful), please, I implore you (*na'*), if (*'ym*) I have found (*masa'* – experienced and attained) favor (*chen* – mercy and compassion, unearned forgiveness) in your sight (*'ayn* – eye and presence), please, I beg you (*na'*), don't (*'al*) pass by (*'abar* – pass over and travel) away from (*min*) your associate (*'ebed* – coworker; from *'abad* – to work).”
(*Bare'syth / In the Beginning / Genesis 18:3*)

Since the Qumran fragment of *Bare'syth / Genesis 18* begins in the twentieth verse, there is some doubt as to what 'Abraham said to the three individuals he was pursuing. Adding to the challenge, this is just the second conversation and third time *'edon / 'eden* has appeared in the Towrah. In the initial occurrence, the title was used in conjunction with Yahowah's name:

“However, ‘Abram said to Yahowah, my Upright One (*'edown 'any* – my Upright Pillar, One who is Standing Up for me, my mighty one and strength, head of my family, and my firm foundation, my majesty, sir; from *'edown* – upright pillar of the tabernacle, sound footing, solid base, prominent pedestal, the very structure of a home

constructed on a reliable foundation, and all-powerful), **what** (*mah* – used as an interrogatory to frame a who, where, why, when, what, or how question), **are You actually giving to me that has any ongoing value for I go about childless?”** (*Bare'syth* / Genesis 15:2)

Therefore, because God's name and this title are juxtaposed, we can be certain that ייָיָ is not a replacement for Yahowah's name, but instead used of the more customary title: *'elohym* | God. And that is a good start toward solving this conundrum because it confirms that the Masoretic vocalization and subsequent translation of ייָיָ as “my Lord” is wrong. (More on this in a moment.)

The Hebrew letters which comprise *'adon* can be vocalized *'eden* and *'edon*, both conveying the connotations previously attributed to them. The Yod, or “y” seen attached to the end of the Hebrew title when it is rendered *adonay*, simply conveys the *pluralis excellentiae*, known as the “royal we,” and is a sign of majesty. As such, *'edonay* and *'edenay* would convey an air of authority and superiority to Yahowah's role as our *'elohym* | God – also plural.

It should be noted that of the 6,868 times we find *'adonay* in the Masoretic Text, it does not belong there. The rabbinical Masoretes placed the Hebrew title above Yahowah's name, copyediting the Word of God. On 132 additional occasions, particularly in *Yasha'yah* / Isaiah and the *Mizmowr* / Psalms, manuscripts a thousand years older than the Masoretic proudly display Yahowah's name in places where the rabbinic copyeditors wrote “Lord.”

Since the Masoretes were guilty of these unjustified alterations, I have every confidence that they have also misrepresented the vocalization of Aleph-Deleth-Nun for the purpose of legitimizing their fraud. (By way of the Babylonian Talmud and *Mishnah*, rabbis (meaning

“exalted ones”) strove to usurp Yahowah’s authority for themselves so that they might be able to lord over men.)

I level this accusation at the Rabbinical Masoretes because it is important. Knowing who Yahowah is, understanding His nature, and being cognizant of His purpose is essential to appreciating God’s role in the formation of the Covenant. When men falsely attribute things to God which are not in the text and which are inconsistent with His persona, people form errant conclusions. In this regard, the unifying message of the Covenant is that Yahowah stands up for us so that we can stand with Him. God is, therefore, the Upright One. He is the firm foundation upon which the Covenant is built, its cornerstone.

There are many reasons to reject the use of “Lord” in association with our Heavenly Father. First, whether *‘adon* or *‘edon*, it is a title, like *‘elohym* | God, and therefore, cannot be a replacement for Yahowah’s name. Further, the fourth time this title appears (*Bare’syth* / Genesis 18:27) in the Towrah, it is used in conjunction with *‘el*, confirming that *‘adon* / lord cannot even be an appropriate substitute for “God.”

Second, “lord” is defined in English dictionaries as: “a ruler by hereditary right or preeminence to whom service and obedience are required.” This connotation depicts Satan’s ambition, not God’s desire. The Adversary sought to be preeminent, and when that failed, he sought human obedience by way of religious submission. These concepts are emblazoned in the war cry of jihadists everywhere: “*Allahu Akbar* – Allah is the Greatest!” Satan wants to lord over men. He wants men to worship him as if he were God, bowing down to him. Yahowah does not.

Third, required obedience and servitude are inconsistent with freewill. And choice, because it is the basis of a loving relationship, is sacrosanct to God. There

is a reason that religion is from Latin and means to “bind.” And there is a reason Allah / Satan named his religion, “Islam,” “submission.”

Fourth, “lord” is not remotely the same as “father,” and it is incompatible with family. Fathers guide their children, they do not lord over them. And children look up to their fathers, they do not bow down to them.

Fifth, both Hebrew words for lord, *‘adon* and *ba’al*, are Satanic names and titles (representing Adonis and Baal / Bel). The reason is obvious: the titles represent what Satan covets, as well as what the political and religious leaders who league with him desire.

Sixth, Yahowah routinely condemns false gods. He calls them “*ha Ba’alym* – the Lords” due to man’s propensity to worship and serve them. Mankind would even name their religious gods “the Lord.”



Since mankind has a propensity to worship a wide array of false gods named “the Lord,” let’s take a moment and consider what the one and only actual God had to say about doing so. Through His prophet, *Howsha’* / Hosea, Yahowah condemned the practice in no uncertain terms. The subject of this scathing rebuke is the wayward nation of Yisra’el, which had become unfaithful...

“**Then she will pursue** (*wa radaph* – she (speaking of Yisra’el) will follow and chase after) **the objects of her affection** (*‘eth ‘ahab hy’* – the things she desires, that which she is attracted to, ideas and people she loves, that which she deems desirable and likes, other relationships with those similar to herself), **but this will not endure or be satisfactory for them** (*wa lo’ nasag ‘eth hem* – but it

will catch up to them, be insufficient for them, and thus not continue).

She shall seek them (*wa baqash hem* – she will search for them, trying to learn something about them, and will be held to account for conspiring to rebel in this regard with them), **but she shall not find them** (*wa lo' matsa' hem* – but will not discover nor obtain what she is seeking).

Then (*wa*) **she will say** (*'amar* – she will protest), **'I will go and reverse course and return to** (*halak wa shuwb 'el* – I will walk back to and restore the relationship with) **my first and foremost individual, the one from the beginning** (*'iysh 'any ha ri'shown* – the one who exists primarily for me, the prior person, the one who started this all for me, and my former husband, evocative of the term Yahowah used to describe His appearances before 'Abraham), **because** (*ky* – for the express reason and by contrast) **it was better for me** (*towb la 'any* – it was good for me, more beneficial, productive, pleasing, and morally correct, prosperous and joyful for me) **at that time** (*'az* – back then), **especially compared to now** (*min 'atah*). (*Howsha' / Salvation / Hosea 2:7*)

And yet she did not discern nor realize (*wa hy' lo' yada'* – she did not recognize or acknowledge, she did not know or understand at that time (qal perfect)) **that I had given her** (*ky 'any nathan la hy'* – that by contrast, and for this reason, I had offered and bestowed to her) **enduring grain** (*ha dagan* – a harvest; from *dagal* and *dagah* – a sign and banner showing the way to grow, becoming greater), **new wine** (*ha thyrowsh* – renewing wine, freshly pressed at the beginning stage of fermentation and development; from *yarash* – to inherit as an heir), **and olive oil** (*wa ha ytshar* – freshly produced oil from a first press; from *tsahar* – to emerge from the press shining and glistening).

I increased in this regard (*wa rabah la*) **her yearnings and splendor, even her silver and gold** (*hy'*

keseph wa zahab – her longings and desires, even brilliance, in addition to her material wealth), **which she assigned to** (*‘asah la* – she acted and engaged with, made a fuss over, expending the energy to perform on behalf of (qal perfect)) **the Lord Ba’al** (*ha Ba’al* – her owner and master, the one possessing her and ruling over her).” (*Howsha’* / Salvation / Hosea 2:8)

Since this passage will be dissected in the *‘Azab* | Separation volume of *Yada Yahowah*, suffice it to say for now that the Lord | *Ba’al* is the name and title of a false god worshiped by Yisra’el. As such, it is not Yahowah’s name or title. Moreover, this statement suggests that the blessings God afforded Yisra’el were not only squandered, they were misappropriated and offered to Satan. Hold your nose and read the rabbinic Zohar, the underlying text of Qabalah, if you do not agree.

Speaking of Yisra’el’s religious association with Lord-Ba’al, God went on to say:

“So now (*wa*) I will expose (*galah* – I will reveal) her lewdness and shame (*‘eth nablwth hy’* – her filthiness and vulgarity) **in the sight of her lovers (*la ‘ayn ‘ahab hy’* – from the perspective of the objects she desires, viewing her from the vantage point of the things she finds alluring), **and none shall spare her** (*wa ‘ysh lo’ natsal hy’* – there is not a single individual to deliver or save her) **from My hand** (*min yad ‘any* – from My influence, power, or authority). (*Howsha’* / Hosea 2:10)**

I shall cause a cessation of (*wa shabath* – I will stop the commemoration of, ceasing and desisting the activities associated with, putting an end to and eliminating) **all her celebrations** (*kol masows hy’* – her festivals and rejoicing), **her religious feasts** (*chag hy’* – holy days), **her new moon festivals** (*chodesh hy’* – lunar holidays), **and her Shabats** (*wa shabat hy’* – as well as the way she observes the seventh day), **in addition to all her appointed assemblies**

(*kol mow'ed hy'* – seasonal designations and meeting times).” (*Howsha' / Salvation / Hosea 2:11*)

Yahowah was not pleased with Yisra'el's religious association with the Lord-Ba'al and therefore saw fit to curtail the nation's pagan religious rituals, festivals, and traditions. He accomplished this by way of the Babylonian exile and the Roman Diaspora.

The distinction achieved by “*hy'* – her” relative to the *chag*, *shabat*, and *mow'ed* is vital to understanding this indictment. The *masows* and *chodesh* were Jewish religious inventions. They were corruptions of the *chag hy'*, *shabat hy'*, and *mow'ed hy'*, which represent Yahowah's original intent.

For example, during a religious Seder, the main ingredient – lamb – is all but passed over to make room for copious rabbinical embellishments. Purim and Rosh Hashanah have replaced Shabuw'ah and Taruw'ah. And Yowm Kipurym has been changed from a celebration of reconciliation to a time of affliction. The Shabat has been perverted as well, away from the most enjoyable day of the week to a laborious and onerous set of rules which must be kept.

This known, Orthodox Jews are both perpetrators and victims of a sinister and hideous deception. Pretending that they are “worshiping g-d,” they have accomplished nothing, except to torment Yahowah. And in the end, He will censure them. There will be no religious celebrations of any kind allowed in the Promised Land. God will put an end to all of this nonsense.

And now you know what God thinks of religious holidays. But do you know the consequence?

Continuing to confirm that “Lord” is not a title we should be associating with Yahowah, God said:

“Then (wa) I will lay waste and devastate the ruinous and appalling nature of (shamen – I will ravage and deflower) her vines (gephen hy’ – her tendrils and bent and twisted branches) and her fig trees (wa ta’edah hy’).

To which she will protest (‘asher ‘amar), “These are mine (hem la ‘any); my payment for the services I have rendered (‘ethnah – the remuneration of a prostitute, a quid pro quo for a service provider). My desires and my likenesses (‘asher ‘achab ‘any – the objects and people I love, the relationships I have romanticized about and prefer, these lovers) have caused them to be given to me (nathan la ‘any – have been offered to me).

I will set them out (sym hem – I will set them up and place them, causing them to be) like honeycombs (la ya ‘ay – like honey), and those living (wa chayah – the creatures) in the open and broad way (sadeh and who have spread out) will devour them (‘akal hem – will eat them up).””
(Howsha’ / Salvation / Hosea 2:12)

There is no doubt that Yisra’el has cultivated numerous religions in her image, with Judaism, Christianity, Islam, Socialist Secular Humanism, and Communism among them. Unfortunately, the payment for the services she has rendered has been her demise.

Sadly, each scheme has been seductive, with the symbols and words as sweet as a honeycomb. And like honey, they promise to endure the rigors of time. Put any of these before those receptive to the open and broad ways of tolerance, multiculturalism, and nonsensical ideas, and they will devour them. If the presentation is alluring enough, the people will pay dearly for them, even though each is laced with poison.

“Therefore (wa), these days associated with (‘eth yowmym – for the times correlated with) the Lords (ha Ba’alym – the false gods) I will record and then hold them against her, holding her accountable (paqad ‘al

hy' – I will take an inventory, recording and assigning responsibility for them against her).

In association with them (*'asher la hem*) **she burned incense and offered a smokescreen** (*qatar*). **She adorned herself** (*wa 'adah* – glorified herself, artificially attributing status to herself through her apparel and adornments) **with her ornamental rings** (*nezem hy'* – circles worn on her ears, nose, and fingers) **and adversarial jewelry** (*wa chelyah* – forbidden ornamentations and sickening attire).

Then she went after (*wa hy' halak 'achar*) **her objects of desire, her preferences which she loves, and that which she has romanticized** (*'achab hy'* – her lovers, illicit relationships which she prefers, and that which is similar to her).

And she forgot about Me (*wa 'eth 'any shakah* – so then she overlooked and ignored Me, becoming oblivious with regard to Me), **prophetically declares** (*na'um* – announces in advance of it happening), **Yahowah** (𐤎𐤏𐤐𐤗) – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Howsha' / Salvation / Hosea 2:13*)

Ha ba'al and *ha ba'alym* represent “the Lord and Lords.” Therefore, according to Yahowah, any and every god called “the Lord” is an adversarial object of religious devotion. Any association with *ha Ba'al* | the Lord is considered an act of spiritual infidelity.

Yahowah is not “the Lord.” The “Lord” is not God. Our Heavenly Father does not want us to refer to Him as “the Lord,” ever! He does not want to lord over us or for us to bow before Him. Yahowah is not our master. He does not want to own us, possess us, or control us. These are Satan’s ambitions and those of men.

Referring to Yahowah as “the Lord” is akin to calling Him a fraud and saying that God is a disingenuous liar with

spurious motives. This is because lording over and controlling anyone is counter to the entire purpose of the Covenant Family, being a Father, enjoying children, establishing loving relationships, enjoying our company, and freewill.

If Yahowah sought to be our Lord and Master, we would be required to bow before Him, to fear Him, to do everything He commands, to relinquish our freewill, to enrich Him, and to disingenuously praise Him. And yet God's intent is the opposite. He wants to lift us up. He wants to earn our respect and then for us to choose of our own volition, to engage based upon His guidance. It is His will to enrich and empower us – not the other way around.

This distinction is so great, the lord designation is so derogatory and the intent is so different, that using “the Lord” in reference to God is the same as calling Yahowah “Satan.” It is nearly as bad as worshiping the Lord because those who do have made Satan their god.

Worst of all, so enamored are they with their false god, one made in their image, one reflecting their desires, religious Jews and Christians have removed Yahowah's name from His Towrah and Prophets 7000 times and replaced it with “the Lord.” It is the most diabolical crime in human history.

The overwhelming preponderance of people are antagonizing Yahowah. He does not want to be called “the Lord” ever...

“And it shall be in that day (*wa hayah ba ha yowm ha huw*),’ **prophetically declares** (*na’um* – announces in advance of it happening), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **‘you shall refer to Me** (*qara*’ – you shall invite and summon Me, meet and welcome Me (qal imperfect)) **as “the One who is present for me** (*’ysh* *’any* – as my

individual soulmate, my companion, a personal entity for me, even as my husband and person; from an unused root meaning to be extant).”

And you shall not call Me (*wa lo' qara' la 'any* – then you will not summon or invite Me, approach and meet or greet Me, read or recite something about Me, proclaim or announce anything regarding Me as (qal imperfect)) **“my Lord** (*Ba'al 'any* – my owner or master, my ruler or possessor)” **ever again** (*'owd* – no more, no longer, or subsequently).” (*Howsha' / Salvation / Hosea 2:16*)

Never again refer to God as “the Lord.” If you hear someone do it, correct them.

“I will remove and reject (*wa suwr* – I will eliminate) **the names** (*'eth shem* – the personal designations, monikers, renown, and reputations) **of the Lords** (*ha Ba'alym* – the false gods to which people submit and are controlled, the lords, masters, and possessors) **out of her mouth** (*min peh hy'* – from her speech) **so that they are no longer remembered or mentioned** (*wa lo' zakar* – no longer brought to mind or mentioned) **ever again** (*'owd* – no more, no longer, or subsequently) **by those names** (*shem hem* – by that name, designation, moniker, renown, or reputation).” (*Howsha' / Salvation / Hosea 2:17*)

Case closed. God does not want to be called “Lord” so we should not do so. Therefore, when the letters Aleph-Deleth-Nun appear in the Torah, Prophets, and Psalms, they must be transliterated *'eden* or *'edon* and be subsequently rendered “Upright One, Upright Pillar, Firm Foundation, or Reliable Base.”



Returning to their meeting, we find ‘Abraham demonstrating some hospitality. He said...

“**Accept** (*laqach* – grasp hold of and receive (pual hofal imperfect jussive – ‘Abraham was consistently trying to impose his will on God with the expectation that God would accept the result)), **please** (*na’* – I am requesting of you), **a little** (*ma’at* – a small amount of) **water** (*maym*) **and wash** (*wa rachats* – cleanse and bathe) **your feet** (*regel ‘atah*).

Lean down and rest (*sha’an* – recline and lie down (nifal imperative)) **under** (*tachath* – beneath) **the tree** (*ha ‘ets*).” (*Bare’syth* / In the Beginning / Genesis 18:4)

In this pleasant scene, there are some insights worth pondering. First, ‘Abraham was actually trying to impose his will on God. This unusual use of the pual and hofal stems reveals that ‘Abraham was acting on his own initiative while depriving God of that same option. We humans are prone to misconstrue what Yahowah wants and impose our will because we are not listening.

Second, ‘Abraham was attempting to serve God, when God was there to serve him. Inverting the proper order of things relative to God is something at which we humans excel. We are called to work with Yahowah, but we are not His servants. Other than our company and our willingness to listen and respond, there is nothing we provide that Yahowah needs.

Even in this, twenty-two years of striving eight to ten hours a day, six days a week, composing these translations and revealing the associated insights, Yahowah has never mandated that I do anything. I am free to work on my schedule and at my pleasure with His support.

Third, God was so unassuming in this scene that His feet were dirty, and it even appeared as if He should lie down and rest. It is yet another way that God differs from the lords man are wont to worship.

And fourth, ‘Abraham was actually being stingy. After all he had acquired from Pharaoh, he offered a modicum of water and a morsel of bread. Rather than invite them inside or even pull up a chair, he told them to sit on the ground and lean against a tree.

“I want to grasp hold of and offer (*wa laqach* – I have chosen to fetch and obtain (qal imperfect cohortative – actually, continually, and as a reflection of my will)) **a morsel** (*path* – crumbs and scraps) **of bread** (*lechem*).

Then You will have refreshed and strengthened (*sa’ad* – You can choose to renew and sustain (qal imperative)) **Your heart** (*leb ‘atah* – Your mind and body, Your thinking and core).

Thereafter (*‘achar* – afterward), **You may pass through** (*‘abar* – You can travel over, serving as the verbal root of Passover), **since indeed, that is the reason** (*ky ‘al-ken* – because truly, emphasizing this point, this explains why) **You are traveling nearby** (*‘abar ‘al* – You are passing through, crossing over, and on past) **Your associate** (*‘ebed ‘atah* – Your coworker and helper; from *‘abad* – to work).

So, they replied (*wa ‘amar* – and they said), **‘Engage and do** (*‘asah* – act upon) **what is right** (*ken* – therefore, what is correct and true). **What you have said** (*dabar* – Your statement comprised of words) **benefits you in the relationship** (*ka ‘asher* – is consistent with the path to get the most out of life).” (*Bare’syth* / In the Beginning / Genesis 18:5)

It was not much of a meal, but nonetheless there was now the expectation of Pesach. It was why Yahowah would meet ‘Abraham on the mountain and then return to *Mowryah* | *Moriah* forty Yowbel (2,000 years) thereafter.

Moreover, not only is the purpose of Passover to renew and sustain us, but when we engage and act correctly

regarding Yahowah's invitation on this day, doing what is right, it is to our benefit.

“**Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **hurriedly went** (*mahar* – hastily and anxiously, without thinking it through, frantically, albeit enthusiastically, went) **to the tent** (*ha ‘ohel*) **for Sarah** (*‘el Sarah* – to engage and endure, struggle and contend) **and said** (*wa ‘amar*), **‘Quickly** (*mahar* – hastily, without thinking it through), **knead** (*luwsh* – press, roll, and form) **three** (*shalowsh* – to stretch out and send away) **measures** (*se’ah* – equaling seven to ten quarts) **of finely ground flour** (*qemah soleth* – grain crushed into powder after the hulls are removed) **and make** (*wa ‘asah* – and form) **cakes** (*‘ugah* – flat round loaves of baked bread).” (*Bare’syth* / In the Beginning / Genesis 18:6)

Just when I am beginning to think that we need a more embracing, less critical approach to ‘Abraham, Yahowah blasts us with a pair of *mahars*. It means “impetuously and rashly without wisdom or sense, even anxiously under severe distress.” If Chag Matsah, the bread should have been unleavened. But even if he did not understand, since God said that preparing an unpretentious meal was beneficial to the relationship, ‘Abraham would have been wise to consider the implications. God enjoys doing ordinary things with His children – just as families grow through sharing mealtimes together. Also, fine grain with the chaff and husks removed is symbolic of harvesting saved souls. And that, after all, is a beneficial aspect of the relationship.

Perhaps he had an epiphany in the midst of the excitement, or more likely, this was Sarah's idea, but nonetheless, at 99, this would have been quite a sight...

“Then (wa) to the larger herd animals (*‘el ha baqar* – a reference to cattle and oxen, but sometimes camels, horses, and donkeys et al.; *baqar* also means to seek and enquire, to consider and reflect) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **ran** (*ruwts* – he quickly darted off and chased, running to and fro).

He grasped hold of (*laqach* – he laid his hands upon, selecting) **a tender young male calf** (*ben baqar rak* – a gentle and timid, soft and weak, son, and thus male cow or ox for introspection and consideration) **which was desirable and pleasing, beneficial and good** (*wa towb* – which was joyful and pleasant, productive and agreeable).

He gave it to (*nathan ‘el* – he placed it in the possession of) **the adolescent boy** (*ha na ‘ar* – the young child in his early teenage years) **and he quickly and energetically** (*wa mahar* – he hurriedly and hastily, anxiously and frantically without thinking it through, impetuously and rashly without wisdom or sense, even under severe distress) **prepared it** (*la ‘asah ‘eth huw’* – he acted to do with it what needed to be done).” (*Bare’syth / In the Beginning / Genesis 18:7*)

It is true: God enjoys a good meal. His Miqra’ey are replete with them.

And yet, what was so important about preparing something to eat that the details would become part of Yahowah’s *Towrah* | Teaching? Recognizing that God is serving as the narrator of this story, what is it that we can learn from His choice of words?

There is a clue in the first of them: *baqar* speaks of “enquiring minds seeking to learn, considering and reflecting upon the facts” at our disposal. And so we shall.

There was no time to waste. Even the old guy *ruwts* | ran, quickly darting off in pursuit of a quality meal.

‘Abraham was active and engaged. He chased after and grasped hold of a suitable animal. And even here, the story is telling. He *laqach* | selected and laid his hands upon “*ben* – a son.”

He was described as “*rak* – a gentle and tender child who was sensitive, even relatively weak, perhaps timid.” These adjectives address “an attitude or behavior which is not harsh, displaying a positive moral quality of kindness and responsiveness.” We are being presented with a *rak* | gentle, kind, refined, and calm soul.

When serving as a metaphor, *rak* describes “endearing words and merciful speech.” But from a more troubling perspective, *rak* addresses a “weak resolve,” which is an inability to do what is right when pressed. In this vein, it was even used to describe Leah’s eyes, which were said to have grown *rak* | weak.

In *Dabarym* / Words, *rak* applies to the character of men who are “caring and affectionate, supportive and kind” (*Dabarym* 28:54). Then it is descriptive of a woman who is “delicate and tender, especially loving” when describing her relationship with her husband and children (*Dabarym* 28:56).

Further, this *baqar* | channel of enquiry and means to consider and reflect was “*towb* – good, productive, and agreeable, especially beneficial and desirable.” So we might look at *baqar* | introspectively and ponder whether God was speaking of Himself or us, of ‘Abraham or Sarah, or even just of the animal that would soon provide nourishment. Were *baqar rak ben* and *towb* used to present the best of what we can be or to depict our weaknesses?

Also interesting, why did ‘Abraham “*nathan* – give” this tender young animal to “*ha na’ar* – the adolescent

boy,” a “young child in his early teenage years?” Did he represent the Firstborn Son’s relationship to the *Pesach* ‘*Ayil* | *Passover Lamb*? Was the *baqar* offering his life so that we might live?

Why are we confronted with *mahar* a third time: “quickly and energetically, hurriedly and hastily, anxiously and frantically without thinking it through, impetuously and rashly without wisdom or sense, even under severe distress?” Did all assembled think that God was in a hurry? If nothing else, didn’t they realize that Yahowah is immortal?

Or was *mahar* deployed once again as a contrast, to show us that there is a better approach? We can take the time to “*baqar* – think it through, to consider” every last “*path* – morsel, crumb, and scrap” at our disposal and wring every “*ma’at* – seemingly insignificant drip” of merit out of these words to understand. Which way is best for us to ‘*asah* | engage and respond?

It isn’t anyone’s job to provide the answers, but instead to encourage everyone to think. That is the Narrator’s role in this story, too.

Superficially, showing hospitality, talking together, breaking bread, sharing a meal, and enjoying a good drink is the stuff of life, of relationships. It is the kind of thing God enjoys doing with us.

“Then (*wa*) he took (*laqach* – he selected and grasped hold of, obtaining and collecting) **some coagulated milk processed into cheese, curds, and / or yogurt (*chem’ah* – some butter or cream) **and some milk** (*wa chalab*), **along with the young male calf** (*wa ben ha baqar* – the son for introspection and examination, for the child’s consideration and reflection) **which, to show the way to the benefits of the relationship** (*’asher* – to lead us along the correct path to get the most out of life), **he had been prepared** (*’asah* – he had acted and engaged to fashion and**

make ready, working to achieve and effect), **and placed these before them** (*nathan la paneh hem*).

And then (*wa*) **he stood** (*huw' 'amad* – he was present, standing up, enduring and remaining) **close to them** (*'al hem* – above and before them) **under** (*tachath* – beneath) **the tree** (*ha 'ets* – upright timber) **while they ate** (*wa 'akal* – they consumed the food).” (*Bare'syth* / In the Beginning / Genesis 18:8)

Credit to where credit is due. Let it be noted that ‘Abraham invented the cheeseburger. His meal would be comprised of round slices of bread, some grilled beef, and cheese. And that, my friends, isn’t the end of the story.

To this day, rabbis insist that eating cheese and meat together, even preparing them in the same kitchen and at the same time, is so disconcerting to their g-d that they have to charge the offenders \$200 to clean and bless their offensive pots and pans. For \$100 more, they will even lay their disingenuous hands on the contaminated dishwasher – praying for its redemption. I kid you not.

As yet another strike against Judaism, Maimonides insists that “G-d is incorporeal.” And yet we were told that Yahowah was present, and He ate Abe’s cheeseburgers. That is hard to do without hands, a mouth, and a stomach. Or perhaps, this was an imaginary tea party, like the ones I used to play with my granddaughter. Her crumpets were so delicious, she would invite the Queen of England.

On a serious note, God wants us to understand the importance of standing in His presence. As a result, His centenarian friend not only stood upright before Him, he was positioned *'al* | above the Almighty.

“They asked him (*wa 'amar 'el huw'* – then they enquired of him), **‘Where is** (*'ayeh*) **Sarah** (*Sarah* – to engage and endure, struggle and contend), **your wife** (*'ishah 'atah* – your woman)?” **And he answered** (*wa*

'amar – he replied), **'Look and see** (*hineh* – behold, right here), **in the tent** (*ba ha 'ohel*).'" (*Bare'syth* / In the Beginning / Genesis 18:9)

Yahowah is subtly reminding us that He is neither omnipresent nor omniscient. He is neither spying on us nor micromanaging our lives. We can, if we so choose, shut Him out or let Him in.

However, God had something He wanted them both to hear. So, after finishing His cheeseburger...

"Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **said** (*'amar*), **'I will absolutely return to you** (*shuwb shuwb 'el 'atah* – I will come back to you, restoring and renewing you) **at the appropriate time** (*ka ha 'eth* – in accord with the proper time and right occasion) **to conceive life** (*chayah* – to animate life for the living).

Then behold (*wa hineh*), **a son** (*ben*) **for** (*la*) **Sarah** (*Sarah* – to engage and endure, struggle and contend), **your wife** (*'ishah 'atah* – your woman).'

And so (*wa*) **Sarah** (*Sarah* – to engage and endure, struggle and contend) **was listening** (*shama'*) **at the door of the tent** (*petach ha 'ohel* – at the opening of the home) **behind him** (*'achar huw'*). (*Bare'syth* / Genesis 18:10)

Now (*wa*), **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **and** (*wa*) **Sarah** (*Sarah* – to engage and endure, struggle and contend) **were elderly** (*zaqen* – advanced in age), **having traveled through** (*bow' ba* – experienced) **many days** (*ha yowmym*).

The ways of a woman (*'orach ka ha 'ishah*) **had ceased to exist** (*chadal la hayah* – had stopped being) **with Sarah** (*la Sarah*). (*Bare'syth* / Genesis 18:11)

So Sarah (*wa Sarah*) **laughed** (*tsachaq*) **inside** (*la qereb hy'* – to herself), **saying** (*la 'amar*), **'After** (*'achar*) **I have become worn out** (*balah* – become old and obsolete, and am falling apart), **and my husband** (*wa 'adon 'any* – my lord and partner) **is old** (*zaqen* – elderly and advanced in age), **am I to experience** (*'any hayah*) **personal pleasure** (*'any 'ednah* – delight and great joy in sensual sexuality based upon this favorable circumstance)?” (*Bare'syth* / In the Beginning / Genesis 18:12)

Once again, we are told explicitly that one of the three individuals communing with 'Abraham represents Yahowah. So, we have confirmation that, even if it is through a *mal'ak* | spiritual envoy, Yahowah can manifest a diminished aspect of Himself in human form, that He can be seen, that He can talk audibly so that others can hear, and that He can eat and drink.

It is also quite possible that Yahowah accomplishes this by projecting His *nepesh* | soul into a material being. If so, it would be a vastly more sophisticated version of the kind of probes we have sent to Mars. Indeed, like an Avatar, God would see and be seen, hear and be heard, and even provided the ability to interact such that the dimensional differences were temporarily mitigated.

When a Hebrew word is repeated, its meaning becomes exponential. Therefore, we know for certain that this would not be the final meeting with 'Abraham. Their relationship was not only just beginning, it was about to become exponentially better with the addition of a son.

