

To the Promised Land

Walk Away from Your Country...

Based upon what Yahowah had to say through His prophet, Yasha'yah, we decided to consider God's use of *hineh* | pay attention throughout *Bare'syth* – the opening book of the Towrah. And what we have discovered thus far is that *hineh* provides the perfect perspective to assess and accept the provisions for life that Yahowah announced had been withdrawn.

Recognizing Yahowah's affinity for consistency, we should expect that God uses *hineh* to encourage us to focus upon the Covenant which will bring us home. And if nothing else, Yahowah's instructions will prepare us to take the test 'Abraham passed during his final earthly meeting with Yahowah – and that will more than justify the investment of our time.

For example, it was only during the process of composing this chapter that I became aware that there is an especially important and revealing connection between the story of Babel and the introduction of 'Abram prior to the initiation of the Covenant. So that you don't miss what I had previously neglected, let's begin our assessment of the Covenant by reviewing where we have just been. God revealed...

“Now it came to exist with ongoing consequences that the entire region had one language, and so the words were closely related, sharing common characteristics. (*Bare'syth* / Genesis 11:1)

Then it came to pass as they migrated toward the east and from where they had previously existed long ago, while moving in the direction of the rising sun, they discovered a valley in the region of Shin'ar (Sumer which became Babylonia in Mesopotamia between the Tigris and Euphrates) and settled there. (*Bare'syth* / Genesis 11:2)

And they said, each individual to his immoral countrymen, his loudmouthed and evil public speakers with troubling social, racial, and religious pontifications, 'Come, I implore you to act, 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.

I want us to make as an expression of my will, sun-dried and whitewashed bricks and writing tablets. Then I want to burn an offering to the fiery serpent so as to approach the place of the serpent's radiant light.'

And so, the whitewashed bricks and sun-dried mud writing tablets came to actually and continually be for them as stone, approaching the nature of rock, and thus rigid, dense, and hard.

And the tar, 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, and as fuel to burn, for a while came to genuinely exist for them as an intoxicating and slimy binding agent akin to partially fermented intoxicants which enrage and torment. (*Bare'syth* / Genesis 11:3)

Then they said, expressing in words, vowing, 'We want to control you so that you praise what we choose to worship.

Let us continually build for ourselves a city with

an inner shrine and temple complex and then a highly valued platform and imposing tower for religious worship with its top in the spiritual realm of the heavens.

And let's engage, actually creating for ourselves a name and reputation, or otherwise, we will be attacked, scattered, and dispersed over the face of the entire region. (*Bare'syth* / Genesis 11:4)

So Yahowah descended for the purpose of observing the city and temple complex and its imposing tower for religious worship, all designed to increase their importance, influence, and authority, which to establish their way, the sons of the descendants of 'Adam had built. (*Bare'syth* / Genesis 11:5)

Then Yahowah declared and explained, 'Pay attention, behold, something important is being accentuated, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative, considering the context because, surely, this can change your perspective: one race, nation, and people with one way of speaking for all of them, considering what they have done, is then contemptible, reprehensible, and deadly for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise.

And so then they will not be restrained from putting into effect and carrying out anything which they wickedly decide and propose, they collectively plot and plan, with evil intent by agreeing together. (*Bare'syth* / Genesis 11:6)

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 want done, and 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:

Let's choose to go down, temporarily degrading an aspect of ourselves, because we want to confound and compromise through commingling their ability to communicate so that they will not listen to the individual speech and rhetoric of their immoral countrymen, their loudmouthed and evil public speakers with their troubling social, racial, and religious pontifications which are improper and harmful.' (*Bare'syth* / Genesis 11:7)

So Yahowah dispersed and separated them away from there and from that name throughout the entire region.

And they ceased what they were doing, refusing and rejecting the process of building and establishing the city with an inner shrine and temple complex. (*Bare'syth* / Genesis 11:8)

Therefore, as a result, He called and designated it by its name, thereby denoting her reputation as 'Babel – Confusion and Corruption – Babylon,' because there Yahowah commingled and mixed together, thereby confused and confounded, compromising the rhetoric of the entire region." (*Bare'syth* / Genesis 11:9)

You get the picture. Babylon, as the birthplace of institutionalized religion, was a contemptible habitat awash in corruption. The rhetoric of their leaders was vile, and thus injurious to life. So Yahowah intervened to forestall the destruction of His creation, compromising man's ability to communicate deadly and damning deceptions.

