

The Lamb

Behold, Here I Am...

As we move into the second act of this drama, let's reassess where we have been so that we might better appreciate where we are going. The prologue to the seventh and final earthly meeting began...

“And 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, because He wanted proof of his knowledge and comprehension, especially considering the consequences.

So He decided to evaluate ‘Abraham’s acumen, his judgment and ability to make rational decisions, in addition to testing the validity of his forthcoming actions during a situation involving a circumstance that would be challenging for him to respond properly.

So He called out to him, ‘Abraham!’ Then He said 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.

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.’ (*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, therefore, your unique and special child, whom, for the benefit of the relationship, you love, Yitschaq (Laugh and Play).

Then of your own volition walk to approach the Land of Mowryah (Revere the Teaching of Yahowah) and choose to ascend with him there by way of an uplifting offering upon one of the mountains which to show the way toward life, I will explain to you.'
(Bare'syth / Genesis 22:2)

Therefore, 'Abraham (Father who Lifts Up those who Stand Up and Reach Up) 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 split the wooden timbers for the elevating offering.

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, He, 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 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)

This leads us to...

“Abraham (Father who Lifts Up those who Stand Up and Reach Up) grasped hold of the wooden timbers associated with the elevating offering and placed them upon Yitschaq, his son.

Then 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 (Laugh and Play) said to ‘Abraham, his father, stating, ‘Father of mine.’

So he responded, ‘Here I am my son.’ Then he asked, ‘Behold the fire and the wooden timbers, but where is the lamb for the elevating offering?’ (*Bare'syth* / Genesis 22:7)

‘Abraham responded, ‘God will reveal the proper perspective to understand how to approach Him by way of the lamb, thereby providing direct knowledge regarding the subsequent event which serves as a witness on behalf of the accused for the elevating offering, my son.’

Then the two of them walked together in one accord, united 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 pillars.
(*Bare'syth* / Genesis 22:9)

Next, 'Abraham stretched out his hand and grasped hold of the knife, moving toward sacrificing 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 towards 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)

As we consider Yahowah's script for act two, we are introduced to "'*ets* – wood." It was written in the plural form, making "timbers" or "wooden planks" the most accurate English rendering of the Hebrew. As a result, we should envision the upright pillar and horizontal beam upon which Yahowsha's body was crucified, as well as the upright pillars and lintel which comprise *Pesach's* | Passover's Doorway to Life.

'*Ets*, written אֵץ in Paleo Hebrew, pictorially conveys: see the sign. Of particular interest we also find *ts* in *Yitschaq*, the first child of the Covenant, *Tsyown*, the Signs Posted Along the Way, '*erets*, representing the Promised Land, and *tsadaq* – vindication as a result of being right. The verbal root of '*ets* is "'*etsah* – to shut,"

thereby depicting the function an operable door plays to keep unwanted influences at bay, thereby protecting the family inside.

But more interesting still, just as Yahowsha' was forced to carry the wooden beam upon which He would be attached following His Pesach march up Mowryah, Yitschaq would do 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** (*laqah* – collected and took hold of, accepting) **the wooden timbers associated with** (*‘eth ‘etsy ha* – the wooden pillars, planks, or beams for (plural)) **the elevating offering** (*ha ‘olah* – that which rises; from *‘alah* – to ascend, go up, and rise, to be withdrawn, carried away, and meet) **and (wa) placed it** (*sym* – set, laying it (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), **therefore** (*‘eth*), **the fire** (*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) **and that which is associated with the knife** (*wa ‘eth ha ma’akeleth* – in addition to the implement used for cutting and separating; from *‘akal* – to consume food or to devour and destroy).

So (wa) the two of them walked together 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*)

They were not only of one accord with each other on Mount Mowryah, they served as a unifying reciprocal for what Yahowah and Yahowsha' would do in this same place exactly two-thousand years later in Year 4000 Yah, a Millennial Yowbel (33 CE Roman Pagan Calendar).

As you 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 and uncomfortable account is being presented to us and you'll see that almost every word and image is 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 March 31/April 1, 33 CE on the Imperial Roman and Roman Catholic 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).’