With the exception of extraordinary circumstances such as this, Yahowah is not involved with the conception of life. Having initiated the process long ago, we are born

into this world through natural means. However, this would be an exception because Sarah had been barren her entire marriage and her husband was about to become a centenarian. A miracle birth was now required for the Covenant Family to grow.

It is easy to like Sarah. Even in Yah's presence, rather than focus on the pain of childbirth or the rigors of child-rearing, her mind went right to the pleasures of conception. If she was going to experience motherhood, she was going to enjoy getting pregnant.

This also means that Yahowah is not a prude. Sarah could comfortably speak of sensuality in God's presence and then enjoy being sexual thereafter.

Moreover, even Yahowah is displaying a sense of humor. After Sarah *tsachaq* | laughed, He would ask the first couple to name their son *Yitschaq* | I Laughed too.

“So (wa) Yahowah (𐤏𐤃𐤕𐤁𐤀 – the pronunciation of YaHoWaH as guided by His towrah – teaching regarding His hayah – existence) asked (‘amar ‘el – said to) ‘Abraham (‘Abraham), ‘Why (la mah – for what reason) did Sarah laugh (zeh tsachaq Sarah) and say (wa ‘amar), ‘How is it really possible that (ha ‘aph ‘umnam) I will become pregnant and have a child (yalad) now that I’m old (wa ‘any zaqan)?’ (Bare’syth / Genesis 18:13)

What is a miracle (ha pala’ – what is such a wonderful aptitude and marvelous display) from (min –by the means of and as a result of) Yahowah’s (YaHoWaH – an accurate presentation of the name of ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence) Word (dabar – statement and message)?” (Bare’syth / In the Beginning / Genesis 18:14 in part)

Let me venture an answer: Everything. Yahowah spoke the universe and life into existence. The Covenant,

which is the means to extend both, is a product of His Word.

Yes, I understand, Yahowah is asking ‘Abraham if he thinks that enabling an elderly couple to conceive a child is beyond His ability. And yet, the question has far-reaching implications – well beyond the conception of Yitschaq. Yahowah is affirming that there is no limit to what His words can achieve – words we have come to know and love, indeed trust and rely upon, in His Towrah.

In discussing His seven celebratory appointments with mankind, Yahowah uses *miqra’* and *mow’ed* interchangeably. In this case, since the meeting was likely a harbinger of Pesach, the appointed time might have been Sukah. With just seven months between them, Yahowah was laughing because Sarah may already have been pregnant.

“At the appointed and set time (*la ha mow’ed* – at the specific, ordained, and designated season for the celebratory festival feast and assembly meeting), I will return to you (*shuwb ‘el ‘atah* – restore and renew), just like I did this time (*ka ha ‘eth* – set measure, correct period, right season, and natural cycle) during the life (*chay* – of the living existence) of Sarah’s son (*la Sarah ben*).” (*Bare’syth* / In the Beginning / Genesis 18:14)

Should you want to see a miracle birth, there is another possibility. We were told that it was hot, and thus probably summertime – although it could well have just been the middle of the day. So, it might be reasonable to assume that this festival feast occurred on *Shabuw’ah* | Seven Sevens, especially since the menu has been so inclusive. Now, since Passover occurs on the fourteenth day of the renewed moon closest to the vernal equinox (March 22nd), it is celebrated between March 21st and April 20th each year on our pagan calendars. *Shabuw’ah* starts fifty days later, making this visit sometime in June. With a normal

pregnancy, Yitschaq would have been born in the middle of March, say on Passover, the day his life was designed to commemorate.

Should this be so, the *pala'* | miracle of the *dabar* | word during this *mow'ed* | meeting time would be life everlasting for all of the Covenant's children. The Miqra'ey foretell of Yahowah's most wondrous achievements, including providing eternal life, perfecting flawed souls, adopting His children into His Family, empowering and enriching them, enabling them to more effectively proclaim His message of reconciliation so that we might enjoy camping out with Him. A dozen years from this day, 'Abraham and Yitschaq would confirm this very Covenant by passing the test which became the dress rehearsal for Passover.

There were other purposes for this visit. God wanted us to know that He is tolerant of negotiation but intolerant of corruption.

“Then the individuals (*wa ha 'iyshym*) stood up (*quwm*) and set out from there (*min sham*) to look down (*wa shaqaph* – to peer down from an elevated vantage point unto a lower position) toward the presence (*'al paneh*) of **Sadom | **Sodom** (*Sadom* – Scorched; from *sad*, meaning to be shackled with fetters to restrain and impede escape).**

'Abraham (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **walked** (*halak* – proceeded and traveled) **with them** (*'im hem*) **to send them away** (*la shalach hem*). (*Bare'syth* / Genesis 18:16)

But (*wa*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said** (*'amar* – asked), **'Should I refrain from exposing to** (*ha kasah 'any min* – should I withhold information from (piel participle

absolute – this is predicting that the object, ‘Abraham, would respond in a dramatic fashion upon this exposure)) ‘**Abraham** (‘*Abraham*) **that which** (‘*asher*) **I am doing** (‘*any* ‘*asah* – I will actually engage in and demonstrably accomplish (qal participle absolute – to be interpreted vividly, dramatically, and literally without nuance or condition))?’” (*Bare’syth* / In the Beginning / Genesis 18:17)

There were three reasons for the question. First, ‘Abraham’s nephew, *Lowt* | Lot, lived in *Sadom* | Sodom. Therefore, as the piel stem and participle form (serving as a verbal adjective) indicate, Yahowah knew that ‘Abraham was going to have a rather dramatic response.

Second, while we are told to expose and condemn erroneous notions, especially those popularized by religion, politics, and conspiracy, our job description does not include judging individual souls. Holding the conveyors of evil accountable is one of God’s most important responsibilities.

Third, God prefers to communicate with us so that we are prepared for what will occur. Yahowah wanted ‘Abraham to be aware of this because it helps explain His role as Judge in addition to Father. Moreover, it would be unfair of God to condemn the political and religious without first warning us about the consequence of these human control mechanisms.

Before we move on, let’s be clear. Yahowah had heard enough from His *mal’ak* | messengers to know that the right decision was to destroy Sodom and the surrounding cities before they infected His home – Yisra’el. With ‘*asah* spoken in the qal participle absolute, Yahowah’s response would be certain and dramatic, actual and demonstrative. This was an unnuanced statement of fact.

The only decision that was still up for consideration was whether to inform ‘Abraham – and that was fraught

with peril. ‘Abraham’s response to this information would be effusive and emotional – and not the least bit appropriate or moral.

With so much at stake, Yahowah is now qualifying His question, further framing the issue. And He was choosing His words very carefully...

“**Abraham** (*wa ‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **shall most certainly come to be characterized by** (*hayah hayah* – will manifest the characteristics and become the harbinger of (qal infinitive imperfect)) **a great number of influential and extremely** (*la gadowl wa ‘atsuwm* – a vast multitude of powerful, seemingly uncountable, and relatively important throngs of) **diverse ethnicities comprising Gentile nations** (*gowy* – people estranged from Yisra’el in a confluence of political entities), **and through him** (*wa ba huw’*) **all the gentiles** (*kol gowym* – every ethnicity) **of the Land** (*ha ‘erets* – of the area and region) **can, for a time, do what is needed to be blessed** (*barak* – should they respond appropriately to this uplifting offer during this finite period, will be commended and favored (nifal plural)).” (*Bare’syth / In the Beginning / Genesis 18:18*)

Keep in mind that the question at hand is whether or not to tell ‘Abraham, and thus inform us through the Towrah, about Yahowah’s decision to obliterate Sodom and the other cities in the plain below Yaruwshalaim. Therefore, it is ‘Abraham’s connection to what such people represent that is cogent in this analysis. Remember, ‘Abraham’s name indicates that, in addition to becoming the father of those who are mercifully raised and enriched, he is also the forefather of vast multitudes who are confused and troublesome – and thus *la gadowl wa ‘atsuwm gowy*.

In this regard, ‘Abraham “*hayah hayah* – manifests the mannerisms which serve as a herald of these characteristics.” Scribed in the qal infinitive and imperfect, these *gowym* | gentiles are being consistently and genuinely characterized throughout time.

As for the characterizations and consequences, there are two of each. The implications are that the vast multitudes comprising the original group, *la gadowl wa ‘atsuwmm gowy*, will not only reflect ‘Abraham’s less desirable attributes but will also mirror those being witnessed in Sodom. They, as Yahowah has indicated, will be destroyed. As we move toward the final reckoning with Sodom during the conclusion of the Time of Ya’aqob’s Troubles, we can expect that “a great number of influential and extremely diverse ethnicities comprising many Gentile nations who are estranged from Yisra’el in a confluence of political entities” will be wiped out by Yahowah. We have been given fair warning, which is the reason for God’s question and subsequent answer. In this regard, ‘Abraham’s behavior in Egypt is emblematic of the attitude that engenders such reprisals.

The second group of *gowym* were not called *gadowl* or *‘atsuwmm*, which means that they are neither significant in number nor influential. And yet they share something special, in that they are all of the Land. This means that they have cast their lot in with Yisra’el and are among those who have chosen to engage and endure with God. They not only reflect the best of ‘Abraham, embodying the characteristics which Yahowah found appealing, but they will also enjoy his fate – which is to live with God.

‘Abraham manifests the best and worst of us. As such, he exemplifies Yahowah’s ability to transform the willing from rotting to righteous, from wrong to right.

Yahowah explains...

“Indeed, it is for this reason that (*ky* – surely, because of this contrast) **I have come to know him, and I am revealing this about him** (*yada’ huw’* – I am sharing this information regarding him, making him known at this time (qal perfect)).

Because of this account (*la-ma’an* – the intent is so that) **he can show the way to the benefits of the relationship** (*‘asher* – he can lead others down the correct path to walk to get the most out of life) **by offering this instruction to his children** (*tsawah ‘eth ben huw’* – by directing his sons).

Then with (*wa ‘eth*) **his household** (*beyth huw’* – family) **after him** (*‘achar huw’* – following him all the way to the end), **they may be observant, closely examining and carefully considering** (*shamar* – they may keep focused upon) **Yahowah’s** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **way** (*derek* – path) **by acting upon and engaging in** (*la ‘asah* – by expending the energy to accomplish) **what is right** (*tsadaqah* – that which is correct and vindicating, proper and acquitting, prosperous and beneficial, as well as required) **while exercising good judgment regarding the means to resolve disputes** (*wa mishpat* – making sound and rational decisions, thinking it through and asking the right questions; from *my* – to ponder the implications of *shaphat* – being judgmental and making informed decisions).

The purpose of which will be (*la-ma’an* – the intent is so that) **Yahowah** (יהוה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **may bring to** (*bow’ ‘el* – will be able to pursue with and provide for) **‘Abraham** (*wa ‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused

and troublesome) **what** (*'eth 'asher* – the means to the benefits of the relationship) **He has communicated to him** (*dabar 'al huw'* – what He has spoken in through these words regarding him).” (*Bare 'syth / In the Beginning / Genesis 18:19*)

It is for this very reason, this resolvable dichotomy between the caustic community of men and the benevolent intent of God, that ‘Abraham was chosen to personify the Covenant. By listening to Yahowah and acting upon His instructions, by walking away from the most appalling human influences to the Promised Land, ‘Abraham exemplifies what we can expect should we do the same.

Yahowah is encouraging us to become observant, closely examining and carefully considering these instructions, so that He can provide the stated benefits. By exercising good judgment regarding His directions, we become right with God and thus vindicated.

And now we know why Yahowah shared His intentions regarding Sodom. By doing so, ‘Abraham was prepared to instruct his family regarding Yahowah’s disdain for man’s way so that he and we might better appreciate “Yahowah’s Way.” Knowing what is wrong helps us appreciate what is right.

There is also a benefit in knowing how God goes about determining whether or not a society is salvageable. In that regard, this message may hit very close to home.

“Then (*wa*) **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) **said** (*'amar*), **‘The judgmental accusations against the public anguish within** (*za'aqah* – the outcry pleading for intervention, summoning help, regarding the concern over the lamentable situation which is being enjoined and proclaimed in) **Sadom | Sodom** (*Sadom* – Scorched; from

sad, meaning to be shackled with fetters to restrain and impede escape) and ‘*Amorah* | *Gomorrah* (‘*Amorah* – Tyrants, to manipulate people as if they were merchandise and to have despots treat the masses as slaves) **are truly great** (*ky rabab* – have increased tremendously and have become too much and too numerous).

Their propensity to be wrong (*wa chata’th hem* – their departure from the proper way, their criminal behavior and resulting guilt, and their corrupt and perverted thinking and the consequence of being headed in the wrong direction) **is very** (*ky me’od* – abundantly and extensively, exceedingly and overwhelmingly) **serious, it is pervasive, grievous, and glorified** (*kabed* – a very weighty matter, even honored and hyped, and thus burdensome and worrisome).” (*Bare’syth* / In the Beginning / Genesis 18:20)

This is a particularly important statement for our time. The world has become “*me’od* – overwhelmingly” “*chata’th ky* – wrong, corrupt, and perverted.” The problem is now “*kabed* – pervasive and glorified.” Under the guise of progressivism and political correctness, truth is vilified, facts are dismissed, and lies are celebrated. I dare say, with the growing affinity for liberalism in the West, Islam in the Middle East, Communism in Asia, and conspiracy across the globe, *chata’th ky* had never been so *kabed*. And since Yahowah is consistent, so are the consequences.

If we seek understanding, it is critical that we appreciate the widespread and pervasive implication of *me’od* and *kabed*. There is an erroneous perception that “sin,” or more correctly, being wrong, is an individual problem when it is cultural, societal, religious, and political. Yahowah did not infer that there were some really bad actors in Sodom and Gomorrah, but instead that they had become completely and universally untenable and unsustainable.

The issue for God then, as it is now, is that when *chata'th* | errant thinking becomes so prevalent and popular that it is glorified, as is the case with progressivism in the West, everyone is corrupted by it. The truth is extinguished, and reason is renounced.

While that means that there was no hope for the inhabitants, it also means that, like any plague, it will spread and infect others, becoming a pandemic. As a result, the most compassionate approach, the fairest and most reasonable remedy, is to eliminate the pathogen before it infects everyone.

There are dual perspectives possible with *za'aqah*. “The judgmental accusations against the public anguish within” Sodom and Gomorrah are likely reports from the *mal'ak* | spiritual implements to Yahowah, with these Heavenly Messengers doing as they are charged. But there is also the possibility that the “*za'aqah* – outcry and pleading for intervention, summoning help regarding the concern over the lamentable situation which is being enjoined and proclaimed” is from those enduring it. They had reached the point of hopelessness where they realized there was no longer any way to save their communities.

Chata'th is almost always translated as “sin.” And the reason that you do not see this rendering in my rendition of this statement is because “sin” carries too much religious baggage. The verbal root is *chata'*, which speaks of “missing the way, going the wrong direction in life, of a community being wrong, incurring guilt, and forfeiting any chance of redemption.”

“Due to the heightened sense of urgency (*na'* – there has been extensive pleading so therefore), I will descend (*yarad* – go down from a higher dimension to a lower one) and see (*ra'ah* – observe and inspect, witness and reveal) whether or not (*ha* – if) it is consistent with (*ka* – it is comparable to) the judgmental accusations

against that which is being compelled, instructed, and proclaimed (*za'aqah hy'* – the outcry pleading for intervention, summoning help, regarding the concern over the lamentable situations) **that have come to Me** (*ha bow' el 'any*).

Have they acted and engaged in a manner (*wa 'im 'asah* – have they created and caused a result (qal perfect – actually at this time)) **deserving complete annihilation** (*kalah* – that they are finished and beyond all hope, necessitating total destruction) **or not** (*lo'*)?

I have chosen to become aware and want to know (*yada'* – it is My desire to affirm the truth so I have taken the initiative to understand (qal imperfect cohortative – of My own volition I have actually decided to consider the evidence and learn the truth because of the ongoing implications)).” (*Bare'syth / In the Beginning / Genesis 18:21*)

It is a small point compared to the differentiation between Yahowah's Way and man's way, but you will notice that God is admitting that He was not aware of everything we humans do and say – especially those living outside His family. Religious tradition has sought to make God omniscient, even though it would render our choices irrelevant. While God is capable of knowing what you and I are going to do and say next, there would be no point in our relationship with Him if He elected to do so. This bogus claim is promoted by those who seek to control others through religion.

The mechanism behind our renewal is actually predicated upon our flaws becoming invisible and thus unknown to Yah. Further, as it relates to Sodom and Gomorrah, souls which are destroyed at the end of their mortal existence find death to be the end of life because they are unknown to God.

Also relevant, Yahowah cannot be omnipresent, as the religious claim, if He has to descend from Heaven to see what is happening on Earth. To claim otherwise is to be ignorant or irrational.

God leads by example. He did what we should do. Upon hearing that something was catastrophically wrong and potentially fatal, affecting the wellbeing of multitudes of people, He conducted His own investigation. He was “*ra’ah* – observant” and “*yada’* – thoughtful.” He was not distracted by a wayward soul, a singular indiscretion, or even the emergence of a gang or cult. The problem He was assessing was so pervasive within the culture the perversions were being celebrated as true.

Through His example, we should learn that our attention should be directed at exposing and excoriating the most popular and prominent perversions and corruptions. We should not allow ourselves to be distracted by things that are less significant. For example, we ought to consider and condemn Christianity, but not necessarily Mormonism or Scientology – not because they are less harmful, but because they are less pervasive. For example, how much more is to be gained by exposing and condemning the Roman Catholic Church instead of being distracted by the failings of the Lipovan or Pomorian Orthodox Churches? There just isn’t enough time remaining to excoriate every villain.

Yahowah’s attention was on the misguided nature of this entire region, and not on judging an individual soul. Likewise, we are not only wasting our time, but overstepping our prerogative, to pass judgment on any one person – that is with the obvious exception of those who instigate popular religious or political deceptions.

To “*yada’* – know and understand” is enlightening, enriching, and empowering” – even when the subjects are despicable. Discovering what to avoid is almost as

important to learning what to embrace. In fact, without the first, it is hard to do the latter. That is why Yahowah asks us to walk away from political, religious, and cultural entanglements before seeking to engage in a relationship with Him.

Sodom and Gomorrah represent the second of three times that Yahowah has determined that it was appropriate for a civilian community to be destroyed. Antediluvian Mesopotamia during the flood and Canaan following the Exodus are the other two. So, these words provide insight into the conditions prevalent in societies deemed to be hopeless.

Since we know that “the *chata’th* was full” for the cities in the Promised Land, let’s juxtapose the claims made with regard to Sodom and Gomorrah against the conditions which predicated the flood. It was then and there that God began by telling us that there is a limit to hope. If you recall, He said that the conditions were quite similar...

“Therefore (wa), Yahowah (YaHoWaH) said (‘amar), ‘My Spirit (ruwach ‘any – My influence and source of empowerment, this projection of My nature) will not remain in, nor will She contend and plead with (lo’ duwn ba – direct or vindicate), mankind (ha ‘adam) for an unlimited duration of time (la ‘owlam).

As a result of (ba wa gam) what he has preached and proclaimed as an animal (huw’ basar), his time (yowmym huw’) will exist as (wa hayah) 120 years (me’ah wa ‘esrym shanah).’ (Bare’syth / Genesis 6:3)

The Naphylym (ha naphylym – those who prostrate themselves and will be cast down, those who have fallen away and will die, those who attack and oppress, representing a miscarriage of life) existed (hayah) in the land (ba ha ‘erets – within the region, territory, or area) in those days (ba ha yowmym ha hem), and also (wa gam) afterward (‘achar).

As a result (*ken*) of this relationship (*'asher*) the sons of God (*beny ha 'elohym*) came upon and pursued (*bow' 'el*) the daughters of the man, 'Adam (*bath ha 'adam*), and they bore children to them (*wa yalad la hem*).

These were those (*hem ha 'iysh* – male individuals) magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily (*gibowr* – those considered influential and heroic from the upstanding to despots, the accomplished with ability to achieve, the rich and powerful) from the very beginning (*min 'asher min 'owlam*), the most renowned individuals (*'ysh ha shem*). (*Bare'syth* Genesis 6:4)

Therefore (*wa*), Yahowah (*Yahowah*) saw (*ra'ah*) that indeed (*ky*) the evil intent, the wickedness and depravity, the propensity to be wrong, and the misery this inflicted upon (*ra'ah* – the deprivation and distress, the misfortune and immorality, the anxiety and calamity being wreaked on) mankind (*ha 'adam*) in the land (*ba ha 'erets*) was excessive, great in magnitude and quantity (*rab*).

In addition (*wa*), every (*kol*) inclination (*yetser* – predisposition, perspective, propensity, and proclivity, part of the framework from which the world is perceived and issues are framed, preoccupation with the imaginary and mythical) and thoughts (*machashebeth* – plans, plots, purposes, and schemes, the musings, desires, and reasoning, even the cunning devices) of his judgment and motivations (*leb huw'* – his reasoning, decision-making, and ambitions) were exclusively (*raq* – only, distinctly, and single-mindedly, indeed inappropriately) bad (*ra'* – undesirable and without merit or value, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering) every single and solitary day (*kol ha yowm*). (*Bare'syth* / Genesis 6:5)

Then (wa) Yahowah (יהוה) truly (ky) grieved, regretting (nacham) that He had engaged with and acted on behalf of ('asah 'eth) 'Adam (ha 'adam) within this region (ba ha 'erets).

And (wa) He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted ('atsab – He was displeased and disappointed He had been misconstrued, even grieved by the religious idolatry and perversions) affecting His motivation and thinking (la leb huw').”
(Bare'syth / Genesis 6:6)

Therefore, when these conditions exist, God views the society which breeds such distortions of the truth to be so far beyond hope that their extermination is not only moral, but in the best interest of others who are less corrupt. When poison oozes out of its confines, it contaminates everything it touches.

It would be reasonable to conclude that we are considerably worse today: more misguided, more controlling and abusive, more destructive and belligerent, as well as more offensive and deadly.

Returning to this sidebar of the Covenant conversation...

“From there (wa min sham), the individuals (ha 'ysh) turned toward (panah) Sodom | Sodom (Sadom – Scorched; from sad, meaning to be shackled with fetters to restrain and impede escape) and began walking (wa halak – traveling).

And yet (wa – but) 'Abraham ('Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) lingered longer than what would be expected ('owd – he was unmoved once again).

He just stood there before (*huw* ‘*amad la paneh* – he took a stand in the presence of) **Yahowah** (𐤀𐤏𐤅𐤄 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence). (*Bare’syth* / Genesis 18:22)

Then ‘Abraham (*wa ‘Abraham*) **narrowed the gap** (*nagash* – came near, approaching and moving closer together, or in modern parlance: got up in His face) **and stated** (*wa ‘amar*), **‘Really** (*ha ‘aph*)! **You would destroy** (*saphah* – will You bring disaster upon and remove, snatching and sweeping away) **the righteous** (*tsadyq* – those who are right and ethical, vindicated and innocent, even correct and moral) **along with** (*‘im* – among) **the wicked** (*rasha*’ – the wrong, the guilty criminals who are evil, the unethical and immoral)?” (*Bare’syth* / In the Beginning / Genesis 18:23)

‘Abraham’s stance, and the undertone of this discussion, implies that he was questioning God’s morality, suggesting that he would be better – fairer. His accusatory approach was somewhat masked by posing statements as questions rather than lambasting God with discrediting allegations. Nonetheless, his hypotheticals were still condescending.

Thankfully, God had lessons to teach, so He continued to listen and reply. Moreover, He knew the outcome. He has already told us what was going to happen.

“Just suppose, what if (*‘uwlay* – perhaps, maybe, there is the possibility of the unexpected, that a better option exists and) **there are** (*yesh*) **fifty** (*chamishym*) **who are upright and correct** (*tsadyq* – who are right, vindicated, innocent, and righteous) **within the midst** (*ba tawek*) **of the city** (*ha ‘iyr* – the population centers, inner shrines, and temple complexes)?

Even in frustration (*ha ‘aph* – in anger, is there a condition whereby), **would You actually destroy** (*saphah*

– would You bring disaster upon, snatching and sweeping away) **the place** (*la ha maqowm*) **and not even try to lift it up or accept it** (*lo' nasa'* – and not endure or tolerate it, support and sustain it) **on account of** (*la-ma'an* – on behalf of and for the sake of) **the fifty who are righteous** (*chamishym ha tsadyq* – fifty who are correct, vindicated, and innocent) **who are in it** (*'asher ba qereb hy'* – who are in her midst)?

Forbid such a reprehensible thing because far be it (*chalylah* – it is so adversarial, profane, and abhorrent that never) **for** (*la* – for) **You to engage in or pursue** (*'atah min 'asah* – to follow through on) **this statement** (*ha dabar ha zeh* – what You have communicated regarding this [1QGen does not include the Masoretic “*ka* – such as this”]), **killing** (*muwth* – being identified with causing the death of (hifil infinitive)) **the innocent who are righteous** (*tsadyq* – the moral, upstanding, and correct) **along with** (*'im*) **the guilty** (*rasha'* – the wicked and wrong, the criminals who are evil, the unethical and immoral).

Then (*wa*) **the comparatively upright and relatively moral** (*ka ha tsadyq* – the somewhat upstanding and relatively correct) **will be** (*hayah* – will share the same fate and come to exist) **as** (*ka* – comparable and similar to) **the wicked** (*rasha'* – the invalid and incorrect, the criminals who are evil, and the unethical and immoral).

It is so adversarial, abhorrent, and reprehensible, You must forbid it (*chalylah la 'atah* – far be it for You to do such a repugnant thing).

Are you going to judge (*ha shaphat* – will You pass judgment and make decisions, adjudicating) **the entire** (*kol*) **region** (*'erets* – land) **without exercising good judgment or doing what is right** (*lo' 'asah mishpat* – are You going to act without thinking, without being discriminating)?” (*Bare'syth* / In the Beginning / Genesis 18:24-25)

Frankly, this is embarrassing. I realize that three religions claim ‘Abraham as their patriarch, but there is no excuse for his approach. This is just wrong. These are not questions, but instead, accusations predicated upon moral superiority and equivalency.

We have no business telling the Creator what He should or should not do with the lives He has conceived. Our hypotheticals are no match for reality. Our thinking is not in His league.

The truth is, ‘Abraham was not the sharpest among us nor moral. Based upon his previous questions regarding his inheritance and his repulsive dealings with Pharaoh, where he became rich by pimping out his wife, this is inexcusable. Much of it is reprehensible.

Should you want to contrast man’s morality with God’s, compare the opportunities we were given by God with how they were constrained by civilizations. Look at who conceived life and who has made a habit of ending it.

Perhaps this is ‘Abraham pleading with Yahowah to overlook all that he had done, who he really was, and uphold him in spite of it. And while God would do so, it would not be predicated upon this pathetic argument. Sodom would be incinerated. Sparing it would have been immoral.

The truth is that there was no one worth saving in Sodom. Lowt, his wife, and daughters were lost souls. Lowt was a drunk, his daughters incestuous, and his wife longed to return. It had become a cancer – one that had metastasized throughout the entire region.

And might I add, there is a reason we are better off listening to God than lecturing Him. Case in point.

Let’s be forthright: some of what ‘Abraham said was beyond the pale – especially coming from him. For example, the primary meaning of *‘aph* is “to be angry.” As

such, his initial hypothetical reads “Even in frustration and out of anger, is there a condition whereby” You would actually destroy the place. This is to infer that God cannot control His temper. It is to say that the destruction of Sodom was the result of an emotional outburst rather than of a just cause.

Second, ‘Abraham was asking Yahowah to spare “*ha maqowm* – the place” – to allow it to corrupt the region and ruin people’s lives. Worse, he was asking God to “*nasa*’ – lift it up, embrace and accept it, endure and tolerate it,” even “support and sustain” what was occurring there. And his basis was an invalid hypothetical – that there were fifty decent humans in the city. That would be like asking God to forgive Rome from ravaging *Yahuwdah* | Judah and the world around them because there were a few nice people. Or perhaps, we should consider exonerating the guards at the Auschwitz concentration camp during the Holocaust because some of them did not beat their wives or starve their own children.

Chalylah is perhaps the worst of all. It speaks of that which is reprehensible, abhorrent, and adversarial. By using it, he was accusing Yahowah of these things.

Moreover, ‘Abraham’s criticism was being leveled at what Yahowah “*dabar* – had stated, at His word.” He told God that it would be reprehensible for Him to engage and pursue or follow His word. Then what about the Covenant, ‘Abe?

Adding insult to injury, he said that if Yahowah followed through, doing what He had said, then He would come to be identified with the deaths He had caused. That is the most direct implication of the hifil infinitive when applied to *muwth*.

Also, by making a supposition that was not true, and by suggesting that there may have been fifty moral people in Sodom, ‘Abraham was accusing Yahowah of murdering

the innocent. That is gut-wrenching. After saying such a thing, the only reason that ‘Abraham was still alive was that God was trying to prove a point. His Covenant is capable of saving even the belligerent who are ignorant, immoral, insulting, inappropriate, and irrational.

With the dual implication of *ka* in the concluding statement, ‘Abraham ventured into comparative morality. Now, rather than “innocent,” the best of Sodom only had to be “*ka ha tsadyq* – comparatively upstanding, relatively moral, or somewhat correct.”

And then as if he hadn’t impugned his character sufficiently, he deployed the reprehensible and repugnant, truly abhorrent and appalling aspects of *chalylah* a second time – directing this insult at God once again.

As horrific and inexcusable, as insulting and belligerent as all of this had been, ‘Abraham left his most condescending statement for last: “**Are you going to make decisions and judge (*ha shaphat*) the entire (*kol*) region (*‘erets*) without exercising good judgment or doing what is right, acting without thinking (*lo’ ‘asah mishpat*)?”**

This is no laughing matter.

Beyond the fact that the Creator has the right to judge His creation. The Architect of life is entitled to determine who lives and who dies. Nothing exists without Him.

Moreover, Yahowah is committed to being fair, to being just and judgmental, even forthright and discriminating. He has established and communicated standards and has presented the consequences of ignoring them. He treasures life. And so, the only reason He was going to curtail the lives of the wretched in Sodom was to protect the innocent who had yet to be infected. It would be like killing Hitler’s, Stalin’s, and Mao’s inner circles to spare the lives of the two hundred million who were

snuffed out because of them. This is not a zero-sum consideration.

I am sickened by this – the second time now with ‘Abraham. My heart breaks for God. With all He has done for us, this man with compromised morals was the best He could find among us.

As we move through this exchange, the terminus of hope devolves into the primary issue. At what point does a society become so corrupt, so immoral, so errant, that there is no longer any chance of an individual within that culture coming out of it and finding the truth? As I examine Islamic nations today, I see such hopelessness. Political Correctness and liberal Progressivism in the West is nearing this same precipice. The Communist Party has taken China well past the point of no return.

May I remind readers that there was no hypothetical from God’s perspective? Yahowah revealed back in Bare’syth 18:17 that He had already decided what He was going to do. Therefore, God is defusing a volatile situation because the continuation of life depends upon it. For better and for worse, ‘Abraham was the last best hope for the Covenant.