This leads directly into the introduction of 'Abram just prior to the commencement of the Covenant. And

while *hineh* does not appear, a synonym for *babel* does, and that is why we are going to pick up where we left off in the same chapter of *Bare'syth*. We are about to be introduced to some unsavory characters in a highly undesirable place. And in what may initially seem like an irrelevant genealogical and geographical montage, we find the very heart and soul of the story we are pursuing.

While the Covenant is presented through 'Abraham's eyes, this synopsis of from where he came is told from Terach's, his father's, perspective.

“And Terach lived seventy years and he fathered 'Abram, Nachowr, and Haran. (11:26) And so this is the perspective of the account of Terach: Terach fathered 'Abram, Nachowr, and Haran. Then Haran fathered Lowt. (*Bare'syth* / Genesis 11:27)

And Haran died in the presence of Terach, his father, in the land of his relatives' customs in 'Uwr of the Kasdym / Babylonians. (*Bare'syth* / Genesis 11:28)

So he grasped hold of and took 'Abram and Nachowr along with their wives. The name of 'Abram's wife was Saray.

The name of Nachowr's wife was Milkah, the daughter of Haran, the father of Milkah and father of Yickah. (*Bare'syth* / Genesis 11:29)

But then Saray was infertile, for she was without child. (*Bare'syth* / Genesis 11:30)

Terach grasped hold of and took 'Abram, his son, and Lowt, the son of Haran, his grandson, and Saray, his daughter in law, the wife of his son, 'Abram.

And they came out from 'Uwr of the Kasdym / Babylonians to walk to the land of Kana'any / the Canaanites. But they only came as far as Charan and they settled there. (*Bare'syth* / Genesis 11:31)

So the days of Terach were two-hundred five years. And Terach died in Charan.” (*Bare’syth* / Genesis 11:32)

These amplified and literal translations of *Bare’syth* were based upon a far more detailed and comprehensive analysis of each word. Let’s turn to them now...

“And (wa) Terach (*Terach* – 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** (*shabi’ym* – 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, Increases, 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’syth* / In the Beginning / Genesis 11:26)

We begin with a name filled with possibilities. At the beginning of this journey, Terach serves as the proverbial fork in the road. Through ‘Abram, he announces the path to the uplifting benefits of the Covenant. And yet through his other sons, he reveals that we are afforded a choice. Most, like Nachowr, will 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. Every time Yahowah provides a list of names, there is always a message we’d be wise to

consider.

It is hard to miss the fact that Terach was seventy when he conceived the father of the Covenant. ‘Abraham plays the starring role in Yahowah’s plan to uphold life, a plan which is unfurled over the course of seven-thousand years. The timing was perfect.

Also important, when God provides a sense of perspective, there is a reason. And in this case, our understanding of the preamble to the Covenant is going to be enhanced by what follows.

“And so this is the perspective (*wa ‘eleh* – then this is the oath and the curse, the promise of the Covenant and the condemnation of Allah) **of the account** (*towledowth* – of the written genealogical record regarding the descendants, the history, origins, and result) **of Terach** (*Terach* – 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** (*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)

Lowt, following in his father’s footsteps, went in the wrong direction and chose to live in Sodom. And while he was spared before it was destroyed, he offered his daughters’ virginity to the *mal’ak* who had come to rescue him. Then on the way out of town, Lowt’s wife was turned into a pillar of salt for ignoring Yah’s instructions and looking back, thereby demonstrating her continued affinity for the ills of human society.

This led to an episode of incest with his daughters, suggesting that Lowt's thinking was shrouded in darkness. (Should you be curious, salt was used as currency because of its ability to keep food from rotting. As a result, in Ezra 4:14, it is presented as a form of payment and is thereby symbolically showing that Lowt's wife was subject to decay as a result of being beholden to the interests of Sodom, and thus Satan. She had turned her back on the initial step of Yahowah's means to salvation and thus would not be allowed in the Promised Land.)