So (wa) he responded ('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), **‘Behold** (*hineh* – looking up right now and paying especially close attention, noticing all of the relevant details) **the fire** (*ha ‘esh* – the source of light and warmth, radiant energy and the means to properly prepare food so that it is eatable) **and** (*wa*) **the wooden pillars** (*ha ‘ets* – the timbers and planks), **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) **for the elevating offering** (*la ‘olah* – to approach by rising; from *‘alah* – to ascend and go up, to be withdrawn and carried away)?” (*Bare’syth* / Genesis / In the Beginning 22:7)

There are a surprising number of Hebrew words for “lamb,” each providing a nuance which is appropriate to the context and designed to enhance our understanding. In this case, at least based upon the most closely related words, *ha seh* draws our attention to “the 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 who serves as an advocate and spokesman on behalf of the accused.”

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 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 Yahowsha’ did forty Yowbel later 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 rest of humanity circa 1968 BCE, in the cradle of civilization, indeed, 'Abraham's birthplace, 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 of 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 wouldn't decompose and could be put on display during religious ceremonies. 'Abraham's countryman 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 because their clerics claimed 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 second century BCE. The Mongols, Druids, Chinese, Japanese, Mayans, Aztecs, Incas, Polynesians, and Africans prolifically, barbarically, and religiously sacrificed innocent human 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.

There is sound justification for translating *'olah* as “elevating offering” rather than “burnt offering.” And yet the latter is how it is rendered in virtually every English bible. So I’d like to explain why I have chosen a different approach. First, virtually every Hebrew noun is defined by its actionable root, and *'olah* is based upon the verb “*'alah* – to ascend and to go up, to be withdrawn and to be carried away.” In fact, *'olah* and *'alah* are written identically in the original Hebrew text: אָלוּחַ.

Pictorially, the letters אָלוּחַ encourage us to observe the perspective and purpose of the Shepherd if we want to stand with Him. Therefore, *'alah* conveys the result of being Towrah observant. We grow to appreciate what Yahowsha’ did on our behalf on *Pesach* and *Matsah*, enabling us as the Covenant’s children “*'alah* – to ascend as a result of being withdrawn and then being carried away” by God.

Second, 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. Beyond this, *'olah* has no etymological connection with burn, burnt, burning, or fire.

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 – and not something we are sacrificing to Him. We are being nourished and we grow as a result of the 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; its light is symbolic of what Yah has in store for us.

And 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 and it is His sacrifice which makes this all possible. We are the beneficiaries of Yahowah’s magnanimous offer. We are not giving God anything other than the opportunity to serve His children.

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 actually and continually reveal the proper perspective to understand how** (*ra’ah* – will literally show by consistently making visible, providing the proper perspective to understand (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) **for the elevating offering** (*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 one accord** (*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.

“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)), **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 pillars 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 pillars** (*ha 'etsym* – the planks and posts of wood)." (*Bare'syth* / Genesis / In the Beginning 22:9)

The Almighty has told us about this place too, revealing in His Towrah that the benefits of the relationship are bestowed to 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, by none less than Yahowah, Himself. But first, Yahowah would open the door to let us inside, something that He accomplished upon an upright pillar of wood.

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* and *Miqra'ey*, and thereby capitalize upon Yahowah's provision 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.

It would be the hand of God 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** (*laqah ‘eth* – receiving, obtaining, and accepting (qal imperfect)) **the knife** (*ha ma’akeleth* – the implement for cutting and separating) **to move in the direction of** (*la* – to approach the idea of) **sacrificing** (*shachat* – offering to kill) **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. So ‘Abraham recognized that God was going to intervene, just as He had on previous occasions. This was a test, nothing more, nothing less. The questions being resolved were whether or not ‘Abraham and Yitschaq were willing to follow Yahowah’s explicit instructions as they were articulated to them and if they trusted God to do as He had promised – even with their very lives.

Beyond this test, ‘Abraham and Yitschaq were being asked to play a dress rehearsal of the roles of Yahowah and Yahowsha’ on Passover circa Year 4000 Yah. It would be played out here, on Mount Mowryah, with Yahowsha’ serving as the Sacrificial Lamb on Passover while affixed to an upright pillar of wood.

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 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 so 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 mountain top, 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 simply 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 bantering back and forth using “‘*amar* – to speak, question, answer, respond, promise, and declare” throughout this narrative, and always in the qal imperfect, suggesting a literal interpretation of something with unfolding consequences throughout time. But the first time Yahowah is shown engaging in the conversation 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 represented on this occasion. Therefore, Yahowah was calling out ‘Abraham by name and issuing him a personal invitation to attend the first of His Festival

Feasts.

Names are essential to a relationship. If you do not know someone's name, chances are, you don't know them very well. This is especially true with Yahowah and the names of those He loves.

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."