“**Therefore** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **replied** (*‘amar* – stated), **‘Since this condition cannot be met, should I find** (*‘im masa*’ – if the impossible occurs and this incredible criterion can be met and I somehow discover and attain, even acquire (qal imperfect – genuinely and consistently)) **within** (*ba*) **Sadom** | **Sodom** (*Sadom* – Scorched; from *sad*, meaning to be shackled with fetters to restrain and impede escape) **fifty** (*chamishym*) **who are in accord with the standard, innocent, and correct** (*tsadyq* – who are right, upstanding, moral, ethical, and guiltless)

in the midst of the city (*ba tawek ha 'iyr* – within the center of the populated area, inside the shrines and temples, and within all of the anguish, titillation, and terror; from *'uwr* – to rouse and incite, provoking), **then** (*wa*) **I will, for the moment, lift up and bear** (*nasa'* – endure and tolerate at this instant (qal perfect – actually for the moment)), **accordingly, everyone who has considered the implications of rising up and standing up** (*la kol ha maqowm* – as a result of drawing near those who have pondered the consequence of being upright, or simplistically: the entire place; from a compound of *ma* – to question the who, what, why, when, where, and how of *quwm* – taking a stand so as to be established) **for their benefit** (*ba 'abuwr hem* – for the sake of their participation in this beneficial exercise, and thus on account of them and for their sake based upon the expected result).” (*Bare'syth* / In the Beginning / Genesis 18:26)

There is no possibility that Yahowah would ever lift up and bear the wicked who have not been vindicated, so you can be certain that He was choosing His words carefully to talk ‘Abraham off of the precipice. Fulfilling the Covenant was so vital to humanity’s continued existence, He would play the man who had just insulted Him. He did so without deception.

Without exception, Yahowah is personally engaged in a relationship with every soul who is vindicated. He did not have a relationship with anyone in Sodom. Therefore, He knew for certain that there was not a single soul therein who was right about Him. In fact, the Covenant, which makes vindication possible, had yet to be finalized. At the time of this discussion, we are still in the midst of its ratification.

With so much at stake, let’s examine Yahowah’s response carefully. It begins with *'im* which speaks of “a condition incapable of fulfillment.” As such, Yahowah was telling us that the criterion raised by ‘Abraham was not

realizable. There was no one salvageable, much less innocent, in Sodom – and would never be. That was the reason it would be destroyed. There was no upside to its survival – just the unacceptable prospect of its wicked ways spreading and infecting Yisra’el if it was not obliterated.

Masa’ means more than just “find.” As is the case within the Covenant where we are redeemed by God, it speaks of “acquiring” someone – which is to ransom them. This is particularly telling in Sodom since *Sadom* means “to be shackled with fetters and thus restrained.”

The only way to become “*tsadyq* – right” with God, and thus “*tsadyq* – be perceived as vindicated and innocent,” is to listen to what Yahowah has to say and respond appropriately. There was no one listening to God in Sodom. In fact, apart from ‘Abraham and Sarah, there wasn’t anyone listening anywhere else.

In this light, constraining the search area was to convey Yahowah’s propensity to be clear and concise. The search parameters would include “*ba tawek ha ‘iyr* – those within the city center, in her temples and shrines, including her terrorists and purveyors of titillation.” And therein is yet another clue as to the problem: *‘iyr* is from *‘uwr* which means “to rouse and incite, provoking others.”

Other than to toy with His current tormentor, and mimic his complaint, I was initially troubled by Yahowah’s use of “*nasa’* – to lift up, endure, and bear, and thus to tolerate.” There isn’t any circumstance in which God is going to accommodate Sodomites. But upon a more careful inspection, I noticed that Yahowah switched to the perfect conjugation, which means that He would only be doing so momentarily. A reprieve of a few hours would suffice – long enough to get Lowt and his family out of the city.

But even then, the most brilliant part of Yahowah’s retort now lies before us: *maqowm*. Thoughtlessly and

simplistically, it is translated as “location, site, or place.” I suspect that this is how ‘Abraham used it. And yet to understand the word, all we have to do is consider its component parts. *Mah*, or *ma*, is an interrogatory, encouraging us to consider the who, what, where, why, when, and how of what follows. And in this case, it is *quwm* – a verb so popular it appears over 600 times in the Towrah and prophets. *Quwm* means “to rise up and to take a stand.”

So, should there have been a modicum of courageous souls in Sodom who were willing to stand up against the plague of misguided and malevolent thinking, God was willing to provisionally accept them, at least temporarily, to see if they were capable of going from rejecting Sodom to embracing the Covenant. Life affords us this same opportunity.

Yahowah would for the “*ba ‘abuwr hem* – benefit of these” individuals who were willing to consider the implications of rising up and taking a stand, should they exist, postpone the inevitable destruction of Sodom. And while there were none of them, “*ba ‘abuwr* – for the sake of our participation in this beneficial exercise,” which details who lives and who dies in the Covenant or is estranged from God, this was brilliantly spoken.

For a frame of reference, the monstrous city-state of Sodom has likely been found near the mouth of the Jordan River. It is being uncovered at Tall el-Hammam, where there are indications that there may have been upwards of 20,000 people, perhaps more, living there. At the confluence of waterways and trade routes, it was an entertainment and shopping metropolis – a mercantile oasis, the region’s first megamall. And it was well protected – other than from God – with walls that were nearly one hundred feet thick.

Fifty individuals would have represented one-quarter of one percent of the population. And as for the rest, the

city was rife with gang rape and mob violence. It was arrogant and decadent. And lest I forget, the city unearthed at Tall el-Hammam reached its zenith around the time of ‘Abraham, circa 2000 BCE. It was rapidly depopulated and destroyed in a cataclysmic event. Archeologists at the site have described the “civilization-ending catastrophic event as the result of an air burst explosion.” (Phillip Silvia, Ph.D, College of Archaeology, Trinity Southwest University) Surviving pottery shards and rocks were heated to over 14,000 degrees Fahrenheit. It would have been more searing than an atomic bomb. The area scorched was between two and four hundred square miles.

There is the possibility that Yahowah is suggesting that we can negotiate with Him. While I was not so bold as to question Yahowah’s morality and judgment, I discussed the conditions of engagement with Him – especially with regard to my exposure during His desired condemnation of Islam. That said, however, as it would transpire, I asked God for what He was already committed to providing – a realization I discovered by translating the 91st *Mizmowr* / Psalm.

Let’s return to the fellow tripping on his own tongue. His next statement was worse in many ways. ‘Abraham is shown “*‘anah* – answering” God rather than listening to Him. Worse, he is pleading with Yahowah to “*‘hineh* – pay attention” to him, rather than benefit from God’s interests.

Then, considering his mindset, it is impossible to know if he referred to Yahowah as ‘*adony* | my lord or ‘*edony* | my upright one, firm foundation, and reliable base. He was not responding in a manner that would suggest either was appropriate. And speaking of inappropriate, ‘Abraham actually told God that “*‘ya’al* – he had come to a conclusion regarding his response and that he was determined” to convey it. And if that were not bad enough, he said it using the *hifil* stem, which means he wanted Yahowah to act upon his thinking and reflect his response.

“**So then** (*wa*) ‘**Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **answered** (*‘anah* – replied and responded), **and he said** (*wa ‘amar*) ‘**Pay attention** (*hineh* – look here). **Please** (*na’* – I beg you out of a heightened sense of urgency and intensity). **I have come to this conclusion and I am determined** (*ya’al* – I have begun processing this information and have a proposition to offer that I want You to agree upon (hifil perfect – at this moment I want You to think like me)) **to speak** (*la dabar* – to convey it) **to my lord or my upright one** (*‘el ‘adon / ‘edon ‘any* – either my lord and master who owns me or my upright one who is my firm foundation and reliable base).

I am comprised of earthen matter (*‘any ‘aphar* – I am but dirt, dirty clods of dust) **and carbon** (*wa ‘epher* – and ashes from burning carbon), (*Bare’syth / Genesis 18:27*) **yet suppose, what if** (*‘uwlay* – perhaps, maybe, there is the possibility of the unexpected, that a better option exists and) **five** (*chamesh*) **are lacking** (*chasar* – are deprived and subtracted) **of the fifty** (*chamishym*) **who are upright and correct** (*ha tsadyq* – who are right, vindicated, innocent, and righteous)?

Would You actually destroy (*ha sapah* – ask Yourself, would You bring disaster upon, snatching and sweeping away (hifil imperfect)) **the entire city** (*‘eth kol ha ‘iyr* – all of the population within the shrines and temples, including those inciting anguishing titillation and provoking terrorism) **for these five** (*ba ha chamesh*)?”

And He said (*wa ‘amar*), ‘**I will not destroy it** (*lo’ shachath* – I will not obliterate that which is corrupt (hifil imperfect)) **since this condition cannot be met, should I find** (*‘im masa’* – unless the impossible occurs and this incredible criterion can be met and I somehow discover and attain, even acquire (qal imperfect – genuinely and

consistently find)) **forty-five there** (*sham 'arba'ym wa chamesh*).” (*Bare'syth / In the Beginning / Genesis 18:28*)

If there had been so much as one Covenant member in Sodom, just one person willing to take a stand on behalf of Yahowah and His Family, there would have been every reason to give him or her the opportunity to reach others. But there was none – not there or anywhere else on the planet. The only ones even listening were ‘Abraham and Sarah – and they were still stumbling all over themselves. The fact remains that for most of the past two thousand years the situation has remained the same.

As an interesting aside, while it is true that we are an insignificant carbon lifeform comprised of material particles, ‘Abraham was feigning the humility his words did not convey. In other words, he was being disingenuous.

God has never been impressed with numbers. He would have been delighted to have formed a relationship with one. Beyond that, to Him, two was no different than twenty, two hundred, or two thousand. ‘Abraham remained clueless in this regard.

“So he once again, being repetitive (*wa yasap 'owd*), **spoke to Him** (*la dabar 'el huw'*) **and said** (*wa 'amar*), **‘Now suppose, what if** (*'uwlav – perhaps, maybe, there is the possibility of the unexpected, that a better option exists*) **there are discovered** (*masa' – there are found, acquired, and obtained*) **forty there** (*'arba'ym sham*).’

He answered (*wa 'amar*), **‘I will not act** (*lo' 'asah – I will do it*) **for their benefit** (*ba 'abuwr hem – for the sake of their participation in this beneficial exercise, and thus on account of them based upon the expected result*) **of forty** (*'arba'ym*).” (*Bare'syth / In the Beginning / Genesis 18:29*)

Emboldened, ‘Abraham asked for a ruling on thirty and received a favorable verdict. Pressing his good fortune,

he positioned twenty to find that this quantity too would have been sufficient to spare Sodom. Questioning God for the last time, ‘Abraham asked: **“Suppose ten are found there?”**

“And He said (*wa ‘amar*), **‘I will not destroy it** (*lo’ shachath* – I will not obliterate that which is corrupt (hifil imperfect)) **for their benefit** (*ba ‘abuwr hem* – for the sake of their participation in this beneficial exercise, and thus on account of them based upon the expected result) **of the ten** (*ha ‘asarah*).” (*Bare’syth / In the Beginning / Genesis 18:32*)

And that was the end of the conversation. The fifth of seven meetings between Yahowah and ‘Abraham was over.

“Then (*wa*) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהִים, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **walked, journeying** (*halak* – He traveled (qal imperfect)) **in the manner which was consistent with providing the beneficial relationship when** (*ka ‘asher*) **He had finished His message to** (*kalah la dabar ‘el* – had concluded speaking to, having grown weary of the discussion with (piel perfect infinitive – at this moment in time ‘Abraham was dramatically affected by this conversation being over)) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome).

And ‘Abraham (*wa ‘Abraham*) **returned** (*shuwb* – turned around, going back to) **to His place** (*la maqowm huw’* – to his dwelling, home, and office; a compound of *ma* – to question the reasons to *quwm* – rise up and take a stand).” (*Bare’syth / In the Beginning / Genesis 18:33*)

He kept coming back, but He never stayed long. Yahowah always made His point, dealt with 'Abraham's objections, and then journeyed on His way.

I would have preferred that they would have discussed the meaning of life, the purpose of the universe, and why we are here. And then, as if we were on a date, I would have said, "Yahowah, let's talk about You. Tell me, how did You go about choosing Your name? Since Your appearance here is clearly a façade, just a reflection of who You are, what do You really look like? What is important to You? What do You enjoy most? What do You want to achieve through our relationship? How can we make that happen? Can others join us? Where do You live? What is it like there? Will You take me back with You? Why me, and what are You looking for in others? What do You want from us? Tell me more about Your Covenant. And Yahowah, since You have brought it up, what is it about Sodom that has caused You to conclude that we are all better off with it gone? And Yah, I don't know if You have ever played golf, but if You have, could I get a mulligan on my behavior in, well... You know what I did? Is there a way to wipe the slate clean and start over? And, oh, who are these other guys with you?..."

Yes, I know, I will get my chance and so will you. And, at least to the extent we are able to comprehend His guidance, Yahowah has answered most all of these questions in His Towrah and through His prophets. But still, wouldn't you love to know more about traveling in time, what we will experience in the 4th, 5th, 6th, and 7th dimensions, what life is like out there on other planets, and how we are going to relate to one another spiritually?

There is no end to the questions or desire to learn. Thankfully, eternity is a very long time and Yahowah loves to share, explore, and teach.

While we were not told who the other two *'ysh* | individuals were who were accompanying Yahowah during this meeting with 'Abraham, it is now obvious. In the next revelation we are told...

“The two spiritual messengers (*wa shanaym ha mal'ak* – then both supernatural envoys and heavenly implements) **came to** (*bow'* – arrived to pursue) **Sodom** | **Sodom** (*Sadom* – Scorched; from *sad*, meaning to be shackled with fetters to restrain and impede escape) **in the evening** (*ba ha 'arab* – during the time light and darkness are mixed and joined together creating a grayish interwoven fabric at dusk as the world grows darker) **while** (*wa*) **Lowt** | **Enveloped and Intertwined** (*Lowt* – Lot, the one wrapped too tightly who was encircled, encased, and entangled) **sat** (*yashab* – settled down, inhabiting and remaining, establishing his dwelling place) **in the doorway** (*ba sha'ar* – within the gateway, entrance, and opening) **of Sodom** (*Sadom* – Scorched).” (*Bare'syth* / In the Beginning / Genesis 19:1)

The account of what occurred in Sodom is something we will study – dissecting every nuance of every word to learn the truth. That story is told at the beginning of the 5th volume of *Observations – Understanding*. Suffice it to say for now, the Sodomites valued things and abused people. Through their politics, religion, and culture they justified using people as commodities.



Should you think that I have been too critical of 'Abraham, judging his ploy with Pharaoh too harshly, or reading too much into His protestations over Sodom, I would like to share yet another frame of reference. It was sufficiently important for Yahowah to communicate this with us that He devoted half as many words to this

otherwise minor episode as He did to the entire experience in and out of Sodom.

He did so because He wants us to know that ‘Abraham was a deeply troubled individual. He was selfish and immoral, an awful husband and an unethical man. He was much like the Sodomites he had been defending. As we consider what follows, it becomes ever more obvious why ‘Abraham was pleading with Yahowah not to destroy that place.

Nonetheless, Yahowah knew better. ‘Abraham would witness Sodom’s destruction. Thereafter...

So then (*wa*) **from there** (*min sham* – out of where the name was known), **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **moved on to** (*nasa’* – tore himself loose from and set out for (qal imperfect)) **the region** (*‘erets* – the land and territory) **of the Negeb** (*ha Negeb* – the Parched South of Yahuwdah) **and settled** (*yashab* – lived) **between** (*bayn* – making a connection to understand the distinction between) **Qadesh | Being Set Apart** (*Qadesh* – being separated and dedicated versus being a male prostitute) **and to promote understanding regarding** (*wa bayn* – making reasoned connections to advance comprehension) **Shuwr | to Be Perceived as Adversarial** (*Shuwr* – to travel on a journey which is revealing and should be observed in connection with the head of a bull and thus being bullheaded, a wall, and thus being impenetrable, and a foe, and thus adversarial, even to act as if empowered while seeking to prevail over others).

In addition (*wa*), **he lived as a guest in** (*guwr ba* – he dwelt as a stranger, albeit congregating together with) **Garar | Masticating** (*Garar* – to bite down upon and continuously chewing something destructive, grinding

away on that which is divisive and separating).” (*Bare ’syth* / In the Beginning / Genesis 20:1)

Yahowah has laid His cards on the table for all to see. ‘Abraham was still a man on the move. While he was wrong, he was given the opportunity to be right. But he was not there yet, not by a long shot. He was closer to being “*shuwr* – perceived as adversarial and bullheaded” as he was to being “*qadesh* – set apart.” He was still “*garar* – biting into and chewing away on some exceedingly divisive” behaviors.

As God was deciding whether or not to reveal His intent with Sodom to ‘Abraham, Yahowah explained that his duplicity was among the reasons He chose this man with whom to establish His Covenant. For better and for worse, ‘Abraham represents what Yisra’el would become. And yet, even this man was redeemable – just as is the case with Yisra’el. And therein is the reason ‘Abraham’s mercurial behavior is being showcased for our consideration.

We can no longer look away and ignore ‘Abraham’s covetous and controlling, indeed contentious and condescending attitude. This was not a horrible accident, but instead an appalling plan. He did it again...

“Then (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **said** (*‘amar* – declared) **of Sarah** (*‘el Sarah* – to engage and endure with or to strive against and wrestle with), **his wife** (*‘ishah huw*’ – his woman), **‘She is my sister** (*‘achowth ‘any hy*).’

And so (*wa*) **King** (*melek*) **‘Abymelek** (*‘Abymelek* – My Father was King) **dispatched envoys** (*shalach* – sent out, sending messengers away) **and** (*wa*) **he took Sarah** (*laqach ‘eth Sarah* – he received Sarah, taking control of Sarah, grasping hold of Sarah, as Sarah was transferred to

him (qal imperfect).” (*Bare’syth / In the Beginning / Genesis 20:2*)

He has established a pattern of disreputable and destructive behavior. He has every trait one would likely see in a narcissist. He was manipulative, misleading, controlling, abusive, greedy and self-serving. He had no apparent empathy and readily projected his own faults onto others.

This time, however, there was too much at stake with the Covenant to allow this betrayal to materialize. Yahowah intervened to stop it. And this means that the reason this story is being shared is because Yahowah wanted us to know the forefather of Yisra’el.

“But then (*wa*) the Almighty (*’elohym* – God) came to (*bow’ ’el* – pursued) ‘Abymelek (*’Abymelek* – My Father was King) in a dream (*ba chalomw* – in a series of thoughts, images, and feelings during an altered state of awareness or sleep) at night (*layl*) to convey to him (*wa ’amar la huw’*), ‘Pay attention (*hineh* – behold, look here and take notice), ‘You are about to exemplify death and perish (*’atah muwth* – you are going to reveal what causes souls to die and be destroyed (qal participle – a genuinely descriptive verbal adjective)) over (*’al* – near and on account of) this woman (*ha ’ishah*), whom, to reveal your way, you have taken (*’asher laqach*).

She (*hy’*) is married to a lord (*ba’al ba’al* – is the wife of one who owns and controls possessions, a master; from *ba’a’* – to seek what one desires, to petition and pray, to be sought out eliciting passion and *’al* – Almighty God, and thus *ba’al* is to seek to be God).” (*Bare’syth / In the Beginning / Genesis 20:3*)

The use of *Ba’al* | Lord, which is one of Satan’s names and titles, is telling with regard to ‘Abraham, his relationship with Sarah, and his overall mindset. He was, in fact, treating Sarah as if he owned her, as if she was his

possession to work or loan out as he saw fit – as a commodity. He was acting like a pimp, prostituting her for financial gain. But this time, before this illicit scheme could be consummated, Yahowah intervened. It was wrong.

Ba'al does more than depict Satan's desire to possess and control mankind and to lord over God's creation. From *ba'a'* and *'al*, *Ba'al* depicts the Adversary "pursuing what he desires and eliciting passion through prayer, as he seeks to be Almighty God." Sadly, Satan has achieved his ambition, as he is worshiped as the Lord God in almost every religion.

It is also interesting that *ba'al* can mean "married," and speak of either the "husband or wife." Since He invented the language, this suggests that Yahowah views man's interactions with the Lord as an act of infidelity, and thus adultery.

To some extent, 'Abymelek had a point. He had been deliberately misled or, shall we say, played. 'Abraham and Sarah were running a con. And they were both complicit.

As for the King, he had the intent but was not afforded the time...

"Now (*wa*) **'Abymelek** (*'Abymelek* – My Father was King) **had not yet approached her to enter her** (*lo' qarab 'el hy'* – had not presented himself in proximity to her (qal perfect)).

So, he said (*wa 'amar*), **'My Lord** (*'adony* – Sir), **would You kill** (*ha harag* – would You intentionally slay, putting to death) **a community of gentiles** (*gowy* – a different ethnicity, a nation and culture) **even though** (*gam* – although) **they are innocent and upright** (*tsadyq* – they are correct in their thinking, guiltless, and moral)?"
(*Bare'syth* / In the Beginning / Genesis 20:4)

The man who would become synonymous with Yisra'el had made the Gowy look innocent and upright by comparison. It was a trait that would linger.

As for complicity, 'Abraham was up to his old tricks and Sarah played along...

“Did he not, himself, say to me (*ha lo' huw' 'amar la 'any* – didn't he, himself, actually declare at that time (qal perfect)), **‘She is my sister** (*'achowth 'any hy*)?”

And (*wa*) **she** (*hy*) **also** (*gam* – in addition and as well), **herself** (*hy*), **said** (*'amar* – actually claimed and literally announced at that time (qal perfect – she actually said this without being manipulated or coerced to do so)), **‘He is my brother** (*'ach 'any huw*).

My motivation was entirely of the heart (*ba tom lebab 'any* – that it was only as a result of my feelings and purely emotional). **And also** (*wa* – in addition), **with the moral impeccability of my hands** (*ba niqaywon yad 'any* – with a pure and innocent influence and clean hands) **I have done this** (*'asah zo'th* – I have engaged in this).” (*Bare'syth* / In the Beginning / Genesis 20:5)

As for 'Abraham and Sarah, they played the ruse of a half-truth – something far worse than had they stated an outright lie. It is the broken shards of candor that make such a deceptive scheme appear credible – fostering its appeal. This is the essence of religion, and it explains the reason so many are so readily fooled.

'Abymelek's argument was threefold. He made a distinction, suggesting that he and his people were better than those Yahowah had chosen. He was right in that regard, and yet the comparative morality argument did not pass muster with God. Those who would claim that “the Lord” will not judge them, because their life on balance has been more good than bad, may want to take notice. 'Abymelek nor his people were spared for this reason.

Second, the King suggested that he should not be punished for acting entirely out of emotion – especially since his hands were clean. That is to say, he wanted to have sex with her but had not yet done so. He was also saying that this was not a conscious decision or the product of thoughtful contemplation – but simply a natural and normal biological impulse. And while Yahowah acknowledged His assertion, He quickly dismissed it as being irrelevant. Having a “good and pure heart” is, therefore, immaterial.

Third, he said that it would be wrong to hold him accountable because he was misled. And yet, demonstrating that God did not agree, his life would have been over had he been given the chance to act upon his desire. This means that Yahowah is not going to absolve anyone who claims that they were misled by religion, either.

The three most common claims regarding Divine judgment have just been torn asunder. God does not support man’s view.

The fact that he had been misled by ‘Abraham regarding their relationship did not make his relationship with Sarah moral. The King was anything but innocent. Taking women is not okay. Moreover, as a mortal man, he was going to die anyway – it was just a matter of when and where.

Then (*wa*) **the Almighty** (*ha ‘elohym*) **said to him** (*‘amar ‘el huw’*) **in the dream** (*ba chalom* – during this series of thoughts, images, and feelings of an altered state of awareness), **‘Although** (*gam*) **I am aware** (*‘any yada’* – I realize) **that your motivation was entirely emotional** (*ky ba tom lebab ‘atah* – that it was only as a result of your feelings and purely of the heart) **for you acting this way** (*‘asah zo’th* – for doing this), **it was I who restrained you**

(*wa chasak* – who withheld you, holding you back and thus sparing you).

In addition (*gam*), **I kept you** (‘*any ‘eth ‘atah*) **from corrupting the way to Me** (*min chata’ la ‘any* – from missing, forfeiting, misconstruing, and misappropriating the way to Me).

It was for this reason that (‘*al ken*) **I did not give you the opportunity** (*lo’ nathan ‘atah* – I did not at this time allow you (qal perfect)) **to touch her** (*naga’ hy’* – to make contact with her (qal imperfect)).” (*Bare’syth / In the Beginning / Genesis 20:6*)

Yahowah’s interest was in keeping ‘Abraham and Sarah from convoluting the purpose of the Covenant. The *beryth* is more about love than sex, integrity rather than infidelity, legitimacy not larceny, and being set apart instead of being tossed out. Children should know their father as someone who loves their mother. Wives should be protected and supported, not thrown to the wolves and used as bait.

The model Yahowah intended was being corrupted to the point that, had He not intervened, the way to Him would have been so maligned and misconstrued that His approach would no longer be recognizable. And yet, by allowing it to go this far and no further, Yahowah demonstrated the difference between His way and man’s approach to life. And He affirmed that He would not allow anyone to misappropriate His Covenant such that the way to Him was forfeited.

The fact is: Sarah was already pregnant. When Yahowah passed by on *Pesach* | Passover, I think she became pregnant on *Bikuwrym* | Firstborn Children. In the next chapter, Yahowah reveals that Yitschaq was born not long after this sordid affair was over – which would have been seven months later on the *Mow’ed* of *Sukah* | Camping Out with God. Therefore, Yahowah was insistent

on keeping ‘*Abymelek* | My Father was King away from Sarah so that there would be no question about who had fathered her child. There was already a dispute brewing due to the maternity of the other boy, Ishmael, and God did not need or want another dispute.

But that was not the end of the story. ‘Abymelek wanted to know what ‘Abraham was envisioning. How had he managed to devise such a sinister and diabolical plan? What was his end game?

“**So then** (*wa*) ‘**Abymelek** (*‘Abymelek* – My Father was King) **said to** (*‘amar ‘el*) ‘**Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **‘How and why** (*mah* – when and what) **did you actually envision** (*ra’ah ky* – did you see happening and perceive would occur by) **engaging in** (*‘asah* – acting upon and doing) **this way of speaking** (*‘eth ha dabar ha zeh* – communicating like this)?”

The answer was simple. He had been enriched monetarily when he lied to Pharaoh and let him take Sarah. He coveted possessions more than he loved her. Money was more important to him than morality.

If you are uncomfortable with this assessment, then may I suggest that the man you may be upholding is not the same one presented within the pages of the Towrah. I have made a promise to go where Yah’s words lead, no matter what. There is a reason that this story, and the one before Pharaoh, were so vividly presented.

“**So now, at this point in time** (*wa ‘atah* – as a logical response to this discussion), **choose to return** (*shuwb* – of your own volition, change your approach and take back and restore (hifil imperative)) **the man’s** (*ha ‘ysh* – the individual’s, husband’s) **wife** (*‘ishah* – woman) **because** (*ky* – for the reason) **of his prophetic**

implications (*huw' naby'* – his influence on prophecy and the Divine message being proclaimed through him, even the future implications regarding him).

He can make intercession for your benefit (*palal ba'ad 'atah* – considering the choices, contingencies, and consequences before him in the future, you can expect that the agreement reached with him will decide your fate (hitpa'el imperfect – when the subject, 'Abraham, is not influenced by outside interests, his actions will have ongoing implications throughout time with regard to mediation, arbitration, and intercession)), **such that you can choose to preserve your life** (*wa chayah* – so that you can elect of your own volition to be restored to life (qal imperative – a genuine offer to live which is subject to freewill)).

But if you do not return her (*wa 'im 'ayn 'atah shuwb*), **be aware** (*yada'* – realize and appreciate, know and understand) **that, indeed** (*ky*), **you will absolutely die** (*muwth muwth* – you have no chance of living), **you** (*'atah*) **and all who follow your path** (*wa kol 'asher la 'atah* – as well as everyone who views the relationship like you).” (*Bare'syth / In the Beginning / Genesis 20:7*)

Theologians throughout the years have rendered *ky huw' naby'* as “because he is a prophet,” but there is no verb justifying this, nor any prophecies. ‘Abraham could not seem to tell the truth, much less the whole truth, to save his soul. He does not measure up to the standard of a *naby'* – in which one mistaken claim is a death sentence.

But that is not to say that ‘Abraham’s very existence, his choices and his character, did not have enormous prophetic implications. His marital failures, his propensity to lash out when he should have listened, and his penchant for material gain over the Covenant’s benefits, would all become indicative of Yisra’el – and thus prophetic. Moreover, the promises Yahowah made to ‘Abraham

shaped the course of human events. What God accomplished through this resoundingly flawed man has had a greater influence on prophecy than any other life, save *Dowd* | David. In this story, there is even a witness to the emergence of the three ‘Abrahamic religions – including how they were formed.

As a result of what Yahowah subsequently achieved with ‘Abraham by codifying the Covenant, intercession for our benefit is now possible. Our response to the Covenant determines our fate. We can now choose to preserve or extinguish our very existence. A person’s failure to return to God was then as lethal as it is today.

‘Abymelek told his people and staff what he had seen and heard during the night, and they were rightly terrified. So with everyone’s life hanging in the balance...

“**Abymelek** (*‘Abymelek* – My Father was King) **summoned** (*qara’ la* – called out to) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **and he said to him** (*wa ‘amar la huw’*), **‘What have you done to us** (*mah ‘asah la ‘anachnuw* – why have you done this to us)?

How have I misled you (*wa mah chata’ la ‘atah* – so why have I done that you misconstrued) **such that** (*ky*) **you have arrived and come to me, bringing upon me** (*bow’ al ‘any* – you have entered and brought over me), **and upon my kingdom** (*wa ‘al mamlakah ‘any*), **such a great offense** (*chata’ah gadawl* – so grievous a crime, such a significant wrongdoing, and such an enormous condemnation), **practices** (*ma’aseh* – things, deeds, acts, and customs) **that should never be done** (*ky lo’ ‘asah*)?

You have done them against me (*‘asah ‘imad ‘any* – you have performed them in association with me).”
(*Bare’syth* / In the Beginning / Genesis 20:9)

‘Abymelek was being judgmental to be sure, but who among us can blame him? His life and those of everyone within his kingdom were imperiled as a result of an immoral con.

Frankly, every word of this reads like the divorce decree presented throughout *Howsha’ / Hosea* – a prophecy we introduced earlier in *Ryb | Quarrelsome (Yada Yahowah, Volume 2, Chapter 3)*, and will study in its entirety in the *Azab | Separation* volume of *Yada Yahowah*. In it, Yahowah refers to Yisra’el as Sodom, and as an unfaithful prostitute, whoring around with *ha Ba’alym | the Lords*.