While these are just names, the story they tell is about life and death.

“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), his father (‘ab huw’), in the country (ba ‘erets – in the land, territory, region, and realm) of his relatives and with whom he identified politically and religiously (mowledeth huw’ – of his birth with a focus on the customs and culture of the people who conceived him and those with whom he would show an affinity, of his society and community), in ‘Uwr (ba ‘Uwr – in Ur – With the Enlightened, In the Light, the capital of Sumer at the mouth of the Euphrates River; from ‘owr –to shine as light and ‘owrah – morning light, and thus the illumination and direction of the morning star and rising sun) 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’syth / In the Beginning / Genesis 11:28)

While the former may have been Nineveh, this is

likely the city Yahowah called “Babel,” the place where institutionalized religion was born, ultimately mingling its way into the confusing corruption known today as Christianity. And at the epicenter of this plague, Haran, the High and Mighty, died.

Aware that this is the culture ‘Abram will be asked to walk away from as a prerequisite for participating in a relationship with Yahowah, the names *‘Uwr* and *Kasdym* are telling. Satan has always passed himself off as a brilliant source of “*‘owr* – light,” and thus as the means to “enlightenment.”

He is *‘owrah*, the “morning star,” or Venus, and thus the Whore of Babylon. The Adversary is worshipped as the “rising sun,” as Bel and Ba’al, because he is the light and lord of religion. Satan remains the inspiration behind the *“kasdym* – astrologists, fortune tellers, magicians, and religious sages” who have *“kasah* – crippled the headstrong and caused the self-willed to stagger and stumble.”

And while those names all convey Satanic overtures, the same cannot be said of Saray and its root, Sarah. From Yahowah’s perspective, she was “noble and empowered, a wife with status, someone to contend with.” She was not only a “leader,” she was a “liberator.” And we should not be surprised, because Saray, who became Sarah, represents the Set-Apart Spirit and the Covenant. Her likeness is presented alongside ‘Abraham’s in Yahowah’s –  name, in *hayah* – , which is the basis of God’s name, and *hineh* – , the word which encourages us to pay attention.

So while almost all of man’s religious and political schemes discount the value of women, Yahowah holds women in high regard. The corollary, therefore, typically illustrates satanic influence. In the most satanic of all religions, Islam, women exist as property to be used and

abused by men. And in Pauline Christianity, men lord over women. The most abusive institution for women in America is the United States Military – also the most patriotic, deceitful, destructive, and deadly. Among the enlightened, we find academia especially abusive.

“So (wa) he grasped hold of and took (laqah – he (third person masculine singular and thus addressing Tarach) selected and accepted, taking and leading away) ‘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 persevere, and to be set free by an upright leader with royal birth who is empowered nobility and a liberator).

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) Yickah (Yickah – the Observant).

So then (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 / In the Beginning / Genesis 11:29-30)

At this point, ‘Abram was still under the influence of Terach, his earthly father, not Yahowah, his Heavenly Father. After an auspicious beginning, their journey stalled en route. Also telling, not everyone left Babel. Some remained.

“**Terach** (*Terach* – the embodiment of *taruw’ah* – proclaiming the joyous news of God’s beneficial healing while rebuking man’s fraudulent treachery and deceit) **grasped hold of and took** (*laqah* – 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 whose Fortress is Overthrown, Pulled Down, and Destroyed), **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, Increases, Rises, and Grows).

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 didn’t go beyond) **Charan** (*Charan* –

Haran, 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*)

Yahowah has added two more names to His list of bad places. Joining Ur and Babylon, we have Canaan and Haran. In *Kana’any*, we find pretentious merchants who trade and barter souls, subjugating their victims by making merchandise of men. Then in *Charan*, we find souls diseased by the sun (a guise for Satan in the Babylonian religion), put into jeopardy by taunting and blaspheming God. So while I don’t have a PhD in archaeology or linguistics, methinks they didn’t make it out of harm’s way.