And so it is through *hineh* that we are introduced to what this has been all about. By 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 fulfill its promise: Yahowah.

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. First and foremost, 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*) **towards** (*'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 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 that I don’t want you to miss. 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 I don’t have a definitive answer, and while this portion of the narrative isn’t extant in the Dead Sea Scrolls, I thought you should be made aware of the implications inherent in these statements.

These things known, however, and upon further consideration, there is another possibility – one I hinted at previously. Since we are about to be introduced to the Sacrificial Lamb representing Yahowsha’, the speaker could actually be a diminished manifestation of Yah. So while Yahowsha’ isn’t a *mal'ak*, He is what *mal'ak* represents: a spiritual implement out of heaven who not only speaks for Yahowah as His messenger, but who also serves as the Almighty’s envoy to interact with mankind while fulfilling God’s promises.

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The third act in God’s story opens with these words...

“Then ‘Abraham (Father who Raises those who

Stand Up and Reach Up) lifted up his eyes and looked, becoming observant, inspecting, perceiving and understanding what was being revealed, and acknowledging the situation regarding the One this was actually about and observed a ram, a perfect male lamb, the leader of the flock, serving as the framework of the doorway to the home, and thus as the source of empowerment was caught after this, subsequently in reference to another time, in a circle of intertwined thickets so as to bear the burdens of others by his horns comprised of brilliant rays of light from a supernatural source.

And ‘Abraham walked over and accepted the ram, grasping hold of the doorway, and he offered him up as an uplifting sacrifice in place of his son. (22:13)

So ‘Abraham designated and proclaimed, calling out the name of His place: ‘God Reveals.’ Showing the way to the benefits of the relationship, He spoke this day upon the mountain to observe, understand, witness, and experience the presence and perspective of Yahowah. (*Bare’syth* / Genesis 22:14)

The Spiritual Messenger, Divine Implement, and Heavenly Representative of Yahowah called out to ‘Abraham a second time from the sky above. (*Bare’syth* / Genesis 22:15)

And He said, ‘By Myself, with regard to Me, through Me, and because of who I am, I have made a promise and I have sworn an oath which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven fully aware that at a certain point in time I will carry out the oath I have made and will endure the implications associated with My promise,’ prophetically announces Yahowah, ‘because indeed, for the express reason that truly, sincerely, deliberately, and actually, for the benefit of

the relationship, 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 in accordance with the Word, consistent with these specific statements in this narrative which has been recorded and shared. And therefore, you have not withheld your son, your unique, special, and beloved child. (*Bare'syth* / Genesis 22:16)

Therefore, I will kneel down in love to lift you up, enriching and blessing you and I will to an extraordinary degree magnify and multiply, and I will abundantly increase the importance and magnitude of your offspring in a manner similar to and consistent with the light of the stars, the luminous heavenly powers in very high places within of the spiritual realm, but also like the coarse sand demonstrating the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict torturous suffering which is upon the lips of the sea (and therefore addressing the encroaching and eroding nature of foreign foes).

And in addition, your offspring shall inherit and impoverish, accept and destroy, the thinking and reasoning, the monetary system and population centers of those in hostile opposition. (*Bare'syth* / Genesis 22:17)

But so long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed, that is individuals of every nation on earth who act on their own initiative unaffected by the indoctrination of religion, politics, or patriotism and without regard for

peer pressure, will be rewarded and lifted up by way of your descendants.

This reward is a consequence and is merited because, unto the end of time, this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants 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 an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific path to life in response to this guidance about pursuing the relationship the right way is a direct result of the fact that you actually listened to My voice.'" (*Bare'syth* / Genesis 22:18)

While the heavenly chorus conducting the symphony upholding the lyrics of the Covenant has put down their instruments upon reaching this crescendo, it's time we return to the opening statement of 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 and he became observant by looking which resulted in him perceiving and understanding."

This is what led to "hineh – acknowledging the situation regarding the One this was actually about." It is by "paying attention while standing upright and looking up, noticing all of the details in this narrative and circumstance" that we come to understand what God is saying and offering, as well as what He is expecting in return. It is what Yahowah is encouraging all of us to do as well because of the inherent benefits.