The King was searching for answers, as are we. ‘Abraham’s behavior was reprehensible. What would cause a man to do such a thing? I suspect that the answer is ego, coupled with a broken moral compass. He coveted the status he believed wealth would bring. And he seemed to enjoy toying with people’s lives. It may have made him feel superior to them – thereby quelling his insecurities and feelings of inadequacy. I have been scarred by a score of men and women like this and find no sanctuary in these revelations.

“**Further** (*wa*), **‘Abymelek** (*‘Abymelek* – My Father was King) **said to** (*‘amar la* – conveyed to) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **‘What** (*mah*) **did you actually envision** (*ra’ah ky* – did you see happening and perceive would occur by) **by you acting upon** (*‘asah* – you engaging in and doing) **this way of speaking** (*‘eth ha dabar ha zeh* – communicating like this)?” (*Bare’syth / In the Beginning / Genesis 20:10*)

What ‘Abymelek did not realize is that there is no point in asking a liar to explain his behavior. After all, he

is going to lie about his motivations, too. Liars lie; it is what liars do.

In listening to ‘Abraham’s response, we find that his premise was irrelevant, even inaccurate, and his excuse pathetic...

“Then (wa) ‘Abraham (‘Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) explained (‘amar – conveyed), ‘Because (ky) I expressed (‘amar – I said), “Universally (raq – exclusively, while spitting it out), there is no respect or reverence (‘ayn yr’ah – there is no admiration or veneration) of God (‘elohym) in this place (ba ha maqowm ha zeh – in this location where taking a stand is questioned), and so they will kill me (wa harag ‘any – they will put me to death) over (‘al) the statements regarding (dabar – the way of speaking about and messaging pertaining to) my wife (‘ishah ‘any – my woman).”” (Bare’syth / In the Beginning / Genesis 20:11)

For the most part, the opposite was true. ‘Abraham was projecting his faults, his lack of integrity, even his insecurities.

It has become obvious that ‘Abraham was clueless about the Covenant. Because Yahowah had promised to protect him, even adopt and empower him, make him immortal and enrich him, it was ‘Abraham who did not trust God or rely upon Him. And that means that we were correct. He lashed out against Yahowah over Sodom because he did not respect God. Moreover, since projecting one’s own faults onto others is a signature trait of narcissists, ‘Abraham has confirmed our assessment.

Ironically, ‘Abymelek and his people demonstrated far more respect for Yahowah as a result of a momentary revelation in a dream than ‘Abraham had mustered after all of this time together. Further, ‘Abraham did more to hurt

God's standing among men than Sodom. When someone Yahowah has chosen to work with acts so disingenuously and deceptively for short-term personal gain, it tarnishes God's credibility and calls His judgment and integrity into question.

This is really bad. But at least it was good that 'Abraham was into washing feet. He had both of his in his mouth.

“And besides (*wa gam* – so then in addition), **she really is my sister** (*'amnah 'achowth 'any*), **the daughter of my father** (*bath 'ab 'any hy*), **only not the daughter of my mother** (*'ak lo' bath 'em 'any*). **And then she became** (*wa hayah*) **my wife** (*la 'ishah 'any*).” (*Bare'syth / In the Beginning / Genesis 20:12*)

Some of what Paul, Akiba, and Muhammad, Hadrian, Maimonides, and the Popes, Hitler, Lenin, Stalin, and Mao said was partly true as well – or they would never have garnered a following. 'Abraham was being deliberately deceptive, and now he was including God in his ploy – doing the one thing Yahowah detests most of all. If Yahowah was like 'Abraham, we could not trust anything He said.

A quote from Mark Twain: “It is better to keep your mouth closed and let people think you are a fool than to open it and remove all doubt.” However, at this point, the problem was much worse than seeming dumb. Now it was God's fault...

“And also (*wa*) **as it would transpire, when** (*ka 'asher* – as a result of the relationship and along the way) **it came to be** (*hayah*) **that God** (*'elohym*) **caused me to wander aimlessly and go astray, even to err** (*ta'ah 'eth 'any* – to mislead me, without providing me with any direction, such that I traveled place to place without purpose, staggering and stumbling) **away from** (*min* – out

of, disassociating from) **my father's household** (*beyth 'ab any* – my father's home and family).

It was then I said regarding her (*wa 'amar la hy* – I stated to approach her), **'This is the favor and shame** (*zeh chesed* – this represents the lovely appearance and offsetting disgrace, the benefit of merciful love along with the embarrassing immorality, the privilege and insulting reproach) **which, for the benefit of the relationship** (*'asher*), **you must perform for me** (*'asah 'imad 'any* – you have to act out and engage in with me (qal imperfect jussive – in that it is His will, you will actually and consistently play this out with me)) **at every one of the places** (*'el kol ha maqowm*) **to which we come** (*'asher bow*).

Then and there (*sham*) **you must say regarding me** (*'amar la 'any* – you should declare with regard to me), **"He is my brother** (*'ach 'any huw*)."'" (*Bare'syth* / In the Beginning / Genesis 20:13)

What a horrible thing to think, much less say. And to blame God for this reprehensible deception is beyond the pale. Yahowah guides; He never misleads.

It was not until translating 'Abraham's statement while editing this chapter in the fall of 2020 that I finally came to understand why *chesed* has a dark and light side. Not only is *chesed* a blessing and a curse, but the primary meaning also conveys embarrassment over mercy, shame before favor. As such, it is a transformational verb, offsetting immorality with love, and embarrassment with acceptance.

But it was all God's fault according to 'Abraham. From his putrid perspective, the centerpiece of God's will was a lie. He had been misled, taken for a ride without a map. He was a lost soul, trying to survive, stumbling around in a world that was not to his liking.

It was, however, a profitable one for a non-prophet...

‘Abymelek was no doubt confused, bewildered by the disconnect between the vision of God protecting this couple and ‘Abraham’s rebuke of that very same God. Concerned over the apparent duplicity, of God speaking on behalf of a man who would blame Him for his propensity to lie, the king sought to throw money at the problem, hoping it would resolve the dispute...

“**Abymelek** (*‘Abymelek* – My Father was King) **took** (*laqach* – obtained and brought into his possession) **flocks of sheep** (*ts’on*) **and herds of cattle** (*baqar* – oxen) **in addition to male and female slaves** (*wa ‘ebed wa shiphchah* – men and women as servants) **and gave them to** (*wa nathan la* – and offered them to) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome).

He returned (*wa shuwb*) **Sarah** (*Sarah* – to strive and wrestle), **his wife** (*‘ishah huw’*), **to him** (*la huw’*).” (*Bare’syth* / In the Beginning / Genesis 20:14)

Had I been in his position, having seen the vision and then heard this diatribe, and had the wherewithal, I would have done anything to bring this matter to a close. ‘Abraham was living up to the worst of his name: father of the abundantly enriched multitudes who are confused and troublesome.

One day I expect to meet ‘Abraham or Sarah. And while on this side of eternity it would be appropriate for him to be ashamed of his behavior and to show that he has learned from it, by the time we meet, it will all be forgotten. The same could be said of the reconciled remnant of Yisra’el.

So then, with all of the sincerity and sarcasm of a late-night comic...

“**Abymelek** (*‘Abymelek*) **said** (*wa ‘amar*), **‘Behold** (*hineh*), **my land** (*‘erets ‘any* – my country and territory) **is before you** (*la paneh ‘atah*).

In that it seems to please you and has been profitable for you (*ba ha towb* – in that it has been good to you and fortunate for you) **from your perspective** (*ba ‘ayn ‘atah*), **choose to live and stay** (*yashab* – settle down and linger a while longer (*qal imperative*)).” (*Bare’syth / In the Beginning / Genesis 20:15*)

This was his rather humorous attempt at a snide comment, revealing the irony of what had transpired while being as snarky and dismissive as he dared before God. And yet it was ‘Abymelek’s sense of humor, even his candor, as well as his willingness to listen to Yahowah and do as He asked, that endeared him to God and man.

These men would meet once again following Yitschaq’s birth. After ‘Abymelek made ‘Abraham swear that he would never deal falsely again, they formed a covenant. And in the end, ‘Abraham returned the King’s sheep and oxen. It was a giant leap in the right direction.

As a result, I think this was from the heart. ‘Abymelek felt sorry for Sarah.

“**Approaching Sarah** (*la Sarah*), **he said** (*‘amar*), **‘Look** (*hineh*), **I have given to your brother** (*nathan la ‘ach ‘atah*) **a thousand** (*‘eleph*) **pieces of silver as a result of the longing** (*keseeph* – silver metal coins due to the yearning and craving) **here and now** (*hineh*).

It is for you to hide, concealing yourself (*huw’ la ‘atah kesuwth* – this is for you to cloak yourself and provide cover; from *kasah* – to cover, conceal, and hide) **from the sight of everyone, especially from the perceptions of anyone** (*‘ayn la kol* – from the presence and being seen by)

who is related to you or around you who is arguing with you or judging you (*‘asher ‘eth ‘atah yakah* – who is deciding your guilt or innocence, to rebuke you, convict you, chide you, or correct you).” (*Bare’syith* / In the Beginning / Genesis 20:16)

Money can do many things, and among them is that it provides the ability to hide, to distance oneself from prying eyes and critical allegations. He was giving ‘Abraham enough money to keep him from ever having the urge to exploit his wife again. It was a most considerate gift for Sarah.

It is, however, odd that Sarah would need to be hidden away to keep her husband / brother from prostituting her. It was just two chapters ago that she had thought: “**So Sarah** (*wa Sarah*) **laughed** (*tsachaq*) **inside** (*la qereb hy’* – to herself), **saying** (*la ‘amar*), **‘After** (*‘achar*) **I have become worn out** (*balah* – become old and obsolete, and am falling apart), **and my husband** (*wa ‘adon ‘any* – my lord and partner) **is old** (*zaqen* – elderly and advanced in age), **am I to experience** (*‘any hayah*) **personal pleasure** (*‘any ‘ednah* – delight and great joy in sensual sexuality based upon this favorable circumstance)?” (*Bare’syith* / Genesis 18:12) She would have been ninety.

Even after everything Yahowah has revealed regarding ‘Abraham, should you still be hesitant to see him as a deeply flawed individual, or as emblematic of Yisra’el, perhaps Yahowah’s assessment through *Yasha’yah* / Isaiah will provide some comfort.

“Your first and foremost father (*‘ab ‘atah ha ri’shown*) **was wrong** (*chata’* – went astray, often missing the way, he was guilty of serious offenses, culpable and blameworthy, errant and at fault), **and** (*wa*) **your spokesmen and intercessors** (*melyts ‘atah* – your mediators and those claiming to interpret this message for you, especially with their allusive sayings and ridiculous

attempts at unraveling the meaning), **have defiantly transgressed against Me** (*pasha' ba 'any* – have been in open rebellion against My authority, revolting against Me in an offensive and indignant manner).” (*Yasha'yah* / Freedom and Salvation are from Yah / Isaiah 43:27)

There is only one man who serves as the “first and foremost father” of Yisra’el, ‘Abraham. There is no other candidate. Moreover, *chata'* is indicative of his behavior. As for comparing him to Yisra’el, God does this for us by saying that the nation’s spokesmen and those who claim to interpret His testimony, are revolting. In fact, this entire section of *Yasha'yah* exists to make this comparison.



Fortunately for them, and for us, the Covenant perfects – which means that Yahowah is forgiving. More important still, His word is His bond. We can trust Him, even when we are not worthy.

“**Then** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **assessed** (*paqad* – took inventory and stock of) **Sarah** (‘*eth Sarah* – to struggle and strive or to engage and endure with) **as He had said and promised** (*ka 'asher 'amar* – in accordance with His prior statements and assertions).

And (*wa*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **did** (‘*asah* – acted and engaged, performing (qal imperfect)) **for Sarah** (*la Sarah*) **in accordance with** (*ka 'asher* – consistent with the means to show the way to the benefits of the relationship) **His word** (*dabar huw'* – His

statement, message, manner of speaking).” (*Bare’syth* / In the Beginning / Genesis 21:1)

Sarah (*wa Sarah* – to struggle and strive or to engage and endure) **gave birth** (*harah* – was pregnant with child and was in the process of having her baby leave the womb).

She bore (*wa yalad* – she gave birth to) **‘Abraham’s** (*‘Abraham’s* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **son** (*ben* – male child) **in his old age** (*la zequnym huw’* – his advanced state of life) **during the Mow’ed | Appointed Meeting Time** (*la ha mow’ed* – in accordance with the designated celebratory feast in the proper season) **of which, to show the way to the benefits of the relationship** (*‘asher* – to reveal the proper path to get the most out of life), **God** (*‘elohym*) **had spoken to him about** (*dabar ‘eth huw’* – had discussed with him, giving him His word).” (*Bare’syth* / In the Beginning / Genesis 21:2)

I had speculated that Sarah became pregnant prior to their previous *Pesach* | Passover meeting with the Almighty so that she would deliver *Yitschaq* | Laughter during the *Mow’ed* of *Sukah* – the *Miqra’* | Invitation to Meet where Camping Out with God forevermore is celebrated. My supposition appears valid except with Yahowah’s affinity for seven and His *Mow’ed* *Miqra’ey*, it is more likely that she became pregnant on *Bikuwrym* | Firstborn Children as part of the Chag Matsah celebration. It was a harbinger, reminiscent of a time in which the firstborn sons of the Covenant were given the gift of life as a result of the sign of the sacrificial lamb’s blood on the doorway of their home. At the conclusion of a seven-month pregnancy initiated and inspired by God, her son would have been around four pounds, large enough to live and yet small enough not to kill his mother during childbirth. A baby is fully formed, with hearing the final sense

developed at seven months. It is just a matter of adding fat after that time.

“**Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **called** (*qara*’ – welcomed, read, and recited, proclaiming) **the name** (*‘eth shem*) **of his son** (*ben huw*’) **who was born to him** (*ha yalad la huw*’), **whom to show the proper way to get the most enjoyment out of life** (*‘asher* – whom to reveal the benefits of the relationship), **Sarah** (*Sarah* – to struggle and strive or to engage and endure) **conceived and delivered for him** (*yalad la huw*’ – bore on his behalf, giving birth to him), **Yitschaq | Laughter** (*Yitschaq* – I thought it was funny and laughed).” (*Bare’syth* / In the Beginning / Genesis 21:3)

The first child born into the Covenant was named for its purpose: to make us laugh, to find the things which, while meaningful, are playful and joyful in life.

It had been a rough road getting to this place, and there would still be some additional bumps along the way, but life was now fulfilling and worth living. Being a good father, he would do as Yahowah had asked...

“**So** (*wa*) **Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **circumcised** (*muwl* – removed the front or foreskin) **Yitschaq | Laughter** (*Yitschaq* – I thought it was funny and laughed), **his son** (*ben huw*’), **when his son was eight days old** (*ben shemoneh yowm*), **according to the way to receive the benefits of the relationship** (*ka ‘asher*) **God** (*‘elohym*) **had instructed him** (*tsawah ‘eth huw*’ – had directed him, providing guidance for him).” (*Bare’syth* / In the Beginning / Genesis 21:4)

Life is so much more joyful when we listen to Yah and engage accordingly, even playfully. A little snip was all it took to affirm his desire to do right by son and be right with God.

He was a slow learner, but late is better than never. And the woman he had used, now had a purpose of her own...

“Abraham (*‘Abraham*) **was a son of one hundred years** (*ben me’ah shanah*) **when** (*ba*) **Yitschaq** | **Laughter** (*Yitschaq* – I thought it was funny and laughed), **his son** (*ben huw’*), **was born to him** (*yalad la huw’*). (*Bare’syth* / Genesis 21:5)

Then (*wa*) **Sarah** (*Sarah* – to struggle and strive or to engage and endure) **exclaimed** (*‘amar*), **‘God** (*‘elohym*) **has engaged on my behalf, bringing about** (*‘asah la ‘any*) **Yitschaq** | **Laughter** (*Yitschaq* – I thought it was funny and laughed).

Everyone (*kol*) **who hears** (*ha shama’* – who listens) **will laugh joyfully and playfully** (*tsachaq* – will have fun and find enjoyment) **over me** (*la ‘any* – regarding me).” (*Bare’syth* / In the Beginning / Genesis 21:6)

It had been no laughing matter, but even that had changed. The promised child was born, a son was given.

The sixth conversation with the most controversial man in the world was significantly less contentious. It occurred as a result of a conflict in the *beyth* | home of the future *beryth* | Covenant.

‘Sarah (*Sarah* – to struggle and strive or to engage and endure) **saw** (*ra’ah* – perceived and envisioned) **the son** (*‘eth ben*) **of Hagar** (*Hagar* – to devise a sorrowful plot and commit it to writing; from *hagy* and *hegeh* – lamentable words which tell a woeful tale), **the Mitsry** (*Mitsry* – from the guarded crucible of chronic oppression and serious impairment, anguish, and distress, the

Egyptian), **who had relations with** (*‘asher*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **bearing a child** (*yalad*), **laughing** (*tsachaq* – laughing).” (*Bare’syth* / In the Beginning / Genesis 21:9)

We are left to wonder if Hagar and Ishmael were laughing at Sarah trying to deal with Yitschaq at ninety years of age, or if the joking around included ‘Abraham. But either way, Sarah was not amused.

I always find the search for potential roots of the names of people mentioned in the Towrah interesting. Hagar could be based upon *hagy* or *hegeh* which would be “to devise a sorrowful plot and commit it to writing,” even “lamentable words which tell a woeful tale.” This sounds a lot like the Quran – a sorrowful tale originally recited by Muhammad, who claimed to be a descendant of Ishmael.

In addition, *hagah* means “to be removed and expelled, driven out.” That would be consistent with what follows and Muhammad’s plight in Mecca. In this light, there is an interesting aside regarding Hagar the Egyptian. Muhammad ascribed her name to his flight on the winged ass from Mecca to Jerusalem, calling the mythical affair “the Hegira.” Islam has long represented a return to slavery.

“So (*wa*) **she said** (*‘amar*) **to ‘Abraham** (*‘Abraham*), **‘Cast out and banish** (*garash* – remove, expel, divorce, and drive away (piel imperative – of your own volition cause them to be expelled, sending away)) **this slave woman** (*ha ‘amah ha zo’th* – the female servant, this piece of property and lowlife of a woman) **along with her son** (*wa ‘eth ben hy’*), **because** (*ky*) **the son of this piece of property and lowlife of a woman** (*ha ben ha ‘amah ha*

zo'th – the child of the female servant and slave) **shall not share in an inheritance** (*lo' yarash* – shall not be an heir) **with my son** ('*im ben 'any*), **Yitschaq | Laughter** (*Yitschaq* – I (somehow forgot that I) thought it was funny and laughed).” (*Bare'syth / In the Beginning / Genesis 21:10*)

Sarah was jealous, but so is God. Not everyone shares in the inheritance.

There was a time when Sarah delighted in using Hagar to further her husband's agenda. And it had not been all that long ago that they were still collecting slaves – albeit from less than honorable means. But this was different. Sarah was now a mother, and she was protective.

It is also likely that her relationship with Hagar and with Ishmael changed appreciably. Hagar had served at her bequest as a surrogate mother. She bore her husband's child. As a result, her status would have risen. But now, the attention was being showered upon Sarah and her son, Yitschaq. Uncomfortable with the turn of fortune, Hagar copped an attitude. Worse, it appears that Ishmael had become a burden.

And unlike his wife, 'Abraham had divided loyalties...

“But (*wa*) **this statement** (*ha dabar* – these words and manner of speaking) **was exceedingly** (*ma'od* – tremendously and utterly, highly and greatly) **distressing and inappropriate** (*ra'a'* – troubling and hurtful, displeasing and sad, disturbing and harmful) **in the sight of** (*ba 'ayn* – from the perspective of) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **on account of** (*al 'owdowth* – because of) **his son** (*ben 'any*).” (*Bare'syth / In the Beginning / Genesis 21:11*)

Yahowah's loyalties were not divided. Ishmael had been Sarah's idea and 'Abraham's mistake. Yahowah had made it possible for them to conceive Yitschaq, and he would be their heir.

“God (*wa 'elohym* – the Mighty Ones) **said** (*'amar* – explained) **to** (*'el*) **'Abraham** (*'Abraham*), **'You should not perceive this in a negative way** (*'al ra'a ba 'ayn 'atah* – you should not see this as hurtful nor harmful, avoid viewing this as wrong, and do not be seen appearing anxious) **before** (*'al* – or against) **the boy** (*ha na'ar* – the teenager; from *na'ar* – to be shaken over the emptiness and lack of adherence and to shake off and free) **or because of** (*wa 'al*) **your female servant** (*'amah 'atah*).

Whatever (*kol* – everything) **for the benefit of the relationship** (*'asher* – which, to show the way to get the greatest joy out of life) **Sarah** (*Sarah* – to struggle and strive or to engage and endure) **says to you** (*'amar 'el 'atah*), **listen** (*shama'*) **to the sound of her voice** (*ba qowl hy'*) **because, indeed** (*ky* – for the reason that surely by contrast), **with Yitschaq | Isaac** (*Yitschaq*) **your offspring** (*la 'atah zera'*) **shall be called out and summoned** (*qara'* – invited and welcomed, designated and known).”
(*Bare'syth* / In the Beginning / Genesis 21:12)

It was a short meeting with a simple and clear intent. Listen to your wife when she addresses the benefits associated with your relationship. What she is saying is in your interests. It was now time to “*garash* – cast out and remove” his possessions, freeing the boy and her mother in the process. Those in and out of the Covenant would not live together. Turf wars and feuding over misperceptions would lead to conflict and bloodletting.

Being a master linguist, Yahowah often manages to define His terms and to convey relevant instructions in the text of a discussion. Yshma'el's name has not yet arisen in this conversation, and yet it is clearly about him, his

descendants, what rights they have, and whether they should be included in the community. But since the fate of a mistake in judgment does not merit this much of the Towrah's attention, Yahowah expanded the scope of the discussion by choosing His words carefully.

God knew that *Yshma'el* | Ishmael would become the patriarch of Islam, Arabic for "submission." He recognized that Muslims would attest to being his descendants. He even knew that they would claim that by "*shama'* – listening to" their "*Qara'* – Quran being read and recited" that they would claim the land and kill the people He loved. And that is why his name has been juxtaposed against two others, Hagar and Mitsry. Collectively they represent a "divisive and sorrowful plot which was committed to writing, a lamentable compilation of words which tell" of "chronic oppression and serious impairment, anguish, and distress."

A religion of 1.5 billion people bent upon seizing His Land and obliterating His people does not go without notice. It was, after all, of *Yshma'el* | Ishmael, Yahowah said: **"He shall consistently be (*wa huw' hayah*) a wild ass (*pere'*) of a man (*'adam*). His hand (*yad huw'*) will be against everyone (*ba ha kol*) and everyone's hand (*wa yad kol*) against him (*ba huw'*). Even in opposition to the presence (*wa 'al paneh*) of all of his brothers (*kol 'ach huw'*) he will live and remain (*shakan*)."** (*Bare'syth* / Genesis 16:12)

Now, since God is both pro-choice and pro-life, He said...

"Besides (*wa gam* – also as an alternative), the son of the slave woman (*ha ben ha 'amah*) I will move into and put in a different place (*sym la* – I will relocate and set in another location) as a confluence of ethnicities and cultures (*la gowy* – becoming a people from different races

and places, albeit the walking dead who are heathens estranged from Yisra'el).

Indeed, he (*huw' ky* – surely, making a contrast with him), **he is your offspring** (*zera' 'atah huw'* – he is the seed you have sown).” (*Bare'syth / In the Beginning / Genesis 21:13*)

The realization that Ishmael was the seed ‘Abraham had sown is why his name carries such positive and negative connotations: ‘*Abraham* – father who raises and lifts up those who stand up and reach up for mercy and the father of multitudes who are confused and troublesome.

This known, *sym* does not infer that Yahowah was nation-building with Gentiles – as is conveyed in English Bibles. It means “to put or set something in a different place.” He relocated *Yshma'el* | Ishmael toward what would become the Muslim Middle East.

God’s statement carries overtones of His desire to walk ‘Abraham off the cliff of his unsubstantiated support for Sodom. ‘Abraham doted over Ishmael, largely because the two men were so much alike. And that was a problem. So Yahowah not only needed to separate them for the Covenant to prevail, He had to do so in such a way that ‘Abraham would continue to listen to Him – to trust Him. God would put Ishmael in his place.

‘Abraham didn’t send Hagar and Ishmael out into the desert to die. They were sent away with provisions. It is how I would deal with the errantly named and misinformed “Palestinian” Muslims in Israel, today.

“**Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **arose early in the morning** (*shakam ba ha boqer* – started the day at dawn and) **grasped hold of** (*laqach* – obtained) **a loaf of**

bread (*lechem*) **and a skin of water** (*wa chemeth maym*) **and gave them** (*wa nathan* – he offered them) **to** (*‘el*) **Hagar** (*Hagar* – to devise a sorrowful plot and commit it to writing; from *hagy* and *hegeh* – lamentable words which tell a woeful tale), **placing them** (*sym* – setting and putting them) **on** (*‘al*) **her shoulder** (*shakem hy’* – her upper back), **along with the child** (*‘eth ha yeled*).

And then he sent her away (*wa shalach hy’* – he dispatched her, directing her to leave).

So she began walking (*wa halak* – walked away) **and wandered around aimlessly in error** (*wa ta’ah* – she went astray intoxicated, staggering around without understanding, traveling place to place without purpose) **into** (*ba*) **lifelessness, the desolation devoid of the word** (*ba midbar* – desert wasteland, the wilderness, a place of illiteracy where the word is questioned; a compound of *my* – to question and *dabar* – the word) **of Ba’er Sheba’** (*Ba’er Sheba’* – the pit of swearing).” (*Bare’syth* / In the Beginning / Genesis 21:14)

Ishmael, at fourteen, was no longer a small child, and yet he was carried out of the Promised Land on his mother’s back along with their provisions. For comparison, by eight, *Dowd* | David was anointed by God and shortly thereafter, he manned up and slayed Goliath.

In telling this story this way, God is establishing a standard we should follow. There are people who do not belong in Judea today. Rather than accept the presence of the millions of Muslims, rather than killing millions of Ishmael’s heirs before they kill God’s Chosen People, we ought to send them out into the deserts of Egypt, Jordan, Syria, and Saudi Arabia with sufficient food, water, and shelter to survive. With ample land and material, if they were willing to show some initiative and were willing to work, they would thrive.

Each of the Islamic nations surrounding Israel – Egypt, Syria, Jordan, and Saudi Arabia – has a surplus of land and very low population density. They all share common ethnicity, language, religion, and societal customs. Therefore, if the issue was providing a place for the so-called “Palestinians” to live, instead of trying to possess Israel and annihilate Jews, the problem would have been easily resolved. But it exists because Islam is more anti-Semitic than Nazism, and Allah (who is Satan) not only covets the Promised Land, but he also wants the Chosen People silenced – as in dead.

In the desert, we find...

“When the water from the skin (*wa ha maym min ha chemeth*) **was gone** (*kalah* – was finished), **she threw** (*shalak* – she hurled and flung, casting down and rejecting) **the young man** (*ha yeled* – the boy and adolescent child) **beneath** (*tachath* – under) **one** (*‘echad*) **of the bushes** (*ha syach* – shrubs; from *syach* – complaint and expression of discontent).” (*Bare’syth* / In the Beginning / Genesis 21:15)

There is a violent tone to the Hebrew word *shalak*. There is nothing maternal or loving about it. It means she threw the young man down, hurling him to the ground. *Syach* is also an intriguing word in that it is “a place of anguish and discontent where one contemplates foolishness while expressing anxiety.”

“And she took a walk (*wa halak*), **settling down** (*yashab* – remaining in place for an indefinite period) **such that she went well beyond** (*la hy’ min neged*), **far enough away to avoid any association** (*rachaq* – a great distance, to be aloof, severing the relationship), **similar to a bowshot** (*ka tachah qeshet* – about as far as an arrow can be hurled).

And she said (*wa ‘amar*), **‘I do not want to witness** (*‘al ra’ah*) **the death** (*ba maweth* – the process of dying

associated with the plague) **of the teenage boy** (*ha yeled* – of the young man).’

And as she settled down (*yashab* – remaining in place for an indefinite period) **opposite and beyond** (*min neged*), **she raised her voice** (*wa nasa* ‘*eth kol hy*’) **and wept** (*wa bakah* – wailed, sobbed, cried, and mourned).” (*Bare’syth* / In the Beginning / Genesis 21:16)

It is perplexing that a young man, who was being carried by his mother, would be in the throes of death, while she was not. Considering the hostility embedded in this language, and the animosity she engendered with Sarah, it is apparent that Hagar resented her son to the extent she hurled him down and walked away from him, severing their relationship. She did not even refer to him as her son. Therefore, it is reasonable to conclude that she was crying for herself over the demise of the life she had enjoyed as the mother of ‘Abraham’s child.

And yet, Yahowah had made a promise to ‘Abraham, garnering his support for sending the young man and his mother out of the Promised Land, by telling him that he would find a place for Ishmael’s descendants. That would not materialize if he had died. Therefore, while Yahowah was aware of the boy’s plight, as He had made prophetic promises regarding him, He did not send him back to the Promised Land. He did as He had asked ‘Abraham: He had an envoy resupply him, offer some encouragement, and then sent him on his way. What is also telling, God was responding to the young man – not his mother.

In this next statement, the message behind *Yshma’el* | Ishmael is explained: God Hears Me. His name is, therefore, the antithesis of Yahowah’s intent. It is the roar of religious rhetoric over Yahowah’s teaching and guidance. His name begs the question: do you want to listen to God, or do you want God to listen to you?

“And God (*wa ‘elohym*) **heard** (*shama’*) **the sounds** (*‘eth qowl* – the noise and voice) **of the teenage boy** (*ha na’ar* – the young man and former servant, even the lost sheep who had strayed away and into harm’s way).

So, a messenger (*wa mal’ak* – a spiritual implement and heavenly envoy) **of God** (*‘elohym*) **summoned** (*qara’* – called out to) **Hagar** (*Hagar* – to devise a sorrowful plot and commit it to writing; from *hagyg* and *hegeh* – lamentable words which tell a woeful tale) **from the heavens** (*min ha shamaym* – out of the spiritual realm).

And he asked regarding her (*wa ‘amar la hy’* – so concerning her he said), **‘What is your objective** (*mah la ‘atah* – What is your purpose and why are you concerned), **Hagar** (*Hagar* – one devising this sorrowful plot with all the lamentable words telling a woeful tale)?

Have you no respect (*‘al yare’* – have you no regard, esteem, admiration, or reverence)? **In actuality** (*ky* – by contrast), **God** (*‘elohym*) **has heard** (*shama’*) **the intent** (*‘el* – the goal) **of the young man’s** (*ha na’ar* – the teenager’s) **sounds** (*qowl* – noises and audible cries) **in relation to where he is over there** (*ba ‘asher huw’ sham*).” (*Bare’syth / In the Beginning / Genesis 21:17*)

Such a simple, and yet probing, question: “What is your objective, and why are you concerned, Hagar?” She was the problem. She had no respect or regard for Yahowah. And so, by contrast, it was Yahowah who was concerned about the young man’s life. She had, after all, walked away.