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

This is but the preamble to the first of seven meetings between ‘Abram and Yahowah. And while we are eager to read what Yahowah is about to say, let’s consider something that until this morning I had failed to notice. And it is no small thing.

It was a little over decade ago when I made the initial connection, noting that 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, and religious rhetoric. And while this conclusion is absolutely valid, this was too important a point to leave up to interpretation, so God was considerably more matter-of-fact than I had previously noticed.

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 I had not previously considered what transpired between these two pronouncements.

Initially, we are told that Terach had lived childless for seventy years, what we would consider a full lifetime, 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 Lifts Up and Grows. But he was not an only child, 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.

'Abram would listen to Yahowah and accept the conditions of His Covenant. As a result, he would be lifted up and grow. He would pass 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 to protect, after all, especially with a wife called "Queen." She may have been childless, but 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, in this context, two things become evident. First, 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 had 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 babblers.

It is also interesting to note that Haran fathered Lowt, who would choose to live in Sodom. Lowt's judgement was so compromised, he offered his daughters' virginity

to the *mal'ak* who were offering to protect them. Lowt's wife so longed for the life she had lived in Sodom, she couldn't 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, Yickah, 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 wasn't 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. It would only be once Sarah and 'Abraham were in the Covenant that they would enjoy conceiving life as Yahowah intended.

It is at this point that we leave the city of '*Uwr – Satan's Enlightened,* and the "*'erets – realm and country*" of *Kasdym | Babel – the Confusion and Corruption of Sages and Astrologers,* but with just four individuals. Haran has died in Babylon, severing the connections to the "*mowledeth – religious relationships and affinity for community customs and culture.*"

Also left behind is Terach's "*beyth – home,*" including the rest of his family, Nachowr, Milkah, and Yickah. As such, you have probably noted the connection I missed. The three things Yahowah will soon ask 'Abram to walk away from were described in the preamble to the Covenant. Moreover, he has already put each of them behind him.

But that's not the end of it. 'Abram's mortal father took them from the furnace to the fire, out of Babel and into Charan. There, 'Abram, Saray, and Lowt would live

and Terach would die “*charan* – diseased by the sun.” He had walked out of Babylon with the rest of them, but that would not be nearly enough. The other three would continue their journey to God.

Since this is of utmost importance, it ought to 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 half way, 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 along the way, introducing Himself to us while providing initial directions. God did not find ‘Abram mired in the midst of Babel, just as He did not approach Moseh in Mitsraym. But 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 this Towrah and find their Heavenly Father waiting for them therein.

Yahowah reaches out to those He suspects will be receptive to Him, 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 those individuals with just enough guidance 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's at that point that Yahowah is at His best. It is what the universe was conceived to encourage and enable.

Therefore, using this example, we can surmise that we do not 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.

This being the case, I suspect that Yahowah relies upon His *mal'ak* – messengers to make the preliminary assessment, in that they know God's will and are similarly unconstrained by time. Yahowah's initial approach would then come by way of the *Ruwach Qodesh* – Set-Apart Spirit. This would explain how Yahowah came to know about 'Abram's presence in Charan and why God was heard and not seen during their first meeting.

Unconstrained by time, God has the ability to know how we will respond even before we do. And yet, since that would take the fun 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 find attractive and have an interest in getting to know, even asking them out on a

date, does not constrain the other person's choices, but instead expands them.

Most people wouldn't embarrass themselves by asking someone out that was likely to rudely reject them. Every relationship begins with an introduction. For something meaningful to develop from there, both parties have to agree to engage, and ultimately, they must not only like each other but also share common interests. So we ought not see Yahowah waiting, just hoping someone will read His Towrah and answer His Invitation. So long as we are willing to meet Him half way, He will find a way to introduce Himself and instigate a relationship.

But even this wasn't my most glaring omission. So I'll ask you: is it possible that Yahowah could have actually 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 Haran.

Since I suspect Yahowah is aware of the geography, walking away wasn't about leaving a physical place, but instead acquiring a new perspective. God wasn't talking about the land of Mesopotamia, but instead what Babel represents.