"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 observed, 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 observed** (*hineh* – closely examining and paying attention while standing upright and looking up, noticing all of the details in this overall narrative and circumstance, including the fact that right now at the present time, behold) **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** (*cabak* – entwined, entangled, twisted, and interwoven circuitous and burdensome thorn bushes; akin to *cabyb* – circular, *cabab* – to turn things around, and *cabal* – 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) **and** (*wa*) **he offered him up as an uplifting sacrifice** (*'alah huw' la 'olah* – he ascended, going up to lift him up as an acceptable solution for an uplifting offering (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)) **in place of** (*tachat* – instead of and during an orderly arrangement of time with one event reasonably and rationally 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*)

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.” This is, of course, Yahowsha’ as the Sacrificial Lamb of God. Moreover, on Passover, he is also “*'ayl* – the framework of the doorway, including its doorposts and jam,” thereby representing the Doorway to Life. Additionally, Yahowsha’ is among the “*'ayl* – Upright Pillars supporting the Home” of Yahowah. As a result, he is part and parcel to our “*'ayl* – empowerment, vigor, and health.”

In the original alphabet in which the Towrah was written, we find *'ayl* scribed as $\aleph \beth \daleth$. On this occasion, this also makes him the hand \beth of the Almighty \daleth and a Lamb who is shepherded \aleph as part of our Father’s flock.

Next, he was *'achaz*: Seized by the Sanhedrin, held in a pit by the High Priest, fastened and attached to an

upright pole by the Romans, while actually embracing this horrific treatment because he realized that its purpose was to provide an inheritance on behalf of the Covenant's children. Many of these special insights were brought to our attention courtesy of the nifal stem and perfect conjugation, 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.

And not to be overlooked, the “*cabak* – intertwined thorny thicket twisted into a circle” became the Crown of Thorns that was placed upon Yahowsha's head by the Romans on Passover in the Year 4000 Yah. But there is more to it than this because *cabak* is from and related to “*cabyb* – circular,” both depicting the crown placed mockingly upon him, but also indicative of the “circular reasoning” that caused the government of Rome to taunt God in this way.

Nonetheless, he was there to “*cabab* – turn things around” so that man might turn away from religion and politics, from patriotism and militarism and back to God. And most revealing of all, the root of *cabak*, *cabal*, reveals that He intended to “bear our burdens.”

The “*cablah* – bearing burdens” root of “*cabak* – thorny thickets intertwined to form a circle” is used twice in *Yasha'yah* / Isaiah 53:1-12. So with an eye to this portion of the narrative, I'd like to provide a summation of it here without completely disrupting the flow of the story. Then later, we will consider the prophecy again so that we might all better appreciate how promises made during this meeting between Yahowah, 'Abraham, and Yitschaq were ultimately fulfilled.

While this is prophetic of the *Pesach 'Ayl* | Passover Lamb, *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 Leading Ram, Protective Shepherd, and Sacrificial Lamb of Yahowah been revealed and made known? (*Yasha'yah* / Isaiah 53:1)

For he grew up like any other 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.

And accordingly, they turned their faces away from him, concealing their presence and identity, because we despised him and we did not rationally consider his actual merit as a result of inaccurately determining 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 (*cabal*).

And yet we, ourselves, devised a plot which considered him reaching out bodily, then forced into being viciously beaten and killed by God for

answering the call to be afflicted. (*Yasha'yah* / Isaiah 53:4)

Then he was pierced as a result of our defiance, our rebellion and 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 and as a result of us being wrong. (*Yasha'yah* / Isaiah 53:6)

He paid what was required because 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 shearers is silenced, he did not open his mouth. (*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 ceased to exist in and was separated from the material realm of the living.

Because of the defiance and rebellion of my people, the assault upon 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 by the concession of 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, 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 (*cabal*).
(*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, those of a contrarian nature who deliberately infringed against the standard with their errant approaches.

This is because he, himself, lifted up and carried away the wrongdoing and offenses, including errors in judgment.

And therefore, the guilt which would otherwise lead to incurring a penalty, including punishment and condemnation, he has interceded to remove, sparing them in a manner which is beneficial, effectively making 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 Yahowsha'. He has become an anathema to them based upon what Christians have done to transform the Passover Lamb into a false Messiah. However, by ignoring this prophecy, Jews forfeit the result of having Pesach fulfilled, and thus eternal life.

As we return and contemplate the beauty of *Bare'syth* / Genesis 22:13, the “*qeren* – horns” of the Passover Lamb were comprised of “brilliant rays of light from a supernatural source which provided a glowing and shining appearance, emitting and radiating illumination.” Further, as ram’s horns, they were symbolic of *Taruw’ah*, when the *showphar* trumpet is blown to signal an important message from God.

This was no ordinary occurrence, and these were not common individuals. The most important event in the history of man was being played out before our very eyes. So 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...