Yahowah did not want to engender a relationship with the obstinate and violent teenager either. His messenger had warned Hagar about Yshma’el’s nature and his fate, even before he was born. It was just a handful of pages ago that we last considered God’s assessment of Islam’s forefather: **“He shall consistently be** (*wa huw’ hayah*) **a wild ass** (*pere’*) **of a man** (*‘adam*). **His hand** (*yad huw’*)

will be against everyone (*ba ha kol*) **and everyone's hand** (*wa yad kol*) **against him** (*ba huw'*). **He will live and remain** (*shakan*) **in opposition to the presence** (*wa 'al paneh*) **of all of his brothers** (*kol 'ach huw'*).” (*Bare'syth* / Genesis 16:12)

All one has to do today to properly assess Islam is open one's eyes, to confront the violence and death stemming from it, something Hagar could not do. Islamic nations are the least free, least democratic, least prosperous, least inventive, least productive, least moral, least civil, least educated, and least peaceful places on Earth. Islam is a “*maweth* – plague of death.”

It is also telling that Muslim women are renowned for making a show over their sons' demise, especially when they die as terrorists, killing Jews. Since they celebrate the behavior of their wild asses, their tears are for themselves – as without sons they are considered worthless.

Allah's Quran says, “Those who fear will submit and obey.” Satan wants his devotees to bow down and worship him. It is the opposite of what Yahowah wants. So, God's messenger said...

“**Stand up** (*quwm* – get up), **pick up** (*nasa'* – lift up) **the young man** (*'eth ha na'ar*) **and hold him firmly** (*wa chazaq ba huw'* – grasp him strongly and resolutely, even harshly and with a degree of intensity) **with your hand** (*'eth yad 'atah* – under your influence).

Indeed (*ky* – surely), **I will move him into a different place in another location** (*sym* – I will relocate him, setting him elsewhere) **as a substantial confluence of ethnicities and cultures** (*gowy gadowl* – to become multitudes of strange and estranged people from different races and places, many akin to the walking dead, a sizable animalistic and Godless community of non-Yahuwdym, representing a different nation).” (*Bare'syth* / In the Beginning / Genesis 21:18)

“Then (wa) God (‘elohym) had her ability to be perceptive enhanced (paqach ‘eth ‘ayn hy’) and she saw (wa ra’ah) a pit (be’er – well or shaft) of water (maym).

So, she walked over (wa halak) and filled up (wa male’) the skin (‘eth ha chemeth) with water (maym) and gave a drink (shaqah) to the young man (‘eth ha na’ar – to the teenage boy).” (Bare’syth / In the Beginning / Genesis 21:19)

She had been so caught up in her own miserable existence, after disowning the boy, she didn’t even bother to look for water. The well had been right there, beside her, all of the time. And yet to honor His promise, He had to work around humankind’s ineptitude. And apparently, a sip of water was all it took for Hagar and Yshma’el to be on their way.

“So, God (wa ‘elohym) remained (hayah – continued to be) opposed to (‘eth – against) the young man (ha na’ar – was a lost sheep).

He would become exalted (wa gadal – he would garner status and acclaim and be honored and glorified) living (yashab – dwelling and remaining) in the desert (ba ha midbar – in the wilderness where the word is questioned).

And he came to be (wa hayah) great at shooting arrows from a bow (rabah qashath – a formidable and superior archer and hunter).” (Bare’syth / In the Beginning / Genesis 21:20)

In other words, apart from being acclaimed as the forefather of Muhammad and Islam, he was a formidable killing machine. His mother should be so proud.

The last time someone was presented as a mighty hunter in opposition to Yahowah, it was Nimrod, the King of *Babel* | Babylon. And therefore, in these two deadly

individuals, we have the foreshadowing of Yisra'el's greatest foes: Christianity and Islam.

Also interesting, after marrying an Egyptian, and thus further embracing all of the religious, political, military, and economic corruption associated with Mitsraym, Ishmael settled “**in the wilderness** (*ba midbar* – in the place of desolation and lifelessness devoid of the word and literacy) **of Paran** (*Pa'ran* – place of caves).” Paran is in the shadow of Mt. Horeb, and thus in Arabia. It is east of the valley of Arabah, which in turn is based upon ‘Arab – those who live in darkness and ambush through deceit.” Also telling, Islam’s Quran was initially revealed to Muhammad by a demon in a cave not far from this place.

The next time we hear something from God regarding Ishmael, he and Isaac were burying ‘Abraham. Then we learn that Esau earned Yahowah’s wrath for having married two of his daughters, Mahalath and Bashemath. From that point, the bastard child fades into oblivion, only to be resurrected by Muhammad to serve Allah and Islam.

Laughably, Esau is the name the Quran ascribes to “the son of Mary” and thus to the Christian “Jesus.” In an enlightened world, the doubling down on this error alone would have been sufficient to derail the world’s fastest-growing religion. But as God has shared with this story, saying goodbye and good riddance is hard to do.



Meeting on the Mountain...

The seventh and final meeting between ‘Abraham and Yahowah was the most revealing prophetically, divulging when, where, and how the most important days in human history would transpire. It was also a test – something ‘Abraham’s prior behavior necessitated.

We are not told explicitly, yet it is obvious to me after studying the Towrah and getting to know Yahowah, that this next scene opens four days before Passover. It reflects the time the Pesach ‘Ayl is brought into the home. It was 1968 BCE – year 2000 Yah.

This was not just an ordinary Yowbel year, signifying the once-every-fifty-year celebrations of the Lamb’s Redemption. It has been forty Yowbel since life flourished in the Garden. Then moving forward in time, in another twenty Yowbel, *Dowd* | David will be commemorated as the Cornerstone of Yahowah’s Home on the place ‘Abraham was headed. This would occur exactly one thousand years from the time this dress rehearsal was performed.

Even more significantly, in another forty Yowbel from 1968 BCE, on this very hill, on Passover in 33 CE, *Dowd* would return home to serve as the Passover Lamb. Then forty Yowbel from the fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw’ah in year 4000 Yah, he will arrive on Yowm Kipurym in year 6000 Yah / 2033 CE. Yahowah’s timetable is very precise. He is into the details,

and He does not leave anything to chance. And from beginning to end, it is a family affair.

Their seventh meeting began...

“And it came to exist (*wa hayah* – so it literally happened with ongoing implications (qal imperfect)) **after these words** (*‘achar ha dabarym ha ‘eleh* – following these statements and conversations), **that the Almighty** (*ha ‘elohym* – that God) **attempted to ascertain the understanding and examine the appropriateness of the response by testing** (*nasah ‘eth* – wanted proof of the education, knowledge, and comprehension, and considering the consequences decided to evaluate the acumen, judgment, ability to make rational decisions, and the validity of forthcoming actions during a situation involving challenging circumstances to assess (piel perfect – during a finite period of time, the object, ‘Abraham, would endure the effect of a comprehensive test and would be totally influenced by the result)) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome).

So (*wa*) **He exclaimed, saying** (*‘amar* – He literally expressed in words, genuinely calling out and consistently saying (qal imperfect)) **to him** (*‘el huw’*), **“Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)!”

Then He conveyed (*wa ‘amar* – next He declared, actually calling out as was His custom (qal imperfect)), **‘Look up and pay attention to Me** (*hineh ‘any* – Behold, here I Am, look at Me and listen attentively to what I have to say, focus on the details and the context, stand up and be especially observant because I am pointing something out

to you that is critically important and requires your immediate and undivided attention, this instant, here and now).” (*Bare’syth / Genesis / In the Beginning 22:1*)

Depending upon your life experiences, your viewpoint, and even your attitude about such things, the idea that God would find it appropriate, even necessary, to test us is likely either upsetting or reassuring. But either way, this realization should prompt serious contemplation.

The fact that the examination “*‘achar ha dabarym ha ‘eleh* – follows these statements and conversations” and is “after all of these words have been spoken” means that Yahowah’s assessment is based upon our knowledge, understanding, and acceptance of His teaching and guidance.

This being so, the keys to our success are:

First | recognize that Yahowah’s “*dabarym* – words” are His “testimony and witness” to us and comprise the sole repository of God’s “message.”

Second | “*shama’* – listen” to what Yahowah has revealed to us in *Bare’syth* regarding the Covenant.

Third | “*shamar* – become observant by closely examining and carefully considering” Yahowah’s *Towrah* Instructions.

Fourth | “*yada’* – become familiar” with Yahowah while “coming to know” what He is offering and asking in return.

Fifth | “*byn* – make the proper connections required to transition from knowing to understanding.”

Sixth | “*tsadyq* – discover what it means to be right” with Yahowah and regarding being accepted in His Covenant Family.

Seventh | “*‘anah* – be prepared to provide the correct answers to properly respond” to Yahowah.

Yahowah clearly wants us to pass His test. That is why He told us that His impending evaluation of ‘Abraham “came after the conversations” which detailed the conditions of His Covenant. By implication, therefore, we are given the opportunity to consider everything He had to say regarding what He expects from us and is offering to us prior to Him testing our understanding and acceptance.

Let’s be clear, because Yahowah is with us, God is “*nasah ‘eth* – testing us.” This is a “*nasah ‘eth* – attempt to ascertain our understanding by examining the appropriateness of our responses.” God wants “*nasah ‘eth* – proof of our education, knowledge, and comprehension” of His Word. He has “decided to evaluate our acumen, judgment, and ability to make rational decisions” regarding His testimony. Life is filled with “challenging circumstances” in which our “responses can be assessed.”

As a result, it is Yahowah’s Towrah, not the rabbinical Talmud, which prepares us to pass God’s test. The existence of an examination means that our salvation is not based upon faith, which confirms that Paul lied, making Christianity wrong. With the exam being given at this point in the story, we know that, by studying the Towrah up to this event, we have enough information to pass Yahowah’s scrutiny. Therefore, there is no basis for a Talmud, New Testament, *Mishnah*, Quran, or Zohar when it comes to us finding a home in Yahowah’s family.

With the test determining Covenant participation given halfway through the first book of the Towrah, there can be no additional conditions beyond those already presented. Further, since a test based upon our understanding and response to God’s testimony is cerebral, judging our comprehension, we travel to Yahowah in our minds through words.

God is consistent. Therefore, we would be wise to recognize that His assessment of how effectively His

guidance has resonated within us will be based on how well we have listened, how much we have retained and thus remembered, to what degree we understand what has been conveyed, the extent which we are willing to engage correctly and act upon what He has offered and, lastly, whether our reply is sincere.

Even though I have been the lone Voice conveying these conclusions regarding the conditions of the Covenant, Yahowah's test affirms the assessment I have shared. From the inception I have realized that Yahowah gave us His Towrah to teach us about His nature and to guide us to Him. It is filled with vital information and essential instructions which need to be known, understood, accepted, and acted upon to engage in a relationship and receive God's provisions for life. Not only are there right and wrong answers, nothing is more important than responding correctly.

This should not provoke any anxiety because the answers to the test Yahowah conducted with 'Abraham, and thus the one He will deploy on our behalf, are provided by God, Himself. With everything we need to know communicated to 'Abraham and recorded in the Towrah, we ought to be ready and able.

And as noted, faith cannot be a substitute for knowing because it cannot be evaluated. A person's faith, therefore, is immaterial.

Shattering yet another myth, if the criterion had been obedience to a set of laws, there would have been a trial based upon prior behavior instead of an evaluation of forthcoming actions. This means that past behavior is irrelevant as well.

Collectively then, these essential aspects of testing demonstrate that the faith of Christianity is as wrong as is Judaism's proclivity toward legalism. Our prior actions can be tried and judged, but never tested. This was not a trial.

It was a test. And it was based neither upon prior obedience nor compliance, but instead upon understanding and acceptance. As a result, the path to God is not religious. Simply stated: there is no objective test for faith, but there is for knowledge. The purpose of teaching is to provide a student with the criterion to distinguish between that which is valid and invalid, beneficial and counterproductive.

Equally telling, a performance can be evaluated, determining whether or not a response is correct. It can be determined if a course of action achieves the appropriate result. So, by testing 'Abraham, God was affirming that there are right and wrong answers and responses relative to our understanding of the Covenant's terms and conditions. As was the case with 'Abraham, how we engage with God matters – and nothing matters more than our response to His Covenant.

Fully amplified, appropriately detailed and properly focused, and yet devoid of distraction, this is what Yahowah revealed as He met with 'Abraham for the seventh and final time...

“And it came to exist, after these words and following these statements and conversations, that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing 'Abraham, because He wanted proof of his education, knowledge, and comprehension. Considering the consequences, He decided to evaluate 'Abraham's acumen, his judgment and his ability to make rational decisions, in addition to testing the validity of his forthcoming actions during a situation where the circumstances would be challenging for him to respond properly.

So, He exclaimed, “Abraham!” Then He called him out as was His custom, ‘Look up and pay attention to Me. Behold, here I Am. Look at Me and listen

attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now.’”

The operative verb, “*nasah* – to test and evaluate,” was written נִסָּה in Paleo Hebrew.

The Nun נ represents a sperm and a root. It is symbolic of conceiving a child, of new life, and of being firmly rooted and then growing.

The Samech ס was drawn to depict a sign or banner. Its pole with three crossbars conveys the idea of a written message being raised, proclaimed and trumpeted, therefore important for all to see.

The Hey ה depicts an engaged, upright, and observant individual, standing up, looking up, and reaching up to God while seeking to grasp His hand. It is the only letter repeated in Yahowah’s הוּיָהוּה name.

Bringing these thoughts together, “*nasah* נִסָּה – to test and evaluate” speaks of a child of the Covenant lifting up and sharing Yahowah’s Towrah while being observant, standing with God, and reaching for His hand. We can participate in man’s customs, traditions, and beliefs or engage in God’s Covenant Family, but never both.

In נִסָּה, we find the means to become a child of the Covenant, even the means to inherit all that Yahowah has to offer. The ה observant individual who reaches up to God while proclaiming His message ס, as it was revealed, is a child and heir נ of our Heavenly Father, born anew into the Covenant Family.

Since I began translating Yahowah’s words some twenty-two years ago, I have been blessed to receive many unheralded insights, and foremost among them has been

the recognition that there are five terms and conditions of the Covenant which must be known, understood, accepted, and acted upon to engage in a relationship with Yahowah, to enter His Home in Heaven, and to become part of His Family. I have long embraced the full implications of “*nasah* – the imposition of a test to determine what we know, to evaluate what we understand, and to ascertain the appropriateness of our responses.”

“*Achar ha dabarym ha ‘eleh* – after all of the words which have been conveyed during these conversations” between Yahowah and ‘Abraham, there was only one reason for God to memorialize the nature of this relationship in His Towrah. He wants us to know and understand what He shared with ‘Abraham so that we can participate in the same relationship with Him. He is inviting us to be part of His Family as long as we come to know Him first and then approach Him in the manner He has provided.

Best of all, our past is irrelevant. ‘Abraham was a scoundrel, and yet he passed God’s test. It is what you do with what you now know that matters.

That said, while God made our redemption and perfection possible, He did not intend to make this easy. It is not in His interest or ours to let everyone into heaven. On the contrary, He wants to “*nasah* 𐤍𐤏𐤔 – test the validity of our forthcoming actions, especially during challenging circumstances, to see if we come up with the correct answers and respond properly.” Learning about Yahowah requires effort. He is not simple – nor is His Covenant. Relationships take time to develop. For them to be meaningful, both parties must contribute. The Towrah is clear and complete, but it is neither superficial nor simplistic.

It should have been obvious, but since it is lost on most, let’s underscore God’s position. It is His universe.

He created it. Heaven is His Home. The Covenant is His Family. The Towrah is comprised of His Instructions. Life is His gift. If we want more of it, if we want to be part of His family, if we want to explore His universe and enter His home, we have to pay attention to what He has to say. We cannot, as Orthodox Jews or Christians do, replace His Towrah with man's drivel and expect God to respond favorably. We cannot change the terms and conditions of His Covenant and still receive the benefits He has articulated as part of this relationship.

Also relevant, Yahowah began this conversation by calling out 'Abraham's name. Relationship agreements are specific and the parties to them are identified by name. Yahowah is God's name.

And speaking of names, as we have learned, 'Abraham's reflects both sides of a great divide. He is the father of those who are mercifully lifted up and rise up to God. But he is also symbolic of multitudes who are confused and troublesome, uproarious and hostile.

During an early meeting, 'Abraham asked Yahowah to consider 'Ely'ezar of Damascus, then later, Yshma'el, the son he fathered by way of Sarah's Egyptian slave, Hagar. But even though 'Abraham pleaded with God, trying to convince Him, Yahowah said, "Absolutely not!" In particular, Ishmael was sent away along with his mother and out of the Promised Land. This left 'Abraham and Sarah with Yitschaq. The Covenant would not be a product of infidelity or slavery. Man was not at liberty to change God's plan – in spite of Paul and Akiba claiming otherwise.

And speaking of the low-life scum who wrote and inspired half of the Christian New Testament, the fact that Yahowah instructed 'Abraham to accompany his son, Yitschaq, to *Mowryah* | Moriah, not Yshma'el, irrefutably demonstrates that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not save, then

wrongly protesting that ‘Abraham was considered righteous by faith, Paul said that the Towrah’s Covenant enslaved because it was conceived through Hagar. This was one of many lies, and perhaps the worst of all. Paul was wrong. Sarah’s son, Yitschaq, affirmed the Covenant with his father, not Hagar’s son, Ishmael.

Let’s listen to God tell this story...

“**Next He said** (*wa ‘amar* – so He conveyed (qal imperfect – actually with ongoing implications)), **‘Please** (*na’* – as an earnest exhortation and sincere expression of My will, consider My desire in this regard, and with a heightened sense of concern and urgency, I implore you at this time to) **choose of your own accord to grasp hold of** (*laqach* – under the auspices of freewill accept, receive, and take by the hand (qal imperative – a genuine expression of volition in the second person)) **your son who is associated with you and is in accord with you** (*‘eth ben ‘atah* – your son accompanying you and your son who is in agreement with you), **therefore** (*‘eth* – by the proper means), **your unique and very special child** (*yachyd ‘atah* – your only son with whom you are together, alike, and united; from *yachad* – to join and unite, becoming alike) **whom, for the benefit of the relationship and as a blessing** (*‘asher* – to show the way to a fortunate and joyful place you have taken a stand, walking the correct way, thereby showing the steps which lead to life), **you love** (*‘ahab* – you have an affectionate and desirable relationship with and prefer, associating in the relationship as friends (qal perfect)), **Yitschaq** (*Yitschaq* – Laughter; from *tsachaq* – to laugh and play).

Then of your own volition walk to approach (*wa halak la ‘atah ‘el* – and choose to go, actually traveling (qal imperative)) **the Land** (*‘erets* – region and realm, ground and earth) **of Mowryah** (*ha Mowryah* – Respect Yah and Revere the Teaching of Yahowah) **and** (*wa*) **choose to ascend with him** (*‘alah huw’* – enjoy going up and rising

up with him, electing to lift him up (hifil imperative – the subject, ‘Abraham, engages the object, Yitschaq, in the action should ‘Abraham so desire)) **there** (*shem* – focusing on the name) **by way of an uplifting opportunity** (*la ‘olah* – to rise and ascend, being lifted up) **upon** (*‘al*) **one of the mountains** (*‘echad ha harym* – the one among certain prominent ranges or elevated terrain) **which, to show the way to enjoy life** (*‘asher* – for the benefit of the relationship and as a blessing), **I will explain to you** (*‘amar ‘el ‘atah* – I will discuss and share with you, using words to convey instructions, promises, and answers (qal imperfect)).” (*Bare ‘syth / Genesis / In the Beginning 22:2*)

Mowryah is a compound of Mem, Wah, Rosh, and “Yah.” So the only question in trying to assess the meaning of the name is what does *mowr* convey? If it is the result of a contraction of *mowrash* or *mowrashah*, then the resulting name is “to desire and choose the possession of Yahowah.” *Mowryah* would then mean: “Choice to Belong to Yahowah.”

If *mowr* is derived from *mowsh*, *Mowryah* conveys: “Care About Yahowah.” If, however, as I suspect, *Mowryah* is a compound of *mowrah* and Yahowah, then it conveys: “Revere the Teaching of Yahowah” which is to “Respect Yahowah as the Teacher.”

Should you be concerned about being assessed by God because you are not yet acquainted and you do not yet know how to respond, rest assured that freewill limits those tested to those who have chosen to be evaluated. This engagement is for volunteers only. Those under consideration have stepped forward, wanting God to appraise the validity of their knowledge and understanding, as well as the appropriateness of their responses to the Covenant’s criterion.

After all, they exude complete confidence because the answers are readily accessible, and the test is open book.

God's requirements are not arduous, and indeed very little is expected from us. Even our mistakes are overlooked, because the One doing the evaluation is exceedingly generous when it comes to His children. We know this because of the influence of the imperative mood, an expression of volition in second person. All three verbs, grasp, walk, and ascend, were presented under the auspices of freewill.

One of the unheralded jewels in God's statement is His explanation of the most controversial aspect of this adventure: *'olah*. It is rendered "sacrificial offering," "burnt offering," or "offering made by fire" in almost every English Bible, even though there is no hint of "sacrificial," "offering," "burnt," or "fire" in the word's etymology.

And yet we ought not to be confused. Yahowah deliberately introduced *'olah* by preceding it with its verbal root, *'alah*, which was written identically to *'olah* prior to the rabbinical Masorettes' diacritical marks in the 11th century CE. *'Alah* defines *'olah*'s purpose which is "to ascend and rise." Based upon Yahowah's explanation and introduction, 'Abraham and Yitschaq were climbing the mountain to rise up to God. Theirs would be an elevating experience. And therefore, there is no indication that 'Abraham would be "sacrificing" or "burning" his son. This was to be an uplifting experience for them and for us as witnesses.

Also, Yahowah has promised to serve as our tour guide and narrator along the way. He said "*amar 'el 'atah* – I will explain this to you, discussing and sharing with you, using words to convey instructions, promises, and answers for you."

While it is Yah's desire that we do as He has asked, this is not an edict, not a command, or an order. It is a request. It begins with "please." This is not about obedience. Our response cannot be driven by fear. *Na'* is

an “earnest exhortation and sincere expression of desire.” It conveys a “genuine regard and a heightened sense of concern” for the individual to whom it is directed. And that my friends is profoundly important – driving right to the heart of the relationship God envisioned.

In every instance, and during each encounter, ‘Abraham listened to what Yahowah had to say and he responded by doing what God had asked – at least when the guidance pertained to the Covenant. It is the reason our Heavenly Father shared all of this with us in the opening book of His Guide to Life.

Especially interesting, in this regard, is the use of *yachyd* in this passage, meaning “only begotten child, unique, special, and solitary son.” Superficially, its use meant that, from Yahowah’s perspective, Ishmael did not count. But far more than that, Yahowah would use *yachyd* in one of His most mind-jarring prophetic predictions. In *Zakaryah* / Zechariah, we find Yahowah speaking of His seventh and final advent, speaking of His return with His Son, Dowd...

“And (*wa*) for a time, I will pour out (*shaphak* – I will provide an outpouring and build upon) upon the House (*‘al beyth* – on behalf of the family and home) of Dowd (*Dowyd* – the Beloved (of the 1076 occurrences of *DWD* this was one of the few in a prophetic text scribed *DWYD* – adding a Yowd representing the hand of Yah)), and upon (*wa ‘al* – also on behalf of) those who dwell in (*yashab* – the inhabitants who establish their abode and remain in) Yaruwshalaim (*Yaruwshalaim* – the Source of Guidance and Teaching on Reconciliation), a spirit of compassion and acceptance (*ruwach chen* – the spirit of favor and mercy, of a beautiful and beneficial Spiritual Garment), (*wa*) for those requesting mercy and clemency (*tachanuwn* – of being treated with kindness and affection, with compassion; from *chanan* – mercy and favorable treatment).

Then (*wa*), **they will be able to look** (*nabat* – they, at this time, will be equipped to observe, focus upon, pay attention to, and regard, think about and then appropriately respond) **to Me** (*‘el ‘any*) **accompanied by the one who** (*‘eth ‘asher* – with whom by association, and to show the way to the benefits of the relationship) **they had reviled and pierced** (*daqar* – they had thrust into by driving sharp implements completely through (qal perfect)), **and** (*wa*) **they will lament** (*saphad* – they will sob, expressing their genuine sorrow (qal perfect)) **over him** (*‘al huw’*) **just like** (*ka* – similar to the way) **one cries** (*misped* – one shrieks and howls) **over the most uniquely special child and valued life** (*‘al ha yachyd* – for the only son; from *yachad* – who reunited and joined together), **anguished and infuriated** (*wa marar* – grieving furiously, angry and enraged, even frantic) **over him** (*‘al huw’* – on his account), **consistent with** (*ka*) **the anguish suffered over** (*marar ‘al* – the frustration and rage endured over) **the firstborn** (*ha bakowr* – the first son born into a family).” (*Zakaryah* / Remember Yah / Zechariah 12:10)

Simply stated: Yitschaq represents Dowd as the Son of God in this dress rehearsal, because it is our Messiah and King who will star as the *Zarowa’* in the final production.

To fully comprehend this moment, we must first come to understand why Dowd chose to serve Yisra’el and the Covenant Family as the Passover Lamb. We must also come to appreciate why Yahowah allowed His Son to fulfill the restorative promise of Matsah the following day. This then leads to Dowd becoming the *Bakowr* | Firstborn of *Bikuwrym* | Firstborn Children. And while their rationale is explained in *An Introduction to God*, the motivations of Father and Son are paramount in the early chapters of Volume 3, *Beloved*, of *Coming Home*.

It is from this perspective that the greatest of all prophetic pronouncements sings to our hearts, reassures our minds, and comforts our souls. At long last, we can

appreciate how the seven steps which comprise the Mow'edym work in harmony to bring us Home.

Just ten years from this update in the summer of 2023, the event being heralded here will occur on Yowm Kipurym in year 6000 Yah as reconciliation is poured out in this special way on the Household of Dowd. The Messiah represents *Yisra'el* | Individuals who Engage and Endure with God, *Yahuwdah* | the Beloved of Yah, and the *Beryth* | Covenant Family, such that the *Beyth Dowd* | Household of Dowd is comprised of select individuals representing a fusion of *Yisra'el*, *Yahuwdah*, and *ha Beryth*.

God and King are returning to *Yaruwshalaim* | the Source of Guidance on Reconciliation on *Yowm Kipurym* | the Day of Reconciliations. As a result of what they have done for the Family during the preceding five *Miqra'ey* | Invitations to be Called Out and Meet with God, there will be an outpouring of compassion from *Ruwach* | Spirit upon those who have gathered to receive them. It will be the ultimate family reunion. Our Heavenly Father, Spiritual Mother, and beloved Son, our Savior, have returned to support their own.

For the first time in 3,480 years, since the Children of *Yisra'el*, when gathered around Mount Choreb, said that they did not want to see or hear from Yahowah again, a select few will be prepared and ready for both. Those who have absorbed the synthesis of Dowd's prophetic proclamation will look up to see Yahowah accompanied by His Son – the one *Yisra'el* reviled and Rome pierced.

And this is as it should be since we did not crucify God but, instead, the one most beloved by Him. Recognizing the benefits he was providing, and how inappropriately people responded to him, everyone gathered before Father and His Son is going to be genuinely sorry that it came to this. The reaction will be bittersweet but initially more

weeping than shrieking. It is hard to imagine looking upon Father and Son realizing what we have done, only to add insult to injury by failing to appreciate his gift for 2,000 to 3,000 years – depending upon whether one counts from the time he announced what he would do or from when he accomplished it.

It will be the first opportunity to apologize to him and then express our gratitude. For Jews, they will be conflicted, horribly embarrassed for failing to recognize his sacrifice, and exceedingly joyful knowing that he earned the right to be their King. He saved them.

This surviving remnant of Yisra'el, and all those comprising the Covenant Family, will have finally made the connection between the Son who is given in Yasha'yah 9 and the Lamb who was sacrificed in Yasha'yah 53, between the Firstborn of Mizmowr 89 and the *Bakowr* of Zakaryah 12, between the prophetic depiction of the firstborn son being offered upon Mowryah in Bare'syth 22:2 and the piercing portrayal of crucifixion in Mizmowr 22. With all of this having occurred as foretold, and with Yahowah and Dowd returning to Yaruwshalaim, it will be hard to hold back the tears as we witness our King in all of his glory and visualize the God our forefathers ignored.

In the foreshadowing of 'Abraham and Yitschaq on Mowryah 4,000 years ago we should envision Yahowah and Dowd's ultimate achievement 2,000 years thereafter in 33 CE. It would play out similarly on this same summit.

The Messiah's initial life among us was the most amazing in human history. He was the consummate poet and lyricist, shepherd and king, a man who unified his nation. Along the way, he became the Firstborn and most Beloved Son of God, a prolific prophet and heroic defender of his people. His life was so tumultuous, he often represented the best and on occasion even some of the worst of Yisra'el. And through it all, his relationship with

Yahowah became the exemplar of the Covenant. Even then, the acclaim and appreciation he deserved for his greatest accomplishments – the fulfillment of the Mow’ed Miqra’ey – were denied and stolen from him to legitimize religions he would have condemned.

He volunteered to serve as the Passover Lamb to open the Door to Heaven. Then he carried our guilt into She’owl, depositing it there to unleaven our souls on Matsah so that we would be allowed in and live with his Father forevermore. He wrote openly and graphically of what he would endure, and yet, no one credited him with the most courageous and compassionate act in history. Worse, his people denied the Miqra’ey were fulfilled while the gowym attributed his sacrifice to a figment of their imagination – damning Jews in the process.

But that is not the end of his story, because the Messiah and Son of God is returning on the Day of Reconciliations as the setting sun gives way to a new dawn on October 2nd, in the *Yowbel* year of 2033 (year 6000 Yah). Father and Son will return to Yaruwshalaim as the restored and reconciled remnant of Yisra’el, now Family, look up with tear-filled eyes, finally understanding the connection between what transpired between ‘Abraham and Yitschaq in this place and time.

Four days before Passover, on Branch Monday, ‘Abyb 10 (March 30th, 33 CE – Julian calendar) when the Passover lamb was to be brought into the home per Yahowah’s *Towrah* | Instructions, Dowd rode into Yaruwshalaim to shouts of “Yah save us!” He sat astride a donkey, therefore...

“Therefore (*wa – so*), **‘Abraham** (*‘Abraham – father who lifts up those who stand up and reach up, and father of the abundantly enriched, merciful father, as well as father of multitudes who are confused and troublesome*) **got up early in the morning ready for action, eager to gain**

information at first light (*shakam ba ha boqer* – arose to actively engage, up, ready to learn and prepared to travel at dawn, prudently seeking to understand the means to salvation).

He saddled (*wa chabash* – he prepared to ride a beast of burden; identical to *chobesh* – to provide a remedy which promotes healing) **his donkey** (*'eth chamowr*) **and he selected and brought along** (*wa laqah* – then he took) **two of his young men with him** (*'eth shanaym huw' 'eth huw'* – two teenage adolescent boys along with him), **in addition to** (*wa 'eth*), **Yitschaq** (*Yitschaq* – Laughter), **his son** (*ben huw'*).