Just because 'Abram had put a considerable space between him and Babel, it is still likely that he dragged some of its cultural holidays and 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 society should be seen as its *mowledeth*. And 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 addressing the

potential of a continued allegiance and the consequence of the ongoing influence of these things. It was, therefore, disassociating from what they represented that mattered to God.

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It was here and now that Yahowah addressed ‘Abram. He was ready to hear what God had to say. And so are we.

“Now Yahowah said to ‘Abram, ‘It is for you, of your own freewill, to approach by walking away from your country and away from your relatives’ culture and customs, and also from your father’s household to the Land which bestows the blessings of the relationship that I will show you. (*Bare’syth* / Genesis 12:1)

Then I will engage on your behalf, continually acting to make for you a greatly empowered community comprised of every race, a coming together of people based upon a common relationship.

I will kneel down in love to bless you by lifting you up. And I will cause, as an expression of My will, your name to continuously grow in importance so that you come to exist as a blessing, a means of reconciliation in the covenant, creating a better circumstance. (*Bare’syth* / Genesis 12:2)

Then I will choose to favor and hold you in high regard because it will be My desire and choice to kneel down in love to greet and welcome you in the spirit of reconciliation, blessing, uplifting, and showering with gifts and prosperity, offering a beneficial covenant whereby the gift of life is afforded to those who hold you in high regard, who see you as a source of

blessings, of reconciliation, and of the beneficial covenant.

But then, he who disdains or despises you, even trivializes you, he who views you as someone to be slighted, belittled, or underestimated, diminishing your overall significance, he who dishonors you in any way, I will actually besmirch as disrespectful and will continuously incarcerate as inferior.

I will genuinely curse them as profane, obscene, and blasphemous. And I will designate them as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not bless.

So with you, all of the people exercising good judgment regarding the means to resolve disputes, the extended family who are discerning and vindicated throughout the material realm shall be commended and blessed, reconciled and greeted. (*Bare'syth / Genesis 12:3*)

So then 'Abram actually and continuously walked according to the way Yahowah had expressed in words to him.

And walking with him was Lowt. Then 'Abram was a son of seventy-five years at his departure from Charan." (*Bare'syth / Genesis 12:4*)

Digging much deeper, we discover...

"Now (*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) **said to** ('*amar* '*el* – spoke as God to, asking and promising (qal imperfect – genuinely and literally with ongoing implications which would unfold throughout time)) '**Abram** ('*Abram* – Father who Lifts Up, Increases,

Rises, and Grows), **‘It is for you, of your own freewill, to approach by walking away from** (*halak la ‘atah min* – for you to actually, literally, and genuinely choose to approach and draw near by you electing to travel, journey, and go away, distancing yourself from, you living by means of following and by way of separating yourself from (qal imperative – speaking of a relationship which is straightforward and based upon freewill)) **your country** (*‘erets ‘atah* – your state and world, where you were established in the material realm, your land and territory, the place where your people exist), **away from** (*wa min*) **your society, culture, and community** (*mowledeth* – your relatives and relationships, the people with whom you identify and their customs, circumcising yourself from your origins and kindred souls, your people and place of your nativity; from *muwl*, *‘ed*, and *yalad* – to ward off and separate oneself from opposing oaths which eternally cut off and separate children who are born blemished and in pain), **and also from** (*wa min* – in addition to disassociating from) **your father’s household** (*beyth ‘ab ‘atah* – your father’s home, dwelling place, lineage, and possessions) **to** (*‘el* – towards the Almighty and in the direction of) **the Land** (*ha ‘erets* – the realm and place, the region and country) **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) **I will show you** (*ra’ah ‘atah* – which I will reveal and make known to you (with the hifil stem the subject, Yahowah, enables the object, ‘Abram, to participate in the action as a secondary subject along with Him, the imperfect denotes ongoing consequences throughout time, while the jussive is an expression of third person volition and

thus is associating a will and desire to the *'erets* – realm of God)).” (*Bare'syth* / In the Beginning / Genesis 12:1)

There is no indication that Yahowah introduced Himself by name, and yet 'Abram knew the identity of the voice addressing him. And since there was no indication that 'Abram could see Yahowah, this encounter was limited to a vocal exchange. They were a long way from a relationship at this point in time.