“**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)

Most English bibles are wont to render *ra’ah*, which means “see, look, view, and observe using the perception of sight to reveal, offer perspective, perceive, 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 observe, perceive, and understand, which leads to exercising good judgment based upon obtaining the proper perspective.” Therefore, in this context where Yahowah, Himself, 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 Yahowsha’, as the Sacrificial 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*: revealing the means to view God as He actually is, to see what He is offering, to witness what He expects, and to observe how He honored His 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 then future, now past, fulfillment of the *Miqra'* of *Pesach* in Year 4000 Yah (33 CE Roman Pagan Calendar) so that the observant individual would realize the proper place and perspective to view the culmination of the Covenant. *Mowryah* is thus the place "God Reveals." Yah spoke on this day upon the mountain where the observant can see and understand Him.

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 decade 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 or the disciples who lived with Yahowsha' during His three-year mission.

Said another way, the insights, clarity, and perspective provided by Yahowah's witness facilitates a vastly superior perspective on His nature, character, purpose, and plan than could ever be achieved by viewing a physical and diminished manifestation of Him.

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 Yahowah 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 is present in the sky, hovering over the site upon which He will 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 sky above** (*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)), **‘Because of who I am** (*ba ‘any* – with regard to Me, through Me, and because My nature), **I will 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 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 promised benefits of the Covenant – eternal life, perfection leading to vindication, 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.

And since Yahowah is dependable, reliable,

trustworthy, and consistent, we can avail ourselves of the Covenant's benefits in exactly the same way. That is the only reason that this story is being conveyed. 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 perfectly empowered, enlightened, enriched, and then liberated from any and all limitations and constraints. 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 an extraordinary degree 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** (*chowl* – 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 *caphah* – those who are swept and snatched away, caught up and destroyed, and *shaphah* – 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 calculous 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)

And while Yahowah is offering to immortalize, perfect, adopt, empower, and enrich His Covenant children, most of the physical and even spiritual descendants of ‘Abraham will be religious, and thus 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, and 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 Yahowah’s enemies – that of Socrates and Aristotle, of Alexander and Hadrian, and of

their gods, Dionysus and Mithras. But others, the likes of Moseh and Dowd, destroyed the rationale of Yisra'el's foes, impoverishing their religious and political calculus. And while that is surely the gist of Yah's message, it is interesting to note the influence of Yahuwdym on the world's monetary systems and population centers.

Before we consider Yahowah's concluding statement regarding His Covenant, as we have learned over the years, Hebrew stems exist to establish a relationship between the subject and object of a verb relative to the action of that verb. And while there is no direct English equivalent, a translation is substantially impoverished 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.

So that we can better appreciate the ways Hebrew stems can influence a statement, let's assess the most popular of them. The depicted relationship can be simple, encouraging a literal interpretation of the action as is the case with the qal stem.

The hifil stem is used when the subject involves the object in the process, causing them to become an understudy, therefore experiencing the same result. With the piel stem, the object is simply put into action by the subject. And in the case of the nifal, the subject both carries out and is influenced by the nature of the verb. For example, the proponents of religion deceive and are deceived.

And while the nifal establishes a telling scenario, revealing cause and consequence, to my thinking, the most revealing of all Hebrew stems is the hitpael. As the reflexive counterpart of the piel stem, with the hitpael the subject of the verb acts upon and with respect to itself.

The object of the piel stem endures the effect of the

verb based upon the subject's actions, but with the hitpael the subject acts solely on his or her own initiative. 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 hitpael, the subject is neither assisted by nor acted upon by any other individual or human institution.

With this in mind, Yahowah's concluding statement regarding the Covenant is brought to us by the hitpael 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, without regard for peer pressure or any external influence, will be lifted up (the hitpael 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 supplants 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 an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific**

path to life in response to this guidance about pursuing the relationship the right way (*‘asher* – to reveal the benefits of the relational accord), **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)

While there is only one Covenant, the benefits of this everlasting Covenant 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 is a willingness to act independently of societal influences and listen to God.

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 fifteen years, this is 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 path and which has been provided to encourage individuals who find it to walk along it supplanting their heels in the unwavering and upright manner of Ya’aqob,” whose name is actually predicated upon *‘aqab*. So when *‘eqeb* / *‘aqeb* is deployed in conjunction with *‘asher*, we are listening to an amazing symphony harmonizing before us.

Every word of this has been provided for the express reason...

“So long as they act independently and are not swayed by societal influences, people of every