Also (*wa*) **he cut the wood into several pieces** (*baqa' 'ets* – he divided the wood by cutting it into separate planks) **to elevate the experience** (*'olah* – to ascend and be lifted up).

Then he stood up (*ba quwm* – so he rose to a standing position to establish and confirm, to fulfill and accomplish (qal imperfect)) **and he walked** (*wa halak* – traveled, going on a journey through life (qal imperfect)) **to the place** (*'el ha maqowm* – to the site of the home, providing directions to the dwelling place which is the source of existence as a result of taking a stand) **which, for the benefit of the relationship and as a blessing** (*'asher* – to show the way to a joyful place by taking a stand, walking the correct way, thereby showing the steps which lead to life), **the Almighty** (*ha 'elohym*) **had told him about** (*'amar la huw'* – had provided instructions, expressing in words the way (qal perfect)).” (*Bare'syth / Genesis / In the Beginning 22:3*)

Since there is a connection between “*boqer* – morning,” a masculine noun, and *baqarah*, which is written using the same letters, but in the feminine form, we can conclude that the reason ‘Abraham was up early, ready to go first thing in the morning, was because “*baqarah* – he

was embarking on a mission to prudently seek out the means to salvation.”

This assessment is actually reinforced by the primary meaning of *boqer*, which is “to gain information” from God. Equally affirming, *boqer*’s verbal root, *baqar*, speaks of “seeking after information which leads to an appropriate response, of being observant, then processing what is learned and capitalizing upon it by executing good judgment.” The correlation between morning, the increasing light of a new day, and perceptive observation should be obvious. Not as obvious, at least to many, is that this entire story foreshadows the means Yahowah would deploy to save us, right down to the smallest details.

Also interesting in this regard, Yahowah’s beloved Son, His anointed Messiah and our King, Dowd, made a habit of getting up early in the morning and preparing for his day with Yahowah. These books were written taking the same approach.

The donkey was saddled because Dowd arrived on a donkey en route from Bethlehem to fulfill Yahowah’s purpose. Splitting the timber was designed to draw our attention to the upright pillar upon which the Messiah’s body would be sacrificed, serving as the Doorway to Life on Passover.

The two young men were invited, making two adolescent boys in addition to Yitschaq, and four individuals overall including ‘Abraham, to remind us that the benefits of the Covenant would be fulfilled during the first four Miqra’ey in year 4000 Yah.

In this regard, it is interesting to note that, when we calculate the timing of this event using the genealogies presented in the Towrah, Yitschaq was perhaps ten years of age. This would serve as yet another foreshadowing of Dowd, who was eight when he arrived from Bethlehem to be anointed by God.

Also relevant in this dress rehearsal foreshadowing the fulfillment of *Pesach*, while ‘Abraham represents Yahowah and Yitschaq is playing the role of Dowd, reading Genesis 22:5 (below), the two young men may represent Yisra’el and Yahuwdah who would benefit from what they had seen and heard.

While we will talk about this more as we progress, Yahowah used *baqa’ ets* to convey something special. He was revealing that ‘Abraham “*baqa’ ets* – cut the wood into several planks” to “*’olah* – elevate the experience and such that they could be lifted up and ascend.” This would equate these planks to the posts and lintel of Passover’s Doorway to Life.

Specifically, they would walk for three days because the first three *Miqra’ey* – *Pesach*, *Matsah*, and *Bikuwrym* – occur over three days. And even then, ‘Abraham would have to elevate his perspective in keeping with *hineh* to appreciate the implications of what awaited him.

“On the third day (*ba ha yowm ha shalyshy*), (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **raised his eyes, elevating his perspective** (*nasa’ ‘ayn huw’* – increased his perception and understanding, enhancing his vision), **and** (*wa*) **saw** (*ra’ah* – discovered and looked upon, viewed and considered, perceived and was delighted by (qal imperfect)) **the place** (*ha maqowm* – the site to take a stand to provide directions to the home which is the source of life, even an office and place of business; from *mah* – to ponder and *quwm* – to take a stand) **from afar** (*min rachowq* – from a long distance away, still substantially separated).” (*Bare’syth* / Genesis / In the Beginning 22:4)

Maqowm is essential to this story. The Covenant, representing Yahowah’s Home and Family, is the source

of life, enabling us to dwell with God. *Mowryah* is the place where Father and Son conduct their business. It is the source of life, the site of restoration, and the way home.

There may be many reasons why we are told that ‘Abraham, after elevating his perspective, was able to perceive and consider the miracle of life that would occur in this place. By lifting our eyes to God, we become aware of what is going to happen, and what its effect is going to be on us, long before these events play out in time. In this case, it would be forty Yowbel, from 1968 BCE to 33 CE, before Father and Son would fulfill this promise in this place.

I am sometimes embarrassed by the inadequate and sometimes erroneous nature of my initial attempts at translation. And yet, even though I have made my share of mistakes, in retrospect the end result was still considerably more thoughtful and appropriate than those published elsewhere. Nonetheless, I have subsequently gone back over the original renderings, improving them, while updating the commentary derived from that result. I have devoted many years to not only correcting my mistakes, but more importantly, sharing what I have learned along the way.

I am mentioning this now for several reasons. First, in one book or another, I have translated every conversation found in this chapter. And yet, while those attempts eventually led me to the most important discoveries of my life, not only ascertaining the requirements and benefits of the *Beryth* | Covenant and their fulfillment through the *Miqra'ey* | Invitations, in addition to Dowd’s role throughout, my previous translations were so inadequate by comparison, much of what has been conveyed thus far in this chapter, I could not confirm until now.

Second, if I am able to substantially improve a translation each time it is rendered, and if I continue to gain

insights during the process, even my most recent attempt is incomplete and imperfect. Therefore, I would encourage you to verify what you are reading and augment what you can learn as a result. If you do, you will grow just as I have grown. Each time you study Yah's Word you will learn something new.

Third, this perspective will likely change the way we perceive Yah's next statement. It is either superfluous or profound depending upon whether *'owd koh* and *chawah* are translated using their primary or secondary meanings. Additionally, when we contemplate what we are being told through a lens that correctly reflects each word's proper meaning, very troubling New Testament and Talmud misrepresentations are exposed. Therefore, as someone who is learning, and not as individuals who think they know it all, let's consider what God said next with an open mind.

“So (wa), ‘Abraham (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **said** (*‘amar* – spoke) **to his young men** (*‘el ‘ebed huw’* – to the boys accompanying him), **‘You should remain here with the donkey** (*yashab la ‘atah pah ‘im ha chamowr*), **and the boy and I** (*wa ‘any na’ar* – my child and I), **we will walk** (*halak* – we will journey) **this way toward eternity** (*‘ad koh* – forever like this, in this manner continually throughout the entirety of space and for an unlimited period of time without any constraints on the distance or direction traveled, presenting a transition which encourages us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity) **and independently announce our intentions regarding the continual restoration and preservation of life, consistently making this known on our own initiative** (*wa chawah* – by explaining our position on renewal, verbally declaring

our commitment to continually growing of our own accord and acting independently from others, providing our verbal pledge by demonstrating our attitude and perspective on eternal life (with the hitpa'el stem the subjects of the verb, 'Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative with the imperfect conjugation revealing their ongoing commitment to continually making this declaration on eternal life realizing that it will have ongoing and unfolding results throughout time)), **then we will choose of our own volition to return to you, to change and restore you** (*wa shuwb 'el 'atah* – then our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship by continuing to actually gather together in this way (qal imperfect cohortative – genuinely and actually, on a consistent basis with ongoing implications, desiring and choosing to return to you, to turn to you to change and restore you forever)).” (*Bare'syth / Genesis / In the Beginning 22:5*)

The most revealing phrase in this sentence is *'ad koh*, which is inadequately, and sometimes errantly, translated “over there” in Bibles published by religious institutions. This rendering is hard to justify because the primary connotation of the Hebrew adverb, *'ad*, is “forever, eternally, and into perpetuity,” with the verbal form making the action “continuous.”

'Ad is used to address “eternal existence, infinity in either space or time, being unlimited, or being without constraint.” It is derived from the verbal root, *'adah*, which means “to advance and pass on through the removal of constraints and hindrances.” The eternal benefit is often as the result of “a unique garment or special form of adornment.”

Also revealing, *'ad* is scribed identically to *'ed*, which is used by Yah to depict His “eternal witness” and “everlasting testimony.” Both are derived from *'uwd* which

is relevant because it speaks of “continually testifying about restoration and repeatedly bearing witness to eternal healing.” ‘*Ad*’s tertiary connotations, “until, up to, as far as, or continuously,” are derivatives of its primary meaning. Therefore, to render ‘*ad*’ as “over” demonstrates a complete disregard for the word’s actual meaning and etymology. It also negates ‘Abraham’s intended message, shortchanging something profound with something utterly mundane.

Turning to *koh*, it is a compound of *ka*, which is typically translated as “like, similar to, consistent with, akin to, analogous, or comparable,” and *huw’ / hy’*, the pronoun conveying “he, she, or it.” The resulting contraction is often rendered “thus, in this manner, in this way, like this, or so far as this is concerned.” While such translations are not supported by *koh*’s etymology, there are those who have sought to constrain its meaning to “here, there, or now.”

Having studied the etymological character of ‘*ad* and *koh*, the most thoughtful way to incorporate these concepts into translation results in: “this way toward eternity, forever like this, in this manner continually throughout the entirety of space for an unlimited period of time, without any constraints on the distance or direction traveled.” The phrase “reveals an important transition and encourages us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity.” Therefore, the preceding rendering of ‘*ad koh*’ is easily defensible, etymologically accurate, and reasonably complete.

Moving on to the next word, when scribed in the first-person plural, the primary definition of *chawah* (more accurately transliterated, *chowah*), is: “to announce our intentions, making them known by explaining our position, verbally declaring our commitment such that we are informative using spoken words.” *Chawah* means “to

show, to interpret, to explain, to inform, to tell, and to declare.”

According to God, and as recorded in *Bare'syth* 3:20, there may be even more to it than that. We know this because *chawah* is written using the same three characters found in *Chawah*, the name of 'Adam's companion. And it is 'Adam who suggests that he chose this name because of its proximity to, "*chayah* – to live.” So, it is perhaps reasonable to use this connection to clarify the nature of the declaration 'Abraham and Yitschaq had intended to announce. But more on that in a moment.

For reasons that are hard to explain, in some of the lexicons published by religious institutions *chawah* is presented as if it means “to worship.” In all likelihood, this “definition” serves to justify a mistake that was made and then perpetuated during the haphazard transmission of the text from Hebrew to Greek to Latin and then into English. So today, the vast preponderance of Bibles published by these same religious organizations present *chawah* as if its intent was to “worship” rather than “making an announcement regarding the perpetuation of life.”

I suspect that this mistake was initially manifest in the Latin Vulgate, when Jerome translated the haphazardly maintained Greek *Septuagint* into Latin, ignoring the Hebrew text. The first five English translations of the 15th and 16th centuries, leading to the KJV in the 17th century, were then derived from that same Latin Vulgate and then revised from one to the next, all trying to establish their credibility by keeping the familiar phrasing of its predecessor. Therefore, an errant translation in the Greek *Septuagint* or Latin Vulgate would not have been corrected to reflect the original and underlying Hebrew text.

Moreover, since virtually every lexicon available for our consideration was compiled by one of the principal Bible publishers, many were inclined to justify their own

translations, regardless of their inaccuracy. And when it came to *chawah*, somewhere along the way, a religious scribe or theologian either made a mistake, or deliberately altered the text, and changed the witness Yahowah provided through Moseh. There is no justification for translating *chawah* as “worship.”

To their credit, *Strong’s*, which was originally conceived to support the translations found in the KJV, did not play along. They did not render any variation of *chawah* as “worship.” Their primary translation of *chawah* (H2331) is accurate: “*chawah*: verb 1 to tell, declare, show, make known. 2 to breathe.” Further, *Strong’s* correctly reveals that it should “be compared to H2324 and H2421.” *Strong’s* H2324 reveals: “*chava*’: verb corresponding to H2331; 1 to show, interpret, explain, inform, tell, declare.”

My favorite lexicon, *Dictionary of Biblical Languages – Hebrew*, was correct to a point. The primary definition of *chawah* is presented as: “2555 I: verb *hawa(h)* **tell**, explain, announce, verbally show, display with words, i.e., inform and announce with speech.” But alas, as if presenting an entirely different word, they compromised scholarship for readership with: “2556 II: *hawa(h)* verb 1. **bow down**, prostrate oneself, i.e., take a stance of bowing low in an act of respect or honor, but not necessarily worship of deity; 2. Bow in worship, prostrate oneself...”

Digging deeper and based upon the fact that *chawah* is indistinguishable from *Chawah*, and in recognition of ‘Adam’s suggestion that it is related to the verb, *chayah*, there is some support the connection made by *Strong’s* to H2421: “*chayah* – to live and remain alive, to be restored to life and to be revived to vigorous growth, flourishing in abundance, life sustained, preserved, and enduring.” This association would not only explain the extraordinarily uncommon “aw” pronunciation associated with *chawah*, as opposed to the more prevalent “ow” transliteration of the Hebrew Wah, but also means that Chawah’s name may

convey more than she was a woman more than willing to speak her mind and make her positions known, she may be announcing the need for renewal and restoration.”

Now that we know what the word means and are aware of the religious ideology that has sought to misrepresent it, there is an additional insight worthy of our consideration. With the influence of the hitpa'el stem, the subjects of the verb *chawah*, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative, and therefore are not influenced by other individuals.

Then when we reflect upon the implications of the imperfect conjugation, we discover that they are expressing their ongoing commitment to continually make this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time. Therefore, the combination of the hitpa'el stem and the imperfect conjugation favor the following fully amplified rendering of *chawah* when scribed in the first-person plural: **“independently announce our intentions regarding the continual restoration and preservation of life, consistently making this known on our own initiative, explaining our position on renewal, verbally declaring our commitment to continually growing, and of our own accord and acting independently of other influences, providing our verbal pledge demonstrating our perspective on eternal life.”**

Getting this right should have been easy. God had said nothing to ‘Abraham about bowing down or worshiping Him. In fact, He has specifically asked him to do the opposite. Therefore, prostrating themselves could not have been part of any test Yahowah was administering. This was not Islam. Allah would not be mischaracterized as a god for another twenty-five hundred years.

Based upon what Yahowah had conveyed, offered, and requested, the only valid way to test ‘Abraham would be to assess his knowledge, understanding, acceptance, and subsequent response to the terms and conditions of the Covenant as they had been presented to him. And from this perspective, *chawah* is ‘Abraham’s reply, his declaration of understanding, and his announcement affirming his acceptance of God’s offer.

While this is already a lot of information to process, before we return to the overall translation of *Bare’syth* 22:5, I would also like to call your attention to *chowach*, because of its foreboding similarity to *chawah*. Not only will it eventually appear in this conversation in association with the means to life, because it is defined as a “thorn or thorn bush,” it is evocative of the thorns surrounding the horns of the ram Yahowah provided to spare Yitschaq’s life.

The concluding verb in this passage is *shuwb*. It means “to return, to come back, to turn around and change, and to be restored as a result of changing direction.” It is the fifth most common Hebrew verb, appearing in the Towrah, Naby’, and Mizmowr just over 1,050 times. And while there is no debate regarding the fact every connotation I have shared applies, most translators truncate its meaning by limiting their renderings to one of these concepts when they are all related and applicable.

With this in mind, we ought to be cognizant that *shuwb* was scribed in the first-person plural, using the qal stem, imperfect conjugation, and cohortative mood. Therefore, following ‘Abraham’s announcement regarding the restoration and preservation of life, *shuwb ‘el ‘atah* should be rendered: “Then we will choose of our own volition to return to you, to change and restore you.”

‘Abraham’s commitment to *wa shuwb ‘el ‘atah* could also be extrapolated to convey “our desire will be to bring

this back to you for your restoration, transforming you into a more favorable state by repairing the relationship through our continued willingness to gather together in this way.” The qal stem, imperfect conjugation, and cohortative mood collectively speak of that which is genuine and should be interpreted literally, addressing that which is actually occurring on a consistent basis with ongoing implications, all stated as an expression of the speaker’s freewill, their desire and choice to actually return, genuinely change, and consistently restore the object of the action, in this case, you. It is only when each of these etymological and grammatical expressions is contemplated and applied that we come to appreciate the full implications behind ‘Abraham’s extraordinary declaration.

While I mentioned this in passing, should you want a more considered explanation as to why I reject the Christian comparison between Luke’s hearsay account of the “two criminals” serving as some sort of validation of the New Testament because there were two young men serving as witnesses, here are my thoughts. Luke’s statement, “and two others also who were criminals,” was written as if all three had committed crimes, and “were being led away to be put to death with him” (23:32) suggests that all three were being led to their death as a punishment for the things they had done. Dowd, however, was there to resolve Yisra’el’s guilt, not his own. And the Messiah will return to reconcile Yisra’el’s relationship with Yahowah heralded by two Witnesses. And it is from this perspective that the foreshadowing reflects the fulfillment.

Additionally, the spurious statement presented in Luke 23:43 must be discarded as invalid. Luke was not an eyewitness to this event, or of any aspect of Dowd’s second life. He did not know who was there or what he was accomplishing. Then adding insult to injury, Luke would attribute another false statement to the Passover Lamb:

“Truly, I say to you, today you will be with me in Paradise.” There would have been no basis for the criminal’s “salvation.” Further, “paradise” is a pagan concept.

Moreover, the Son of God wasn’t going anywhere on Passover – and most certainly not to “Paradise.” On this day his body would die and the next his soul was headed in the opposite direction – into *She’owl* | Hell. Moreover, Luke’s deception was internally contradictory because his mythical misnomer would not return to Heaven until late on Sunday and this would have occurred on Friday afternoon.

Trying to preclude such myths from being perpetuated is one of the many reasons that the story told in Bare’syth 22:5 was revealed. It clearly states that no one would die or go to heaven on this day. ‘Abraham and Yitschaq climbed *Mowryah*, met with Yahowah, made their announcement, listened to God’s plan to fulfill *Pesach*, passed the test, and returned to the two witnesses who had stayed below as instructed, sharing with them what they had experienced and heard. It would be another forty-one years before ‘Abraham would enter Heaven. He would father six additional children and live to 175. For Yitschaq, who represents Dowd in this story, it would be over 53,000 days after the sojourn to *Mowryah* before he would enter heaven – and 364,000 prior to the Messiah’s initial welcome home.

And that is why the Towrah says: “**So** (*wa*), **‘Abraham** (*‘Abraham*) **said** (*‘amar*) **to his young men** (*‘el ‘ebed huw’*), **‘You should remain here with the donkey** (*yashab la ‘atah pah ‘im ha chamowr*), **and the boy and I** (*wa ‘any na’ar*), **we will walk** (*halak*) **this way toward eternity** (*‘ad koh*). **We will announce our intentions regarding continual restoration and the preservation of life** (*wa chawah*) **and then we will choose of our own volition to return to you, to change and restore you** (*wa shuwb ‘el ‘atah*).” (*Bare’syth* / Genesis 22:5)

‘Abraham not only knew that he was being evaluated, but he was also ready to deliver the correct answer. More than this, he not only knew that he would be returning with his son, he recognized that by sharing what would transpire on *Mowryah*, mankind would return to God, and be forever changed and restored. That is the moral of this story.

So why do you suppose the *King James Version* published: “And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you?” The KJV pilfered the line from the Vulgate where the Latin “*adoraverimus*” was used to errantly infer that they were going “to worship.” The *New International Version* took a step backward with: “He said to his servants, ‘Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.’”

When it comes to rendering an accurate translation, as we have discovered there are right answers and wrong ones, and some are better or worse than others. But since God had never asked ‘Abraham to worship Him, this could not have been His expectation or the proper way to translate *chawah*. Further, by accepting a minimalist view of either ‘*ad koh* or *shuwb*, a profoundly important declaration is rendered irrelevant.

To my mind, this is among the most important stories ever told. Everything God says prior to the presentation of His Covenant explains His basis for offering it, while everything He says thereafter either affirms its fulfillment or depicts the consequence of passing or failing His test. We have every incentive to get this right.



Hineh 'Any | Here I Am

Meeting with God...

Yahowah's script for act two of their seventh and final meeting would include three props. Yitschaq would carry some wood, and 'Abraham would convey a knife and fire. Since this is a dress rehearsal for what would occur during the fulfillment of *Pesach* | Passover on *Mowryah* | Moriah forty *Yowbel* | the year of God's Lamb hence, understanding what they represent is vital to the story.

In the order of their appearance, we have *'etsy*. It was written in the plural form, rendering "trees," "pieces of wood," "timbers," or "wooden planks," the most accurate English translations of the Hebrew. The context, however, limits our choices and imagination. These were placed upon Yitschaq's back by a man well over one hundred years old and then carried up rather steep mountainous terrain from the valley below – thereby eliminating "trees" and "timbers" from our list – as well as the large funeral pyre commonly depicted in religious renderings.

There was no mention of a walking path, much less a road, up the ridgeline. Neither 'Abraham nor Yitschaq was pulling a cart, and we were explicitly told that the two young assistants and the donkeys remained below. Therefore, if "wooden planks," they would have been relatively short, thin, and few in number.

Moreover, *'etsy* cannot be "branches" because there are a plethora of Hebrew words for "branches, stems, and sticks," any one of which Yahowah would have used to

describe them. Further, the area would have been brimming with the kind of natural kindling conducive to building a small campfire and cooking a meal.

The words and reason, therefore, dictate that Yitschaq was carrying a few wooden planks up Mowryah because he was playing the role of the Son of God who would serve as the Passover Lamb. In this enactment, we might envision the two upright wooden planks used to create a doorframe along with a horizontal lintel beam above. Symbolically, they would comprise the Doorway to Life upon which the blood of the *Pesach* 'Ayl was placed as death passed over the homes of the Children of Yisra'el in Egypt.

'Etsy, written עֵשֶׂה in Paleo Hebrew, pictorially conveys: be observant and relax and see the sign of the hand. It begins with the Ayn ע, which is an eye. It tells us to be observant, to look around, check out the details, to be perceptive, and then view what we are seeing from the proper perspective. So, let's do that.

Of particular interest, we also find a Tsade ט, drawn to show a person resting and reflecting on the world around them. It depicts the ideal position to get comfortable, prop ourselves up, and hold something to read. And so, we shall.

We find a ts ט in Yitschaq עֵשָׂה, the star of this performance and the first child of the Covenant. Tsyown עֵשָׂה, the Signs Posted Along the Way, is the very thing we should be seeing placed before our very eyes. Further, we are in the heart of 'erets אֶרֶץ, representing the Promised Land. And of critical importance, in that this was a test, tsadaq affirms that we have found the correct answer, which is that vindication is a result of being right. These are the most important signs for us to behold on this occasion.

And this brings us to the Yad / hand / יָד of God at the conclusion of the plural form of 'etsy. Representing the

first letter in Yahowah's יהוה name, we realize that Yahowah is promising to offer a welcoming hand, to lift us up on this day, and provide everything we need to succeed.

As an interesting aside, the verbal root of 'ets is "‘etsah – to shut." It reveals how an operable door serves to keep unwanted influences at bay, protecting the family inside.

Moving on to the second of three props, we find that "ma'akeleth – knife, an implement for cutting and separating," is a compound of *ma*, serving as an interrogatory, and 'akal, resulting in "a desire to contemplate preparing something to eat and then being nourished by it." In this light, rather than a device used to wound or slay, the *ma'akeleth* is actually an accoutrement to the intended feast – one which separates the living from the dead. It is in 'Abraham's hand because he is playing the part of Yahowah throughout this drama.

Lastly, the "‘esh – fire" is also being carried by 'Abraham. It represents Yahowah's presence as light and God's desire to enlighten us. It is also symbolic of Divine judgment – something expunged by Passover.

Dowd likely carried the wooden beam upon which he would be attached, serving as the Doorway to Life during Pesach. He too would have had it on his back as he walked along the Golgotha escarpment of Mowryah. And that is why Yitschaq is shown doing the same...

“And (wa) 'Abraham (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **obtained and grasped hold of** (*laqach* – collected and took hold of, accepting) **the wooden planks associated with** (*'eth 'etsy ha* – the wooden pillars, supports, or beams (plural)) **elevating the experience** (*ha 'olah* – that which rises; from 'alah – to ascend, go up, and rise, to be withdrawn, carried

away, and meet) **and** (*wa*) **placed them** (*sym* – set, laying them (qal imperfect)) **upon** (*'al*) **Yitschaq** (*Yitschaq* – Laugh and Play), **his son** (*ben huw'*).

Then (*wa*) **he grasped hold of and accepted** (*laqah* – he selected, obtained, and received (qal imperfect)) **in his hand** (*ba yad huw'* – with the fingers of his hand) **the fire** (*'esh ha 'esh* – that which exists as radiant energy to provide light to see and warmth to comfort in addition to cooking food to make it edible and nourishing, symbolic of enlightening and judging) **and that which is associated with the knife** (*wa 'eth ha ma'akeleth* – the implement used for cutting and separating; from *ma* and *'akal* – to contemplate preparing something to eat and then being nourished by it).

The two of them walked together in Yah and in one accord (*wa halak shenaym hem yahdaw* – and so both of them journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (*Bare'syth / Genesis / In the Beginning 22:6*)

Unified in their approach and of one accord as they ascended Mount Mowryah, they were symbolic of what Yahowah and His Beloved Son would accomplish in this same place two thousand years hence in year 4000 Yah. It would be a Millennial Yowbel (33 CE on the Roman Pagan Calendar) as was this (1968 BCE).

Indeed, ‘Abraham and Yitschaq were acting out their respective roles. They, like us, would benefit from Passover, making all of this an uplifting experience for them. Father and Son would make the sacrifice to enable it. And perhaps that is why the Hebrew word for “unity” in this presentation of everyone “being of one accord” is *yahdaw*, with an emphasis on Yah.

As we consider what follows, a word of advice: think less about what ‘Abraham and Yitschaq are saying and

doing relative to one another, and more about why this somewhat stilted conversation is being presented to us in this way. Almost every word and image are symbolic of what would occur in this place forty Yowbel hence.

This story serves as a preview of the single most important event in human history. On Mount Mowryah, in what would become Yaruwshalaim, Yahuwdah, Yisra'el, circa 2000 Yah (1968 BCE by Roman Pagan Church Accounting), we are witnesses to a preview of the fulfillment of *Pesach* – Passover on the 14th day of 'Abyb / Nisan in year 4000 Yah (a Thursday/Friday April 2/April 3, 33 CE (Julian calendar)).

“And (wa) Yitschaq (Yitschaq – Laugh and Play) spoke ('amar – communicated (qal imperfect)) **to ('el) 'Abraham** ('Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **his father** ('ab huw'), **stating** ('amar – bringing to light and declaring (qal imperfect)), **'Father of mine** ('ab 'any – My father).’

He responded (wa 'amar – he, 'Abraham, provided assurance, promising (qal imperfect)), **'Here I am** (hineh 'any – look up at me and pay attention to the details in this discussion, presently, right now I am here), **my son** ('any ben).’

Then (wa) he asked ('amar – he mentioned, inquired, and questioned), **'I see** (hineh – looking up right now and paying especially close attention, noticing all of the relevant details, I behold) **the fire** (ha 'esh – the source of light and warmth, radiant energy and enlightenment, the means to properly prepare food and symbolic of judgment) **and (wa) the wooden planks** (ha 'ets – the timbers and beams of wood), **but (wa) where is** ('ayah – serving as an interrogative in a relational circumstance) **the lamb** (ha seh – the sheep (masculine); related to *sahed* – a brilliant

witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and spokesman on behalf of the accused) **to elevate and enrich the experience** (*la 'olah* – to approach by rising; from *'alah* – to ascend and go up, to be withdrawn and be carried away)?” (*Bare'syth* / Genesis / In the Beginning 22:7)

There are a surprising number of Hebrew words for “lamb,” each providing a nuance that is appropriate to the context, and each designed to enhance our understanding. In this case, at least based upon the most closely related words, *ha seh* is exceptionally rich. Collectively they speak of a “brilliant witness comprised of light providing direct knowledge about this specific situation while teaching us about the subsequent event destined to occur in this same place, serving as an advocate on behalf of the accused.”

Further, Yitschaq’s question regarding the lamb, while seemingly subtle, affirms two profoundly important aspects of their adventure to Mount Mowryah. For him to have recognized that they needed a lamb to roast on the fire to complete their uplifting experience on the mountain requires an understanding of the Towrah. ‘Abraham had obviously shared it with him, even at an early age. And even more revealing, they were intending to celebrate Passover, just as would the Son of God forty Yowbel thereafter on this same mountain.

As proof that ‘Abraham and Yitschaq were operating out of an entirely different playbook, one composed by God and in universal conflict with the cradle of civilization circa 1968 BCE, the Sumerians were sacrificing humans, not lambs. Six years ago, archaeologists at the University of Pennsylvania reached this conclusion after conducting CT scans on the skulls of over 2,000 victims buried in sixteen golden tombs in a single royal cemetery in Ur, Sumer.

These researchers reported that human sacrifice was conducted on a remarkably large scale. The common characteristic among these ancient remains was that two one-inch-diameter spikes had been driven through the heads of the men and one through the women while they were still alive. Their bodies were then baked, albeit not burned, and then doused with mercury so that they would not decompose. This treatment allowed them to be put on display during religious ceremonies. ‘Abraham’s countrymen sought to appease their gods through religious mass murder.

Especially wanton during this time, Sumerian and Egyptian lords, priests, and kings had countless servants, concubines, musicians, handmaidens, grooms, guards, and soldiers murdered believing that the dead would continue to serve their masters in the afterlife. Worse, the Phoenicians and Carthaginians sacrificed infants to their gods. In one cemetery alone, urns containing the tiny bones of 20,000 ritualistically murdered children have been found.

It has recently been discovered that the Greeks practiced human sacrifice as did the Romans through the 2nd century BCE. The Mongols, Druids, Chinese, Japanese, Mayans, Aztecs, Incas, Polynesians, and Africans prolifically, barbarically, and religiously sacrificed innocent lives on behalf of make-believe gods. So, the only reason that Yitschaq would have asked his father about a “lamb” is because he was aware of Yahowah’s instructions regarding Passover.

As we are now aware, there is sound justification for translating *‘olah* as an “elevating experience” rather than a “burnt offering.” And yet the latter is how it is rendered in virtually every English Bible. I have chosen a different approach for many reasons, first among them is that basically every Hebrew noun is defined by its actionable root, and *‘olah*, as we know, is based upon the verb “*‘alah*

– to ascend and to go up, to be withdrawn and to be carried away.” And as a reminder *’olah* and *’alah* are written identically in the original Hebrew text: אָלַח.