If I am right, and this testimony seems to suggest that I am, then their first meeting was similar to my own. I heard God but did not see Him. Yahowah did not introduce Himself by name, but I knew who was speaking to me, as was the case with 'Abram.

These similarities noted, my invitation to expose and condemn Islam was not even remotely as vital as establishing the Covenant. And yet even in a small way, if it were not for our meeting, it's likely that fewer souls would have come to know Yah. This suggests that every time God speaks with someone, it is important. Are you listening?

The reason I shared these similarities is because almost everyone comes to Yahowah the same way. 'Abram's experience is our own. Without exception, everyone I know who is part of Yahowah's Covenant Family began the process by questioning their country, culture, and customs, their politics, religion, military, economics, and patriotism – even their father's affinity for these things. Then somewhere in that process, as they began to distance themselves, God reached out to them, albeit not by name, not by way of a sign or miracle, and not for a prolonged discussion. He simply pointed them in the right direction. From there, it was all about the individual.

What mattered now was each individual's willingness to invest the time required to know Yahowah

as He revealed Himself, their willingness to be reasonable and rational, and then to go where His words led, even when His words took them away from people and institutions they once held dear, even when they isolated them from popular culture. That is what determines the ultimate outcome. Our fate is in our hands. We are like ‘Abram in Charan. Yahowah engaged with him in this way, and reported it for us to consider, because this is His standard operating procedure.

I am sure that you noticed that during their brief encounter, Yahowah delineated His expectations. There was no flashing light in the sky, no imposing presence, no complaints, no witnesses, and there were no questions. The man was not called out by name and the voice did not identify Himself. No one was blinded. No one fell down. No one was made lame. And ‘Abram was not carried off to meet with another man in Damascus. In other words, this meeting between Yahowah and ‘Abram bore no resemblance whatsoever to the meeting between Satan and Sha’uwl on the road to Damascus. If you are a Christian, that’s sobering.

There was no theological mumbo jumbo, no inspiring hymns, no grandiose trappings, nor soaring oratory. There was no beating around the bush and no equivocation.

There wasn’t even an exchange of pleasantries. There was no, “let Me introduce Myself,” “How are you doing?” “What do you think?” or “Have a nice day.” God did not even wait around to hear ‘Abram’s response. In fact, this was not a discussion. The Covenant is presented to us the same way. Take it or leave it.

Yah isn’t being mean or authoritarian. He is just keeping it real. There is far too much of value at stake to be evasive or equivocate. This is God’s home, His universe, and His family. And He is the Author of Life.

So He has every right to decide with whom He wishes to spend His eternity.

Since He is consistent and fair, He is openly presenting His offer while delineating what He expects in return. This is not a negotiation. Neither changing the name and nature of God or altering the conditions of His Covenant, are acceptable.

Nothing God was requesting of 'Abram was subject to debate or modification. The lone condition God articulated was not negotiable. Moreover, Yahowah was not interested in staying in Charan any longer than was absolutely necessary.

And yet these were not dictates. The prerequisite was a request, not an order, edict, or demand. There was no penalty or consequence should 'Abram have ignored or rebuffed God.

By stating His proposal in the imperative mood, the choice was 'Abram's. The Covenant was being offered under the auspices of freewill, not as a command to be obeyed. It was an open-ended invitation to participate in a relationship with God, Himself, that Yahowah was proposing, one that 'Abram was free to accept, ignore, or reject – but not modify. There would be one Covenant with one God, one Family and one Home with one set of conditions. And while we would all be invited to participate, it is Yahowah's to offer and ours to accept.

Just as God did not ask 'Abram for his input or opinion, He does not want ours in this regard. It is His Home and His Family, and those He enables to live with Him and in it will do so forever, so it's important to establish the kind of conditions that will ensure only those with common interests participate. If anyone and everyone were allowed in, heaven would become as perverted and corrupt as life here on earth. That is one of many reasons why God did not ask man to devise the

relationship or establish its conditions. This is not the Pauline New Testament. It is God's family and plan, not man's.

Yahowah was asking 'Abram to walk away from three specific, albeit closely related, things. Therefore, if we want to be shown the Promised Land and live with God, we should strive to distance ourselves from these things as well. Of our own freewill, we should choose to approach Him by separating ourselves from our country, our culture, and the family of man.

In 'Abram's case, his country was Babylon, his people were overtly religious, and his father was now dead for having led the family astray. Babel is the birthplace of false testimony, of religious rhetoric, of debilitating corruptions, of Christianity. Babel is the home of the Whore and the seat of Satan's power where the Adversary as the Church and its Lord was and continues to be worshipped as if a god. Babel is the basis of Bible – a book cobbled together by commingling errant texts.

So we should not be surprised that in Babylon militant man oppressed and subjugated his neighbors by using religion and patriotism to inspire and justify vicious and unGodly acts of unrestrained terror and plunder. Babylon is, therefore, symbolic of a military state and a religious society, all under the governance of man. Babylon is Persia, Greece, Rome, Roman Catholicism, the European Union, and the United States of America. It is politics as usual. It is laws to be obeyed. It is the establishment of militaries. It is the corruption of religion. It is a commingling of cultures. It is what we must walk away from if we want to live with God.

It was in Babylon that the Babylonian Talmud was compiled. It was in Babylon that the Qur'an was initially written. And it is Babylon that inspired Christianity,

having syncretized its nomenclature, symbols, rites, rituals, and scripture to form the most popular religion in human history.

There was a reason that we were told: **“Haran, the Fortress of the High and Mighty, perished in the land of ‘mowledeth – of his relatives with whom he identified politically and religiously, and with whom he shared a common culture and customs’ in ‘Uwr of the Kasdym – representing fellow Babylonians who would claim to be enlightened along with religious sages and astrologers who would cripple the lame and cause the stubborn to stumble.”** Yahowah wanted those of us willing to search His Word and contemplate His intent to understand precisely what it was that He not only objected to, but wanted us to dissociate ourselves from, prior to entering His Home. So now you know.

Yahowah wants His children to distance themselves from the corrupting and confusing nature of religion, politics, patriotism, and militarism, from the national culture and societal customs of man. It is therefore a choice, a referendum between human preferences, imposed institutions, and voluntary allegiances, and the things God values. Which do you prefer? With whom are you more comfortable? To whom do you look to provide justice, liberty, protection, education, support, opportunity, and entitlements, even entertainment? Who do you trust: God or man?

Do you want to be part of the majority and celebrate religious and national holidays with your family or attend Yahowah’s Feasts on your own? Do you identify with your community and culture or with Yahowah’s Towrah and Covenant? Are you willing to circumcise yourself from your origins and nation, from the society in which you were born? Do you have the courage to oppose the oaths of allegiance and national anthems and pledge your soul to Yah?

All of this, of course, is counter to our culture, where flags flutter in front of churches and troops are paraded before fervent fans who praise them and thank them for their service as if a patriotic obligation, hands held over their heart in an environment where the playing of a national anthem demands reverence. Around the world, everyone stops what they are doing to celebrate religious and civic holidays. And education has become far more about indoctrination in the prescribed culture and community of man than it is about observing with open eyes, thinking with an open mind, and then exercising good judgment so as to form valid conclusions.

In the game of life, not only is the deck stacked to the advantage of man's ways; through academia, politics, and religion, man cheats, changing the cards and rules of the game to suit the establishment's agenda. Sure, Yah is holding a royal flush, all hearts, but we are encouraged to bet against Him. It is perplexing that so many take the bet, because Yahowah is playing an open hand, one He has placed face up on the table before us in His Towrah.

And yet as few as one in a million are willing to walk away from the pervasive influence of human political, religious, military, patriotic, economic, academic, or societal institutions. They are reluctant, I suspect, due to the taunts and slander which often accompany this decision. And even then, we aren't home, we aren't even in no-man's land – at least not yet, because there was a third aspect of this initial requirement. And it may be the most misunderstood of all.

God asked 'Abram, and thus us, to walk away from our father's household if we want to live in His Home. It is one or the other. We cannot straddle the fence between God and man, shuffling between them when it suits our purposes. God will not accept divided loyalties. He wants to be our Father, not one of many fathers. He will not compete with national or religious forefathers.