Second, let’s look at the letters comprising the verb and noun. Pictorially, אָלַח encourages us to observe the perspective and purpose of the Shepherd if we want to stand with Him. Therefore, *’alah* and *’olah* convey the result of being Towrah observant. Life is better when we see Yahowah as our Shepherd and ourselves as His sheep. We grow to appreciate what the Messiah did on our behalf on *Pesach* and Yahowah on *Matsah*, enabling us as the Covenant’s children to “*’alah* – ascend as a result of being withdrawn and then carried away” by God. This is the ultimate in “uplifting experiences.”

Third, since the meat of the Passover lamb is consumed by the celebrants after it has been cooked above the fire, and is thus not “burned,” there is absolutely nothing associated with *’olah* which would suggest a “burnt offering” or anything of value being offered in the fire. Burning the inedible portion of the lamb is no more a sacrifice than incinerating one’s garbage. That is why we discovered that *’olah* has no etymological connection with burn, burnt, burning, fire, or offering. It means “to elevate.”

Therefore, in the context of its use, *’olah* presents a visual and symbolic portrait of what God is offering to do for us – raising us up to Him. We, as His guests during the celebration of *Pesach*, are sacrificing nothing and gaining everything. We are being nourished; we grow and live as a result of consuming the lamb which we roast on the fire. It creates the kind of celebratory feast Yahowah intended for His family’s enjoyment. We are not only warmed by the blaze; the fire’s light is symbolic of what Yah has in store for us.

As we witness the smoke rising up to the heavens we can envision “being withdrawn and carried away,

ascending to” the home and presence of Yah. ‘*Olah* speaks of His offer to immortalize, perfect, and adopt us during Pesach, Matsah, and Bikuwrym. And it is Dowd’s sacrifice, not ours, which makes this possible. We are the beneficiaries of his magnanimous offer.

Speaking of words, I love the term Yahowah selected – *ra’ah* – to demonstrate that He would see an aspect of His Son’s prior life in the Passover Lamb. Further, this next statement from ‘Abraham suggests that this assessment is valid...

“**Abraham** (*Abraham* – father who lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **responded** (*amar* – promised, declaring (qal imperfect)), **‘God** (*elohym*) **will come into view and actually reveal the proper perspective to understand how** (*ra’ah* – will literally show by consistently making visible, providing the proper perspective to understand how (qal imperfect)) **to approach Him by way of** (*la huw’* – on His behalf and in accord with Himself, concerning Him and to move toward Him, and in reference to the proper direction according to Him) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and witness on behalf of the accused) **to elevate and enrich the experience** (*la ‘olah* – to approach by rising; from *‘alah* – to ascend and go up, to be withdrawn and carried away), **my son** (*‘any ben*).’

Then (*wa*) **the two of them walked together in Yah, in one accord with Yah** (*wa halak shenaym hem yahdaw* – and so both journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (*Bare’syth* / Genesis / In the Beginning 22:8)

They continued to excel at every aspect of Yahowah's test because they were following His instructions. 'Abraham and Yitschaq had learned to trust that God would take care of them – guiding, instructing, teaching, and directing them to every relevant answer. You will also notice the single most repeated word in Covenant discussions, *halak* | walk, continues to permeate this story. Here it confirms that we will “walk as one, together” with and to God. Even the word describing this approach, *yahdaw*, includes Yah's name.

I have shared this previously, but now it is especially relevant. Hebrew verbs are liberated in time. They can be, and often should be, presented in the past, present, and future tenses simultaneously. In this light, *ra'ah* means that 'elohym has come into view in the past and will present Himself in the future. He has revealed the proper perspective to understand and will continue to show the way to see what He is presenting throughout time, always providing the proper perspective.

Forty *Yowbel*, or two thousand years from this walk, on this day, on Passover in this very place, the Messiah would be fastened to an upright timber – providing a Doorway to Life.

“When (*wa* – so) **they came to** (*bow' el* – they arrived at and entered into (qal imperfect)) **the place** (*ha maqowm* – the standing place, the site where one takes a stand, the home and office, the source of direction in life) **which bestows the blessings of the relationship that** (*'asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **the Almighty** (*ha 'elohym*) **had told him about** (*'amar la huw'* – had asked him to approach (qal perfect)), **it was**

there (*wa shem* – and for the name), **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **built** (*banah* – engaged to establish the family and restore the home, seeking to return to a prior state, to prosper and live abundantly, and to procreate a family, by constructing (qal imperfect)) **an altar** (*‘eth mizbeach* – a place to thank God and to show one’s appreciation for the sacrifice of another), **and** (*wa*) **he arranged** (*‘arak* – he placed in a specific pattern designed for a particular purpose, preparing the arrangement for the purpose of comparison (qal imperfect)) **the wooden planks** (*‘eth ha ‘etsym* – the boards comprised of wood).

Then (*wa*) **he connected these things together** (*‘aqad* – he fastened them together) **with Yitschaq** (*‘eth Yitschaq* – in association with and on account of Laughter), **his son** (*ben huw’*), (*wa*) **positioning him accordingly** (*sym ‘eth ‘eth huw’* – he moved, located, placed, and set him up, appointing, preserving, and establishing him in association with while accompanying him (qal imperfect)) **before** (*‘al* – on, toward, against, or in front of) **the altar** (*ha mizbeach* – a place to thank God and to show one’s appreciation for the sacrifice of another) **in conjunction with** (*min* – away from and because of) **the upward and ascending nature** (*ma’al* – to a higher position beyond the higher dimensions) **associated with** (*la*) **the wooden planks** (*ha ‘etsym* – the beams and posts of wood).”
(*Bare’syth* / Genesis / In the Beginning 22:9)

As we already recognize, Yitschaq could only have carried a small amount of wood to the summit of *Har Mowryah* | Mount Moriah. ‘Abraham was well over one hundred years old, and their young assistants and donkeys remained in the valley below. To haul anything more on his back than the horizontal beam Dowd carried to his crucifixion would not have been feasible. So, this was not

a funeral pyre and he was not being burned at the stake. There may have been enough wood for a campfire and to roast a lamb – should one appear.

The Almighty has told us about this place, revealing in His Towrah that the benefits of the relationship are bestowed on those who walk the correct way along the proper path in recognition of what transpired on Mount Mowryah. And it is here that the ultimate altar to the Covenant will be built, the Home for God’s Family. The final rendition will be constructed by none less than Father and Son. But first, Dowd would open the door to let us inside, something that he would explain throughout his Mizmowr. Then he would redeem the Children of Yisra’el by carrying their guilt into She’owl. Free of human corruption and constraints entry into God’s Home is finally assured.

By connecting these things, we are properly positioned to ascend upward, just as was the case with ‘Abraham and Yitschaq. All of this was arranged, staged if you will, to provide a dress rehearsal for Passover so that we might understand the connection between the *Beryth* | Covenant and *Miqra’ey* | Invitations to be Called Out, and thereby capitalize upon Yahowah’s provisions and plan.

Most translators will tell you that ‘Abraham “bound” his son, thereby constraining him against his will and curtailing his ability to flee. But the primary definition of *‘aqad* tells another story. It actually says that “he connected these things together,” thereby associating his son with the wooden pillars upon which the ultimate sacrifice would be affixed on our behalf.

As we watch ‘Abraham wield the knife, he is simply acting out his role based on what he has experienced – pressing the issue. Yahowah did not ask him to grasp it in the manner he did. Moreover, it would be the hand of God,

not ‘Abraham’s, that would accomplish all of this for us. So...

“**Next** (*wa*), ‘**Abraham** (‘*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **stretched out** (*shalach* – reached out (qal imperfect)) **his hand** (‘*eth yad huw*’) **and grasped hold of** (*laqach* ‘*eth* – receiving, obtaining, and accepting (qal imperfect)) **the knife** (*ha ma’akeleth* – the implement for cutting and separating, and thus symbolic of circumcision; from *ma* and ‘*akal* – to contemplate preparing something to eat and then being nourished by it) **to move in the direction of** (*la* – to approach the idea of) **pressing the issue** (*shachat* – humbling himself by making a sacrifice; from *shachach* – to bow down, diminishing oneself as an act of humility) **with his son** (‘*eth ben huw*’).” (*Bare’syth* / Genesis / In the Beginning 22:10)

The last thing God wanted was for ‘Abraham to end the life of the boy whose birth He had miraculously facilitated. He had already promised that His eternal Covenant would be established through Yitschaq. Therefore, ‘Abraham recognized that God was going to intervene, just as He had on previous occasions. This was a test, nothing more, nothing less. Although with ‘Abraham, based upon the plethora of poor decisions he had made in the past, the examination would require serious proof that his head was in the right place.

The question being resolved was whether or not ‘Abraham and Yitschaq were willing to follow Yahowah’s instructions as they were articulated to them. Did they trust God to do as He had promised and provide for them?

In that words reflect Yahowah’s presence in our world, I thought it would be wise to reconsider the root of *ma’akeleth* and then *shachat*. *Ma’akeleth* is, indeed, an

“implement for cutting,” but as a compound of *ma* and *‘akal* it asks us “to contemplate preparing something to eat and then being nourished by it.” And this is central to our understanding of Passover.

Further, *shachat* addresses Dowd’s role in “pressing this issue” by fulfilling it. He “humbled himself” to serve as the Pesach ‘Ayl and then fulfill Matsah. It would be the ultimate “sacrifice.”

We have noted on several occasions that as a seven-dimensional being, the totality of God cannot enter our three-and-one-half-dimensional world. Therefore, Yahowah interacts and communicates with His creation in a number of ways. One of which is to set apart and diminish an aspect of His nature. Another is through His “*mal’ak* – supernatural envoys” – as He appears to be doing here.

Also relevant in this regard is whether Yah can in fact see us from heaven. If possible, His vision of us would be filtered by the depth of each dimension below His own such that His view would be akin to one of those films where the camera pans out from someone’s backyard getting smaller and smaller until the yard and people in it disappear in the vastness of the universe.

Putting this into a more human scale, if viewing a frame of a two-dimensional picture shot in a three-dimensional realm at a great distance, say of two individuals on a mountaintop, the image of flat father and flat son would be so infinitely thin as to appear nonexistent when viewed from a greater dimension. So, therefore, the bottom line is: Yah can see very little of us Himself and as a result does not typically know us by direct observation. His primary awareness comes by way of His Set-Apart Spirit and spiritual messengers. This, of course, emphasizes the importance of the *mal’ak* – which is why Yahowah so often affirms that He is “Yahowah of the ‘*tsaba*’ – spiritual implements.”

If Yahowah wants to engage with us physically or to reveal Himself visually, He must set apart and diminish an aspect of His nature. If His influence is to be known and felt personally, Yahowah accomplishes this by way of the *Ruwach Qodesh* | Set-Apart Spirit. And when God indirectly wants to become aware of a situation, convey a message, or protect His interests, He deploys His *mal'ak* – spiritual messengers and heavenly representatives.

Recognizing this, we are told...

“Then (wa) a spiritual messenger (mal'ak – a heavenly representative and Divine implement) of Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our 'elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalown – reconciliation) called out (qara' – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) to him ('el huw' – for his benefit) from (min – out of) heaven (shamaym – the spiritual realm and abode of God or just the sky above), and he said (wa 'amar – and he proclaimed and declared (qal imperfect)), “Abraham ('Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)! ‘Abraham ('Abraham)!’

So (wa), he responded ('amar – he answered by stating (qal imperfect)), ‘Behold, here I am (hineh 'any – please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including the fact that I'm reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about).’” (Bare'syth / Genesis / In the Beginning 22:11)

Yahowah presented ‘Abraham and Yitschaq talking with one another using “‘*amar* – to speak, question, answer, respond, promise, and declare” throughout this narrative. Their conversation was always in the *qal* imperfect, suggesting a literal interpretation of something with unfolding consequences. Now that Yahowah is shown engaging, the verb changes to “*qara*’ – to call out by name, to invite and summon, to meet and welcome.”

Beyond this unique perspective, *qara*’ is the basis of “*Miqra*’ – An Invitation to be Called Out and Meet” with God. And it is the first of these, “*Pesach* – Passover,” that is being prophetically presented on this occasion. Therefore, Yahowah was calling out to ‘Abraham by name and issuing him a personal invitation to attend the first of His Festival Feasts.

In the previous statement, after proclaiming ‘Abraham’s name, not once, but twice, we find him responding with “*hineh* ‘*any* – behold, here I am, please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including the fact that I’m reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about.”

By “*hineh* – paying especially close attention to the details and by looking up” to the One presenting this situation and narrative, we come to realize that ‘Abraham passed Yahowah’s test because he referenced, met, and acknowledged every condition and that this entire story has been presented regarding the One who would honor His promises.

And while that is profound, the subtlety of “‘*al* ‘*asah la huw*’ *ma’uwman* – do not do anything which infringes upon his freewill” is intriguing to say the least. Yitschaq is a child of the Covenant, and in any loving relationship,

freewill is inviolable. Moreover, Yahowah is committed to perfecting His children, so He did not want ‘Abraham doing anything to defile his son.

“Then (*wa*) **he said** (*‘amar* – he (the *mal’ak*) requested and announced, he directed and declared (qal imperfect)), **‘Do not stretch out** (*‘al shalach* – absolutely and certainly never dispatch and in this case do not reach out or extend) **your hand** (*yad ‘atah*) **toward** (*‘el* – in the direction of or against) **the boy** (*ha na’ar* – the young man and adolescent child) **and** (*wa*) **do not approach him or do anything that infringes upon his freewill** (*‘al ‘asah la huw’ ma’uwmah* – you should absolutely never act to physically defile him or engage to blemish him in any way nor endeavor to benefit by doing something he does not actually choose or genuinely desire done to him because of the ongoing and unfolding implications regarding him (qal imperfect jussive – literal interpretation of this relationship which had ongoing implications that will play out over time in an expression of third-person volition)).

Indeed (*ky* – because truly and surely and this is important), **now and henceforth** (*‘atah* – at this point in time based upon the sequence of events and simultaneous narration as well as the logical implications of these things), **I know** (*yada’* – I recognize and respect, I acknowledge and understand, I have been made aware through observation of the fact and will make known, I have acquired the precise and pertinent information to become cognizant of, affirm, and agree (qal perfect)) **that surely and emphatically** (*ky* – that actually and truthfully, genuinely for rational reasons) **you profoundly respect and genuinely revere** (*yare’* – you are revitalized and your thirst is quenched by the high regard you hold and honor you have ascribed to) **your God** (*‘elohym ‘atah*).

Consequently (*wa* – therefore it follows), **you have not withheld** (*lo’ chasak* – you have not restrained, kept for yourself, concealed or spared (qal perfect)) **your very**

special and precious son (*'eth ben 'atah 'eth yachyd 'atah* – accordingly your only uniquely exceptional child; from *yachad* – means to unite and join together, becoming alike) **from Me** (*min 'any* – away from Me).” (*Bare'syth / Genesis / In the Beginning 22:12*)

It is at this moment that the Covenant was ratified. It did not occur as a result of a negotiation or compromise. It was not an act of faith. It was “*yare*’ – respect.” ‘Abraham came to know, love, and respect Yahowah, which is why He chose to listen to Him, accept His guidance, and then act upon His instructions, trusting God to honor His part of the arrangement. They had engaged in a mutually beneficial relationship. The man had done as he was asked, and God delivered on His promises. And therein is the message in all of this.

Religious renderings of this passage are hell-bent on conveying *yare*’ as “fear.” But if ‘Abraham “feared” Yahowah, he would have protected his beloved son from the terrorizing deity. Think about it: ‘Abraham was over one hundred years old. His life was nearly over. His son’s life was just beginning. Moreover, when Yitschaq inquired about the apparent absence of a sacrificial lamb, had ‘Abraham been acting out of fear, he would not have told his son that God was going to provide the lamb.

There was no part of their walk up Mount Mowryah and conversations along the way which suggested that they were terrified. What’s more, during their initial meeting in the Promised Land, the very first words out of Yahowah’s mouth were: “Do not be afraid.”

Along these lines, there is another insightful connection we should celebrate. This is “*Har Mowryah* – the Mountain to Revere the Teaching of Yah.”

Speaking of the propensity of English Bibles to err, most state that Yitschaq was ‘Abraham’s “only son,” when *yachyd* correctly presents him as his “very special and

precious son who was a unique and exceptional child.” There are many children in this world, but the only ones who are uniquely exceptional and precious in Yahowah’s eyes are those who have chosen to be part of His Covenant Family. This is what made Yitschaq special.

Lastly, there is some potential confusion regarding the identity of the speaker – at least with regard to the concluding comment. Initially we are told that this was a *mal’ak*, and thus a spiritual implement and heavenly messenger speaking on behalf of Yahowah. Consistent with this perspective, the *mal’ak* says “I know that you respect your God,” addressing the Almighty in third person. But since Yitschaq was Yahowah’s child via the Covenant, and did not belong to a *mal’ak* / messenger, the speaker is either God, Himself, or a scribal error was made regarding the pronoun in the last statement.

And yet, recognizing that the *mal’ak* was speaking for God and was serving as an extension of the Almighty, it would not be unreasonable for him to have spoken in this way. And therefore, while we do not have a definitive answer, and while this portion of the narrative is not extant in the Dead Sea Scrolls, we should be made aware of the implications inherent in these statements.

And upon further consideration, there is another possibility – one hinted at previously. Since we are about to be introduced to the Sacrificial Lamb representing Dowd as the *Zarowa’*, the *mal’ak* | spiritual messenger is speaking for Yahowah about His Son.

‘Abraham and Yitschaq had done as Yahowah had asked. They had walked away from their country to the place Yahowah had directed them. They had walked to God and were declared acceptable in the process. More than anything, they had come to trust and rely upon Yahowah. And with every admission and affirmation, they were becoming the living embodiment of what it means to

observe the instructive conditions of the relationship. Then with the knife, the means to separation, ‘Abraham was symbolically demonstrating his willingness to “*karat beryth* – cut himself into the Covenant” by circumcising his son.

While we do not need all the theatrics, this is how we become part of Yah’s story.

“It came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham. He wanted proof of his knowledge and comprehension, especially considering the consequences.

He called out to him, “Abraham!’ Then He said as was His custom, ‘Look up and pay attention to Me. Behold, here I Am. Be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention.’ (*Bare’syth* / Genesis 22:1)

Next, He said, ‘Please choose of your own accord to grasp hold of the hand of your son who is in accord with you – your unique and special child, whom, for the benefit of the relationship, you love, Yitschaq.

Then of your own volition walk to approach the Land of *Mowryah* | Respect Yah and choose to ascend with him there through this uplifting opportunity upon one of the mountains which, to show the way toward life, I will explain to you.’ (*Bare’syth* / Genesis 22:2)

Therefore, ‘Abraham got up early in the morning ready for action and eager to gain information at first light. He saddled his donkey and he selected and brought along two of his young men with him, in addition to Yitschaq, his son. Also, he cut the wood into several planks to elevate the experience.

Then he stood up to confirm and fulfill the mission. He walked to the place serving as the source of directions and site of the home which, for the benefit of the relationship, the Almighty had told him about. (*Bare'syth* / Genesis 22:3)

On the third day, 'Abraham raised his eyes, elevating his perspective, increasing his understanding, and he saw the place which provides directions to the home and source of life from afar. (*Bare'syth* / Genesis 22:4)

So 'Abraham said to his young men, 'You should remain here with the donkey, and the boy and I will walk this way toward eternity and announce our intentions regarding the continual restoration and preservation of life. Then we will choose of our own volition to return to you, to change and restore you.' (*Bare'syth* / Genesis 22:5)

'Abraham grasped hold of the wooden planks associated with the uplifting experience and placed them upon Yitschaq, his son. He grasped hold of and accepted in his hand the fire and the knife. Then the two of them walked together in one accord. (*Bare'syth* / Genesis 22:6)

And Yitschaq said to 'Abraham, his father, asking, 'Father of mine.'

So he responded, 'Here I am my son.'

Then he said, 'I see the fire and the pieces of wood, but where is the lamb to enrich and elevate the experience?' (*Bare'syth* / Genesis 22:7)

'Abraham responded, 'God will reveal the proper perspective to understand how to approach Him by way of the lamb. He will offer the knowledge we require regarding the subsequent event which serves as a witness, my son.'

Then the two of them walked together in one accord, united in Yah and alike in love. (*Bare'syth* / Genesis 22:8)

When they came to the place where one takes a stand, serving as the home of the source of life which bestows the blessings of the relationship that the Almighty had told him about, there 'Abraham built an altar, and he arranged the wooden planks.

Then he connected these things together with Yitschaq, his son, positioning him accordingly before the altar in conjunction with the upward and ascending nature associated with the wooden planks. (*Bare'syth* / Genesis 22:9)

Next, 'Abraham stretched out his hand and grasped hold of the knife, symbolic of circumcision, moving in the direction of pressing this issue with his son. (*Bare'syth* / Genesis 22:10)

At this point, a spiritual messenger of Yahowah called out to him from heaven, and he said, "Abraham! 'Abraham!"

He responded, 'Behold, here I am standing upright and reaching up because I have acknowledged every condition regarding the One this is actually all about.' (*Bare'syth* / Genesis 22:11)

So, he said and directed, 'Do not stretch out your hand toward the boy and do not do anything that infringes upon his freewill.

Indeed, now and henceforth, I know truthfully for rational reasons, you profoundly respect and genuinely revere your God. Consequently, you have not withheld

your very special and precious son from Me.”
(*Bare'syth* / Genesis 22:12)



Since the heavenly chorus upholding the lyrics of the Covenant has put down their instruments upon reaching this crescendo, it's time we turn our attention to act three of this amazing drama. As the players return to their places, God defines the purpose of “*hineh nasa' ayn huw' wa ra'ah* – he lifted up his eyes, raising his perspective, becoming observant, resulting in understanding.”

It is by “*hineh* – paying attention while standing upright and looking up, noticing all of the details in this narrative and circumstance” that we come to comprehend what God is offering and expecting in return. We would all benefit by *hineh*...

“**Then** (*wa*) **‘Abraham** (*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **lifted up** (*nasa'* – he raised (qal imperfect)) **his eyes** (*'eth 'ayn huw'* – his perspective accordingly) **and looked** (*wa ra'ah* – then he became observant, seeing and inspecting, perceiving and understanding, discovering as he considered what was being revealed (qal imperfect)).

And then (*wa*) **acknowledging the situation regarding the One this was actually about, he observed** (*hineh* – closely examining and paying attention while standing upright and looking up, he noticed all of the details in this overall narrative and in this circumstance, including the fact that right now at the present time, he beheld) **a lamb** (*'ayl* – a perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and

jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **after this** (*'achar* – following these things, subsequently in reference to another time) **was caught** (*'achaz* – was seized and held, was fastened to and attached, actually embracing for the purpose of providing an inheritance (nifal perfect – for a limited time the ram carries out and endures the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance)) **in** (*ba* – within, by, and among) **the intertwined thicket** (*sabak* – entwined, entangled, twisted, and interwoven circuitous and burdensome thorn bushes; akin to *sabyb* – circular, *sabab* – to turn things around, and *sabal* – by bearing the burdens of others) **by** (*ba*) **his horns** (*qeren huw'* – his brilliant rays of light from a supernatural source, his glowing and shining appearance as a result of emitting and radiating light, also his trumpet comprised of a ram's horn used to signal an important message).

And (*wa*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **walked over** (*halak* – went over (qal imperfect)) **and accepted** (*laqach* – grasped hold of, obtained, and received (qal imperfect)) **the lamb** (*ha 'ayl* – the perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one).

He offered him up, elevating and enriching the uplifting experience (*wa 'alah huw' la 'olah* – he ascended, going up to lift him up as an acceptable solution for an uplifting opportunity (hifil imperfect – the actions of the subject, 'Abraham, cause the object which is the ram, to participate in the uplifting experience which would have

ongoing implications throughout time)) **on behalf of** (*tachath* – in place and instead of during an orderly arrangement with one event following after another as an exchange on behalf of the relationship and for the sake of) **his son** (*ben huw*’).” (*Bare’syth* / Genesis / In the Beginning 22:13)

Serving as a metaphor for God, Himself, we find ‘Abraham “*nasa*’ – lifting up, bearing, and carrying away.” While this perspective was ascribed to his eyes in this context, the fuller implications of *nasa*’ depict the benefits of the Covenant. Our Heavenly Father is offering to reach down and lift us up, bearing us in His capable hands, so that He can carry us away from the world of men to His home.

Ra’ah is our responsibility. We are called to be “observant.” We are “witnessing” Yahowah’s story in His words such that we gain both “perspective” and “understanding.”

Following “*hineh* – pay attention,” there are four exceptionally important words. The first is ‘*ayl*, representing “the perfect male lamb who is the leader of the flock serving as the framework of the doorway.” This is, of course, Dowd as the Passover Lamb. Moreover, on Pesach, he is also “‘*ayl* – the framework of the doorway, including its doorposts and jam,” thereby representing the Doorway to Life. Additionally, the Messiah is among the “‘*ayl* – Upright Pillars supporting the Home” of Yahowah. As a result, he is part and parcel of our “‘*ayl* – empowerment, vigor, and health.”

In the original alphabet in which the Towrah was written, we find ‘*ayl* scribed as $\text{J} \rightarrow \text{D}$. On this occasion, this also makes him the hand \rightarrow of the Almighty D and a Lamb who is shepherded J as part of our Father’s flock.

‘*Achar*’s primary meaning relates to time, addressing “something which will occur later, yet in conjunction with

the events which are unfolding.” ‘*Achar* is “a relative term conveying a linkage between that which is being observed and that which will occur in the same place but in another time.” Therefore, ‘*achar* was used to reveal that what we are witnessing predicts a future fulfillment, dress rehearsal and enactment, of what would occur in the same way, in this same place, but in a later time. Passover would be observed here on two occasions.

Our King, because he was devoted to serving as the Pesach ‘Ayl, allowed himself to be “‘*achaz* – seized and caught” by the Romans. The Evil Empire would accuse him of treason, whip him mercilessly, and then nail the Son of God to an upright pole – crucifying him. And yet he knew that his purpose was to provide life to the Covenant’s children. Many of these special insights were brought to our attention courtesy of the nifal stem and perfect conjugation when applied to ‘*achaz*, whereby for a limited time the ram carried out and endured the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance. It is amazing what we can learn when only we try.

Additionally, ‘*achaz* has other profound meanings. According to *Melekym* / I Kings 6:10, it is “the base or foundation of the cedar timbers used to support the Temple.” In *Dabry ha Yowmym* / 2 Chronicles 9:18, it is the “footstool which was attached to the throne.” In *Shaphat* / Judges 1:6, ‘*ahaz* is used to describe the “pursuit and capture of Adoni-Bezek before his thumbs and toes were cut off.” It is often used to convey “being seized by pain.” As such, it is especially descriptive of the Messiah and his fulfillment of Pesach.

‘*Achaz*’ only derivative is ‘*achuzah*, the Hebrew word for property. That is significant because we inherit Yahowah’s property as a result of His Son’s sacrifice. Every detail of this account is prophetic.

The “*sabak* – intertwined thorny thicket twisted into a circle” became the Crown of Thorns that was placed upon the King of Yisra’el’s head by the Romans on Passover in the Year 4000 Yah. But there is more to it than this because *sabak* is related to “*sabyb* – circular,” depicting the crown placed mockingly upon him, and it is indicative of the “circular reasoning” that caused the government of Rome to taunt the Lamb in this way.

Nonetheless, he was there to “*sabab* – turn things around” so that man might turn away from religion and politics, from patriotism and militarism, and back to God. In this regard, the root of *sabak*, *sabal*, reveals that He intended to “bear our burdens.”

The “*sabal* – bearing burdens” root of “*sabak* – thorny thickets intertwined to form a circle” is used twice in *Yasha ’yah* / Isaiah 53:1-12. However, with an eye to the importance of this portion of the narrative, we’ll table our consideration of that prophecy so that we do not disrupt the flow of the story.

Moving on to *qeren*, it is “symbolic of status and might, a symbol of strength and power, a metaphor for king and kingdom.” It is a “trumpet for signaling from the summit of a mountain.” *Qeren* can mean “to exalt and lift up, to dignify and empower.” A *qeren* was often used as “a receptacle for oil,” and thus served as the “tabernacle for the spirit.”

But most importantly, *qeren* conveys “rays of brilliant light.” *Qeren* is not only based upon the root, *qaran*, these terms are indistinguishable in the text. *Qaran* means “to shine, to send out rays of light.” Yahowah is light. As a result, *qeren* was used to denote the rays of radiant light which were streaming from Moseh’s face after he met Yahowah.

Further, a “*qeren* – ram’s horn,” is symbolic of *Taruw’ah*, when the *showphar* trumpet is blown to signal an important message from God.

Putting it all together, the “ram” ‘Abraham saw “as brilliant rays of light” was a vision of the Pesach ‘Ayl, signaling mankind from the summit of Mowryah. After all, upon his return, Dowd will be as brilliant as the sun.

Considering the profound and riveting nature of this expression of Passover, if you are concerned that I may be pushing the envelope, reading too much into words like ‘*ayl* and *qeren*, and ultimately finding predictions regarding Passover’s fulfillment which really aren’t there, look them up yourself. Since skepticism is often the first step toward understanding and to debunking misunderstandings, even to trust, I strongly encourage you to verify the evidence. There are a score of Hebrew lexicons and dictionaries online through which you can examine these words and consider their roots.

I am convinced that the reason these concepts and resulting symbolism speak so profusely is that Yahowah invented the language of Hebrew to serve His interests. He created the universe and life and knows how everything serves a common purpose. Able to maneuver in time, when it serves our interests and His, He even knows the future before it happens. His metaphors, unlike ours, can walk on all fours. He is God, after all. And that is the point.

So yes, it is true. The Hebrew word, ‘*ayl* / ram (לֵךְ), means “a perfect sacrificial male lamb,” and it is also the word for “doorway, lintel, upright pillar.” We now know that we were right about the “‘*etsy* – planks of wood.”

Those familiar with the Exodus story know that lamb’s blood was sprinkled on the lintels of the doorways of *Yisra’elite* / Israeli slaves in Egypt so that their firstborn sons might live and be free. During the most important Passover in human history, the blood of *the* sacrificial lamb

was placed on the upright pillar upon which he was hung. In the process, God opened a doorway to heaven. Are you making the connection?

This would be the most “‘*alah la ‘olah* – uplifting opportunity and elevating experience” in recorded history. In this way, we would ascend, being lifted up by God. He would enable a most acceptable solution to enrich and enliven His children. Vocalized in different ways, the Hebrew consonant roots of ‘*alah* and ‘*olah* mean: “to go up and to ascend a stairway to heaven.”

And that brings us to *laqach*. ‘Abraham took the lamb by the hand, received him and accepted him as we must do if we want to ascend to Yahowah.

“*Tachath* – on behalf of” tells us something profound. The Son of God was substituted on our behalf. We were redeemed because a ransom was paid in exchange for our lives.

But *tachath* has additional meanings worth considering. They are: “beneath, below, on account of, by way of allegiance to, and because of.” In this regard, it was what may have been “below” the Pesach ‘Ayl which is intriguing. I suspect that the Mercy Seat of the Ark of the Covenant was located beneath Mount *Mowryah*, directly below the place Dowd was affixed to the upright pole. When the ground opened in the earthquake following the death of his body, the blood of the Passover lamb may well have trickled through the opening and may have been sprinkled on the mercy seat of the Ark of the Covenant. It would serve as a foreshadowing of what Dowd will do upon his return on Yowm Kipurym.

This possibility noted, I understand that the blood of the Passover Lamb was placed on the doorways of Yisra’elite homes during the celebration of Pesach which liberated the Chosen People. At the time, there was no Ark of the Covenant or resulting Mercy Seat. The Ark was

constructed to hold the Tablets of Stone after they were presented by Moseh in accordance with Yahowah's instructions. Also, it was a bull or goat's blood that 'Aharown | Aaron was asked to sprinkle on the Mercy Seat during *Yowm Kipurym* | the Day of Reconciliations. That notwithstanding, Passover is the doorway to Reconciliations. And blood is the symbol of life. And just perhaps, the west side of the Mercy Seat was reserved for this occasion. If so, I find the imagery appealing. If not, then it has been an interesting discussion.

The most important event in our history was being played out before our very eyes. Therefore, once again, we find a proclamation affirming that this was a dress rehearsal for the first *Miqra*' – Invitation to be Called Out and Meet with God of Passover...

“So (*wa*) ‘**Abraham** (*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **designated and proclaimed, calling out** (*qara*' – announcing the appointment of the welcoming encounter associated with the specified meeting to which he had been invited and summoned creating this proclamation to be read and recited (qal imperfect)) **the name** (*shem*) **of His place** (*ha maqowm ha huw*' – of the site of the home and office and source of direction for life), ‘**God** (*elohym* – the Almighty (the Qumran scroll 4QGen/Exod differs from the Masoretic and *Septuagint* with *elohym* versus *Yahowah*)) **Reveals** (*ra'ah* – He is seen, He is experienced, He is present and encountered providing perspective and understanding for the observant who pay attention to and consider Him (qal imperfect)).’

Showing the way to the benefits of the relationship (*asher* – providing an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the

proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way), **He spoke** (*'amar* – He promised and declared, providing answers (nifal imperfect)) **this day** (*ha yowm*) **upon** (*ba*) **the mountain** (*har*) **to observe and understand** (*ra'ah* – to see, look upon, view, and witness, experiencing and encountering then considering the presence which provides perspective and comprehension regarding (nifal imperfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Bare'syth* / Genesis / In the Beginning 22:14)

All was forgiven. ‘Abraham had come home. It had been a long road, but he had finally reached the place Yahowah had always wanted to reveal to him.

Most English Bibles are wont to render *ra'ah*, which means “to see, to look, to view, to perceive, and to observe using the perception of sight to reveal, offer perspective, and understand” as “provide” or “provides” in *Bare'syth* 22:14. And while He provided us with the perception of sight, the verb focuses exclusively on the result – “the ability to see, and thus to observe, perceive, and understand based upon witnessing the proper perspective.” Therefore, in this context where He was not “*ra'ah* – seen,” we are left with three equally viable options regarding this optical verb.

First, we can return to where we were a moment ago and view both the voice and the image of the ram as the Messiah as the Passover Lamb, and thus as fulfilling Yahowah’s intent. His presence was observed, and his purpose was understood by ‘Abraham.

Second, we can view this entire encounter, the actions and the conversations of the participants, as well as the

subsequent test, for what it is: *'elohym ra'ah*: God revealing Himself for all to see what He and His Son are offering and to observe how they worked together to honor this promise to uphold and sustain life.

Here on Mount Mowryah at this time in year 2000 Yah (1968 BCE Pagan Calendar), God, Almighty, provided us with a word's-eye view of His Son's then future, now past, fulfillment of the *Miqra'* of *Pesach* in year 4000 Yah (33 CE Roman Pagan Calendar). He provided the observant individual the opportunity to realize the proper place and perspective to view the upholding of the Covenant. *Mowryah* is thus the place "God Reveals."

The third approach to *ra'ah* is akin to the last. If you want to "see" God, use your "*ra'ah* – perception of sight to observe" Him by reading His Word – especially His Towrah. Based upon what I have seen over the course of the past two decades as I've observed His testimony, I'm convinced that we are afforded a better view of Him than were the Yisra'elites whom Yahowah accompanied in the desert over the forty years of the exodus.

Said another way, the insights, clarity, and perspective provided by Yahowah's witnesses facilitate a vastly superior perspective on His nature, character, purpose, and plan than could ever be achieved by viewing a corporeal manifestation of God. The latter visibly proves His existence while the former explains the reason He exists.

This next statement seems to support the line of reasoning we have been pursuing, that the spiritual implement, the heavenly representative, and the Divine messenger who is addressing 'Abraham could be representing the Zarowa' as the *Pesach* 'Ayl. And rather than calling out to him from the seventh dimension, something 'Abraham could not see, an aspect of His nature was present in the sky, hovering over the site upon which

His Son would fulfill the promise of Passover in forty *Yowbel*.

This perspective not only resolves the transition from “your God” to “Me” in *Bare'syth* 22:12, it explains why ‘Abraham called this place: “‘*Elohyim Ra'ah* – God is Seen.” Further, it is the sole justification for the speaker making a pledge on his own recognizance. This theory is becoming ever more credible...

“The spiritual messenger, Divine implement, and heavenly representative (*wa mal'ak* – so the supernatural envoy and voice) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **called out** (*qara'* – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) **to** (‘*el* – for the benefit of) **‘Abraham** (‘*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **a second time** (*sheny*) **from the heavenly realm above the sky** (*min ha shamaym* – from the spiritual realm, abode of God, or heaven). (*Bare'syth* / Genesis / In the Beginning 22:15)

And (*wa*) **He said** (‘*amar* – He mentioned, stated, and affirmed (qal imperfect)), **‘With Me** (*ba 'any* – with regard to Me, through Me, and because My nature) **I can fulfill My promise because I have sworn an oath** (*shaba'* – I have made a solemn statement which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven (nifal perfect – at a certain point in time the speaker will completely carry out the oath He has made and subsequently will endure and receive in its entirety all of the implications associated with His promise)), **prophetically announces** (*na'um* – reveals and declares as the Divine Authority regarding the future; from *na'am* – to

speak prophetically regarding the future) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence).

“**Indeed** (*ky ya’an* – for the express reason that truly, sincerely, deliberately, and actually), **for the benefit of the relationship** (*‘asher* – showing the way to the benefits of an upright and elevated state with a joyful attitude, and thereby encouraged those walking the correct way along the proper and specific path to a prosperous life to step up and out in response to this teaching and guidance about pursuing life the right way) **you have acted and engaged** (*‘asah* – you have exerted the energy and have endeavored to contribute, working and performing (qal perfect)) **in accordance with the Word** (*‘eth ha dabar ha zeh* – consistent with these specific statements, this account and narrative which has been recorded and communicated).

And therefore (*wa*), **you have not withheld** (*lo’ chasak* – restrained or spared, holding back (qal perfect)) **your son** (*‘eth ben ‘atah*), **your unique, special, and beloved child** (*‘eth yachyd ‘atah*).” (*Bare’syth* / Genesis / In the Beginning 22:16)

The benefits of the Covenant – eternal life, perfection, adoption into God’s family, and enlightenment providing enrichment and empowerment – are made available to those who “*‘asah ‘eth dabar* – engage in a manner consistent with the Word” of Yahowah. It is what ‘Abraham did to receive these benefits. It is the same for each one of us.

And since Yahowah is dependable, since He is reliable and trustworthy, and since He is consistent, we can avail ourselves of the Covenant’s benefits in exactly the same way. That is the only reason this story was told for our benefit. It is why the *Towrah* exists.

Yahowah is offering to become our Father, to get down on His knees to lift us up. He wants to increase every aspect of our nature to such an extraordinary degree that we are transformed from flawed and inferior physical constructs stuck in time and subject to decay, to seven-dimensional beings comprised of light who are empowered, enlightened, enriched, and then liberated from every limitation or constraint. As is the case with the light emanating from the stars, so shall we be...

“**Therefore** (*ky* – verily this reliably and dependably follows, so as a result and consequence), **I will kneel down in love to lift you up, enriching and blessing you** (*barak barak ‘atah* – I will invoke Divine favor upon you and will commend you, I vow to greet you in the most beneficial way and enjoy My meetings with you, I will adore you, causing you to prosper, and I will speak of your extraordinary contribution to reconciliation (piel infinitive absolute piel imperfect – ‘Abraham is the beneficiary of the intensity of Yahowah’s blessing and is empowered by it on an ongoing basis throughout time)).

And (*wa*) **I will to the greatest degree possible, magnify and multiply, abundantly increasing the importance and magnitude** (*rabah rabah* – I will rear and help grow, and to an exceedingly great degree, I will empower, enrich, enlarge, and enhance (hifil infinitive absolute hifil imperfect – Yahowah is committing to continually facilitating ‘Abraham’s participation)) **of your offspring** (*‘eth zera’ ‘atah* – your descendants), **similar to** (*ka* – consistent with and comparable to) **the light of the stars** (*kowkab* – the luminous heavenly powers in very high places within) **of the spiritual realm** (*ha shamaym* – of the abode of God), **but also** (*wa*) **like** (*ka* – similar to and consistent with) **the coarse sand** (*chowwl* – the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict torturous suffering) **which** (*‘asher*) **is upon** (*‘al* – on account of) **the**

lips (*saphah* – the mouth, words, speech, and language but also the edge, boundary, bank, and shoreline; from *saphah* – those who are swept and snatched away, caught up and destroyed, and *saphah* – those who are wind-swept and laid bare) **of the sea** (*yam* – Mediterranean Sea (Greeks, Romans, and Carthaginians), Dead Sea (Sodom, Gomorrah, and Jordan), or Red Sea (Egypt and Arabia); serving as a metaphor for Gentiles and foreign foes attacking and eroding the borders of the Land).

In addition (*wa*), **your offspring** (*zera'* – seed and descendants) **shall inherit** (*yarash* – accept and destroy, even impoverish) **the result of the calculus and reasoning** (*sha'ar* – the monetary system and cities) **of his adversaries** (*'oyeb huw'* – his foes, his enemies, and those in hostile opposition to him).” (*Bare'syth* / Genesis / In the Beginning 22:17)

Yahowah is offering to immortalize, perfect, adopt, empower, and enrich His Covenant children. Unfortunately, far too many of the physical descendants of 'Abraham have chosen to be religious, and thus remain as coarse as sand. The rhetoric flowing from their lips, replete with man's propensity for circular reasoning, will be the impetus for swirling swords and torturous suffering. And none will be more prone to coarseness, to whirling weapons, to inflicting agony, than the people of the sea: Greeks and Romans, due to the European imposition of Roman Catholicism.

In this regard, the descendants of 'Abraham, the likes of Paul, Akiba, and Muhammad, accepted the impoverished thinking of man – that of Socrates and Aristotle, of Alexander and Hadrian, and of their gods, Dionysus and Mithras. But others, the likes of Moseh and Dowd, opposed the rationale of Yisra'el's foes, nullifying their religious and political calculus. And while that is surely the gist of Yah's message, it is interesting to note the

influence of Yahuw'dym on the world's monetary systems and population centers in harmony with this prediction.

Before we consider Yahowah's concluding statement regarding His Covenant, remember that Hebrew stems exist to establish a relationship between the subject and object of a verb relative to its action. And while there is no direct English equivalent, a translation is substantially abridged when the relational voice of these stems is ignored. That deficiency can run the gamut from slightly inadequate to missing the point entirely. Such is the case with Yahowah's next statement.

The qal stem, which is the most common, is the least nuanced. It depicts a straightforward relationship within a context that can be interpreted literally. It speaks of that which is actual and genuine.

The hifil stem is used when the subject involves the object in the process. The subject causes the object to become an understudy, therefore experiencing the same result.

With the piel stem, the object is put into action by the subject. In a way, the object is being directed.

The nifal stem establishes a telling scenario. It reveals cause and consequence. The subject both carries out and receives the implications of the verb's action. For example, the proponents of religion deceive and are deceived.

To my thinking, the most revealing of all Hebrew stems is the hitpa'el. As the reflexive counterpart of the piel stem, with the hitpa'el the subject of the verb acts upon and with respect to itself. The subject engages on their own accord, without anyone influencing their actions. He or she is shown engaging in a way that is wholly independent of any societal influence, especially the prevailing and compelling nature of religion, politics, patriotism, militarism, and societal customs. In the case of the hitpa'el,

the subject is neither assisted by any other individual nor human institution.

With this in mind, Yahowah's concluding statement regarding the Covenant is brought to us by the hitpaal stem...

“And so long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed (*wa barak kol gowym ha 'erets* – therefore individuals of every nation on earth who act on their own initiative, unaffected by the indoctrination of religion, politics, or patriotism, or without regard for peer pressure or any external influence, will be lifted up (the hitpaal stem and perfect conjugation make it clear that the subject is not being acted upon or prejudiced by any prevailing societal influence and that at least for a period of time these individuals act without reservation on their own recognizance, thereby being lifted up based upon their own decision regarding the blessing which results in them being favored)) **by way of your descendants** (*ba zera' 'atah* – through your seed and offspring).

This reward is a consequence and is merited because (*'eqeb / 'aqeb* – unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one embeds their heels to walk upright and unwavering as would Ya'aqob, is being given for the express reason), **to show the way to the benefits of the relationship** (*'asher* – to encourage walking the correct and narrow path along the proper route to get the greatest enjoyment out of life in response to this guidance), **you actually listened to My voice** (*shama' ba qowl 'any* – you heard Me speaking to you (qal perfect)).” (*Bare'syth / Genesis / In the Beginning 22:18*)

Let us never lose sight of the realization that most of Yahowah's prophets were *Yahuwdym* | Jews and all were

Yisra'elites | Israelis. It is, therefore, through 'Abraham and Yitschaq's descendants that we are shown the proper way to receive the benefits of the relationship.

While there is only one Covenant, the benefits of being part of this everlasting Family are available to everyone, regardless of the pigment of your skin or the place of your birth. The sole determining factors of who benefits and who does not are a willingness to act independently of societal influences and to listen to God. And of course, apart from His Hebrew prophets, no one else speaks for Him. And that is why we are listening to the words Yahowah conveyed through Moseh – the greatest of the prophets.

There are a number of ways to convey “because” in Hebrew, the most common of which is with “*ky* – for this reason.” And yet, even having done this now for twenty-two years, two years ago was the first time I recall seeing '*eqeb* / '*aqeb* being used in this way. And it was in trying to assess why Yahowah chose to express it at this time that I gained a greater appreciation for His affinity for Hebrew etymology.

'*Eqeb*, which can just as accurately be transliterated '*aqeb* or '*aqab*, is a “reward which is merited.” This “beneficial result is a consequence of trusting the evidence which has been made conspicuously visible along the way and which has been provided. It encourages individuals who find it to walk along this narrow and straightforward path, digging in their heels in the unwavering and upright manner of Ya'aqob,” whose name is predicated upon '*aqab*. Therefore, when '*eqeb* / '*aqeb* is deployed in conjunction with '*asher*, we become the beneficiaries of the Covenant. It is the cause, and we are the effect. Nothing is more enabling than listening to Yahowah.

Two thousand years before the Messiah fulfilled Passover on our behalf, Yahowah walked us through every

aspect of it. He wanted us to know why he was doing it and how we would benefit from His Son's sacrifice.



The *Beryth*-Covenant was initiated over the course of seven meetings. They followed Yahowah's Towrah pattern. In the first, Yahowah introduced Himself and explained His purpose. He wanted 'Abram to leave Babylon, the dominant political and religious system of man, and come to Him and His home.

The Covenant encapsulates the reason we exist. It conveys God's promise to His creation. It is His means to interact with us and for us to live with Him.

And while 'Abraham would serve as the father of the Covenant, Dowd would embody everything it represents. Even better, the Messiah would make it possible.

Consistent with our method, let's review the Covenant's lone prerequisite, its four requirements, its instructional insights, its answers, benefits, and promises.

To set the stage, the Towrah says that Yahowah asked 'Abram to walk away from: **“the land of his birth in Ur of the Chaldeans** (a.k.a. Babylon, from *babel* – corruption and confusion which is the result of commingling).” (*Bare'syth* 11:28)

Prerequisite / Condition 1:

“Then and now (*wa*), Yahowah (*Yahowah*) said (*'amar*) to (*'el*) 'Abram (*'Abram*), 'Of your own volition walk, actually conducting your life's journey (*halak la 'atah*) apart and separate from (*min*) your country (*'atah 'erets*), apart and separate from (*wa min*) identifying with the circumstances of your birth, your contrarian culture, community, and customs as well as

the inappropriate religion and politics of your parents (mowledeth 'atah), and away from (min) your father's ('ab) house, home, and household (beyth), to God's ('el) realm (ha 'erets) which as a benefit of the relationship and to lead along the proper path ('asher) I will reveal to you and show you (ra'ah 'atah). (Bare'syth 12:1)

And then (wa), I will engage on your behalf, continually acting to make for you ('asah 'atah la) a greatly empowered (gadowl) community comprised of every race (gowy). I will kneel down in love to bless you by lifting you up (wa barak 'atah). In addition (wa), I will cause, as an expression of My will, your name to continuously grow in importance (gadal shem 'atah) so that (wa) you come to exist as (hayah) a blessing and a means to reconciliation (barakah). (Bare'syth 12:2)

Then (wa) I will continually choose to favor and hold in high regard ('abarakah) those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial relationship (barak 'atah). But (wa), he who disdains or despises you, even trivializes you (qalal 'atah), I will actually besmirch as disrespectful and may continuously incarcerate as inferior ('arar).

Therefore (wa) with you (ba 'atah), shall be commended and blessed, reconciled and favorably greeted (barak), all of (kol) the people exercising good judgment regarding the means to resolve disputes (mishpachah) of the land ('erets)." (Bare'syth 12:3)

Condition 2:

"And so (wa) he completely trusted in and totally relied upon, displaying complete and total confidence in ('aman ba) Yahowah (Yahowah). Therefore (wa), based upon this thinking and His plan, He credited and accounted it as (chashab huw') being correct, and thus

vindicated (*tsadaqah*) **with him** (*la huw'*)." (*Bare'syth* 15:6)

Condition 3:

"When (*wa*) **'Abram | Uplifting Father** (*'Abram*) **became** (*hayah*) **as a son** (*ben*) **of ninety-nine years** (*tesha' shanah wa teshah' shanah*), **then Yahowah** (*Yahowah*) **was seen, appearing to** (*ra'ah 'el*) **'Abram** (*'Abram*) **and He said to him** (*wa 'amar 'el huw'*), **'I Am God** (*'any 'el*), **the One who is sufficient to provide everything which is required** (*shaday*). **Choose of your own volition and of your own initiative to walk by yourself** (*halak*) **toward My presence and to approach Me** (*la paneh 'any*).

You will thereby (*wa*) **enjoy becoming genuinely** (*hayah*) **perfect, entirely right, innocent, and fulfilled, lacking nothing throughout the whole of time** (*tamym*). (*Bare'syth* 17:1)

I want to actually give (*nathan*) **My Family Covenant Relationship** (*beryth 'any*) **for the purpose of understanding by making connections between Me and you** (*bayn 'any wa 'atah wa byn 'atah*). **And then** (*wa*) **I will continually increase every aspect of your nature** (*rabah 'eth 'atah*) **to the greatest extent and highest degree possible** (*ba me'od me'od*)." (*Bare'syth* 17:2)

Condition 4:

"So then (*wa*) **God said** (*'amar 'elohym*) **to** (*'el*) **'Abraham** (*'Abraham*), **'As for you** (*wa 'atah 'eth*), **you should continually examine and genuinely consider** (*shamar 'atah*) **My Family Covenant Relationship** (*beryth 'any*). **In addition, so should the offspring you conceive** (*wa zera' 'atah*) **following you** (*'achar 'atah*) **so that they might approach throughout their generations** (*la dowrym hem*)." (*Bare'syth* 17:9)

Condition 5:

“This specific, one and only (*zo'th*), Familial Covenant of Mine (*beryth 'any*), which beneficially marks the way to the relationship (*'asher*), you should continuously observe, closely and literally examining, while carefully considering (*shamar*). You should strive to be discerning and make an intelligent connection to understand Me (*bayn 'any*).

This is for you to be perceptive and prudent regarding the association (*wa bayn 'atah*). To form a thoughtful relationship and make a comprehensible connection between (*wa byn*) your offspring (*zera' 'atah*) following you (*'achar 'atah*), you should circumcise (*muwl*), accordingly (*la*), your every male to help them remember their status (*'atem kol zakar*). (*Bare'syth 17:10*)

And (*wa*) you all shall make a declaration by cutting off and separating (*malal*) your foreskin's (*'arlah*) association with (*'eth*) one's animalistic instincts and propensity to preach (*basar*).

And (*wa*) this will exist (*hayah*) as (*la*) the sign to remember (*'owth*) the Family-Oriented Covenant Relationship (*beryth*) between Me, for the purpose of making a connection (*byn*) and between you, promoting understanding (*wa byn*). (*Bare'syth 17:11*)

Therefore, with (*wa*) a son (*ben*) of eight (*shamonah*) days (*yowmym*), you shall circumcise (*muwl*) with regard to your (*la*) every (*kol*) male to remember (*zakar*) throughout (*la*) your dwelling places and generations (*dowr*), those naturally born (*yalyd*) in the home (*beyth*), and also (*wa*) those wanting to be (*kasap*) acquired and included (*miqnah*), of (*min*) every (*kol*) son (*ben*) of foreign lands (*nekar*) who relationally (*'asher*) are not (*lo'*) from (*min*) your seed (*zera'*). (*Bare'syth 17:12*)

He (*huw'*) should absolutely circumcise him, definitely cutting off the foreskin (*muwl muwl*) of the

naturally born (*yalyd*) in your home (*beyth*) and also (*wa*) those desiring to be (*kasap*) included (*miqnah*) as well as those who are acquired (*miqnah*) with your money (*kesep*).

This shall be (*hayah*) My Family-Oriented Covenant Relationship (*beryth-y*), in (*ba*) the flesh, in the physical realm with humanity (*basar*), serving as a means to approach toward (*la*) an everlasting and eternal (*'owlam*) Family-Oriented Covenant Relationship (*beryth*).” (*Bare'syth* 17:13)

As a result, additional benefits would include...

“After (*'achar*) these (*'el-leh*) conversations (*dabarym*), the Word (*dabar*) of Yahowah (*Yahowah*) came to exist as (*hayah*) God unto (*'el*) ‘Abram (*'Abram*) in the form of a personal, visual, and illuminating manifestation which could be seen and experienced (*ba ha machazeh*): ‘Do not be awed (*'al yare*) ‘Abram (*'Abram*). On your behalf and for you to draw near (*la*), I am (*'anky*) your defender, surrounding you, shielding and delivering you from harm (*magen*), your exceedingly (*me'od*) great and facilitating (*harbeh*) reward (*sakar*).” (*Bare'syth* 15:1)

“It was then that (*wa*) He took him (*yatsa*) with Him (*'eth huw*) outside to an expansive place (*chuwts*).

And He said (*wa 'amar*), ‘Please (*na*) observe and choose to consider the implications of (*nabat*) the heavens and the spiritual realm (*ha shamaym*).

Accurately relate to and of your own freewill make a declaration regarding (*wa saphar*) the light of the stars and heavenly powers (*ha kowkab*). If (*'im*) you are able to actually comprehend, genuinely understand this, you will thereby endure forever (*yakol*) by accounting for and quantifying these things and that which is associated with them in this written document (*la*

saphar 'eth hem). And then (*wa*) He made a promise by saying to him (*'amar la huw*'), 'Your extended family (*zera*' *'atah*) will actually and forever exist (*hayah*) in this manner and place (*koh*).'" (*Bare'syth 15:5*)

“As for you (*wa 'atah*), you shall continually pursue and come to God (*bow*' *'el*), your Father (*'ab 'atah*), in peace, and thus be reconciled, satisfied, safe, and saved, restored, and renewed (*ba shalown*).” (*Bare'syth 15:15*)

“And (*wa*) I will grow, be fruitful, and flourish (*parah*) with you (*'eth*) in (*ba*) the extreme and to the greatest extent possible (*me'od me'od*). And (*wa*) I will provide for you and at some point in time enable (*nathan 'atah*) the approach of (*la*) people from differing races and places (*gowym*). And therefore (*wa*) royalty serving as counselors (*melekym*) will come forth (*yatsa*) from you (*min 'atah*). (*Bare'syth 17:6*)

I will take a stand to establish and confirm, to validate and honor, fulfilling and accomplishing (*wa quwm*), therefore (*'eth*), My Covenant Family (*beryth 'any*). For the purpose of encouraging understanding, achieved through making connections between Me and you, it will promote an association with (*bayn 'any wa 'atah wa byn*) your offspring (*zera*' *'atah*) after you (*'achar 'atah*) for their generations to approach (*la dowrym hem*) by way of (*la*) an everlasting (*'owlam*) Family Covenant Relationship (*beryth*).

I will exist as (*la hayah*) your God (*la 'atah la 'elohym*) as well as (*wa*) for your offspring (*la zera*' *'atah*) after you (*'achar 'atah*).” (*Bare'syth 17:7*)

There have been three questions, five answers, twelve insightful instructions, two affirmations, four promises, two warnings, one prerequisite, four conditions, and sixteen benefits. And while each of these is important,

since the five things required of us determine our eternal fate, let's never forget what God is expecting of us.

God plus man is perfection: it is the formula upon which the universe was created, and upon which the Covenant was based. It is Yahowah's Way.



As promised, here is the prophecy regarding what Yahowah has been predicting. It is prophetic of the *Pesach* 'Ayl | *Passover Lamb*. And it is especially intriguing that *Yasha'yah's* presentation commences by asking two questions whose answers may be pointing to what we are doing here today...

“Who has come to establish, verify, and prove, reliably trusting the point of Our message from far away? And to whom has the *Zarow'a* | *Effective Ram, Protective Shepherd, and Sacrificial Lamb of Yahowah* been revealed and made known? (*Yasha'yah* / *Isaiah 53:1*)

For he grew up as an infant before His presence, even similar to the roots under the desolate ground, so that no aspect of his appearance, nor anything dignified denoting status, would be seen in him, nothing whatsoever in his appearance that we would desire him. (*Yasha'yah* / *Isaiah 53:2*)

He was despised and viewed with contempt and therefore rejected by mankind. As a man who suffered physical pain, he was familiar with affliction.

Accordingly, they turned their faces away from him, concealing their presence and identity, because we despised him. We did not rationally consider his actual merit as a result of inaccurately considering his purpose. This was the result of our collective failure to

think about him in a detailed or logical manner, or in conjunction with this recording of his mission. (*Yasha'yah* / Isaiah 53:3)

Nevertheless, our illness and affliction he, himself, lifted up and carried away once and for all. And our mental anguish, he bore, dragging it away (*sabal*). And yet we, ourselves, devised a plot which considered him reaching out bodily. We forced him into being viciously beaten and killed.

God answered the call and was afflicted. (*Yasha'yah* / Isaiah 53:4) Then he was pierced as a result of our defiance, our rebellion and our errant approaches.

He was put under tremendous pressure, crushed and slandered, harassed and humiliated, even diminished, for our guilt because we were wrong. As a result, the punishment for our reconciliation was placed upon him. So, with his bruising blows, we are healed, approaching restoration and renewal. (53:5)

Almost all of us, like migrating sheep, have wandered away from the correct path. Each individual has turned to his way. Therefore, Yahowah has interceded with him on behalf of our guilt. It was all as a result of us being wrong. (*Yasha'yah* / Isaiah 53:6)

He paid what was required. He responded, answering the call to be afflicted. And yet he did not open his mouth.

Like a lamb, he was delivered to the slaughter, confronting the ruthless beasts and deadly butchers. Like a sheep facing its shearer is silenced, he did not speak. (*Yasha'yah* / Isaiah 53:7)

Through oppressive incarceration, and on account of the means to justly resolve disputes, he was led away on behalf of those who would live in future generations, for those who will give serious consideration to this

situation recognizing that, truthfully, he was separated from the material realm of the living.

Because of the defiance and rebellion of my people, the assault associated with the plague was directed toward him. (*Yasha'yah* / Isaiah 53:8)

And they gave him over to the unrighteous in conjunction with the rock-hewn tomb following the termination of his biological life. With rich people, he was elevated to the summit of his mountain.

This exceptional individual had engaged in nothing wrong or violent, nothing destructive or deadly, having committed no act of terrorism or anything frightening. And he had not plundered or looted anyone, nor demonstrated anything which would have involved additional yeast and thus, he had not engaged in religion or politics.

Therefore, nothing deceitful or misleading, nothing which would have caused someone to derive a false impression, could be construed from his words and deeds. (*Yasha'yah* / Isaiah 53:9)

For this reason, it was the will and purpose of Yahowah for him to suffer the effect of being crushed. He thereby interceded by infecting him with the plague. The concession was obtained by appointing his soul to suffer the punishment to serve as compensation.

He will look upon his offspring because He will prolong his days. The will and desire for affirmative action of Yahowah through His hand will succeed and prosper, accomplishing the goal, and taking it to the next level. (*Yasha'yah* / Isaiah 53:10)

Out of the difficult and miserable toil of His soul, He will actually see the light abundantly overflowing and providing complete satisfaction. By way of knowing

and understanding him, My coworker and associate will make things right by acquitting and vindicating.

For many, their guilt he shall bear (*sabal*). (*Yasha'yah* / Isaiah 53:11) Honestly, therefore, this is right and correct, just and proper for him. So, I will apportion and disperse everyone's share in abundance. And with the empowered and enriched, he will enable a share which will be distributed based upon an orderly, sequential, and rational arrangement.

To show the way to the benefits of the relationship along the proper path to a joyous life, he exposed and eliminated the destructive plague of death.

His soul was assigned and counted among those who indignantly revolted and offensively transgressed by being openly insubordinate and especially recalcitrant. They were of a contrarian nature, deliberately infringing against the standard with their errant approaches.

As a result, he, himself, lifted up and carried away this wrongdoing and these offenses, including the errors in judgment. And therefore, the guilt which would otherwise have led to incurring a penalty, including punishment and condemnation, he has interceded to remove, sparing them in a manner which is beneficial. He has made the transgressors like the intercessor throughout the whole of time.” (*Yasha'yah* / Isaiah 53:12)

This is one of many prophecies rabbis omit from their annual readings. They do so because it is so obviously directed toward the Zarowa' and his fulfillment of Passover. Their own King has become an anathema to them based on what Christians have done to transform the Son of God into a false Messiah. However, by ignoring this prophecy, Jews forfeit the benefits which result from Pesach and Matsah leading to Bikuwrym and Shabu'wah.

Even with hundreds of prophecies affirming that Dowd would become our Savior by fulfilling these Miqra'ey, Judaism would have none of it, preferring to remain estranged from Father and Son. And having denied the fulfillment of the first four Mow'edym in year 4000 Yah, the Haredi remain unwilling to accept that Dowd is returning on Yowm Kipurym. This will be the last opportunity for reconciliation – one which the religious will once again forfeit.

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