This distinction is brought into focus by the realization that popes and dictators, clerics and kings, have ascribed the title of Father upon themselves throughout the millennia. Yahowsha' asked us to call no man "father," because Yahowah alone, as our Father, can spare and enhance our lives. He wasn't suggesting that we ought not use the term "father" to address our dad, any more than suggest we cannot visit with our parents in their home, but instead that no human authority should be addressed using the title "father." This is a scathing indictment of Imperial Rome and Roman Catholicism – both of which Yahowah despises and views as adversarial.

For those who may not agree with God asking us to distance ourselves from our human fathers, you may be surprised to learn that the overwhelming preponderance of children, some ninety percent worldwide, accept their father's political affiliation and religious faith. There is no combination of influences, mother, siblings, relatives, neighbors, classmates, colleagues, or fellow citizens, that holds as much sway.

Children overwhelmingly ascribe to their father's religion, patriotism, and politics. The vast majority of us need to break those ties. And while some do when they reach the age of individual responsibility and accountability, far too many of them simply change their allegiance to another human institution and remain mired in Charan.

Since making connections leads to understanding, there is another one presented here that we would be wise to consider. Recognizing that walking away from our earthly father's household is a prerequisite for living in Yahowah's Home, we can rest assured that the Father and Mother we are asked to value in the Second of Seven Instructions, written on the Second Tablet, pertains to our Heavenly Father and Spiritual Mother.

You may have noticed Yahowah didn't invite 'Abram to walk away from these things in any direction he pleased. While every spoke on a wheel tends to force anything attached to it away from the hub as the wheel turns, you won't find God inside any circle. The path to Him is straight and narrow – not circuitous. Of the three-hundred and sixty degrees 'Abram could have walked away from Babel or Charan to keep from being diseased by the sun, only one led to the Promised Land.

And so now, for yet another *mea culpa*: once again I'm compelled to admit that I was wrong – not totally, but enough to admit my shortcomings. I have long paraphrased this prerequisite as: “walk away from your country, from religion and politics, from the confusing and corrupting Babel of man, from your society, culture, and customs, and from the family of man.” And while that is a reasonably accurate depiction of what Yahowah asked of 'Abram, it remains incomplete. I failed to connect the request to walk away from these things with the conclusion of the sentence, which states: “to the realm which bestows the blessing of the relationship that I will show you.”

Thank God, Yah is patient, that He does not demand perfection from us, and that He is willing to let us learn and grow at our own pace. Yes, the “*'erets* – realm” exists for the benefit of the Covenant's children, but only after dissociating from man's mantra. Charan was at least in the direction of Yisra'el, from Ur and Babel.

We cannot leave Babylon for the Church and find God. We cannot go through Greece or Rome. Ultimately, if we want to know and live with Yahowah, we will need to do as 'Abraham did, and that is to come to Him by way of Mount Mowryah.

So now that we know better, let me correct my mistake. The lone prerequisite to participate in the

Covenant is: walk away from your country, from religion and politics, from the confusing and corrupting Babel of humankind, from your society, culture, and customs, and from the family of man to the realm of God. The condensed version would read: walk away from the realm of man to the realm of God.

Earlier we noted that Yahowah's request to 'Abram in *Bare'syth* 12:1 was scribed in the qal stem and imperative mood. This indicates that the decision to actually walk away from his country and culture, and his father's household, to the household of God occurred under the auspices of freewill. That is clear and appropriate, especially for a relationship based upon becoming part of God's Family and living in His Home.

But then we confront a bit of an anomaly with the concluding verb, "*ra'ah* – I will show you." With Yahowah in first person continuing to speak to 'Abram in second person, the jussive mood, as a third person expression of volition, must apply to "*ha 'erets* – the Land." This means that the Promised Land represents far more than a location at the crossroads of the earth. Since it is being shown with an independent will, a desire to bestow the blessings of the relationship, *ha 'erets* is the living embodiment of Yahowah's Covenant.

While this was presented as an initial requirement for participating in the Covenant, and thus as its lone prerequisite, very few get past it. They do not realize that rather than a sacrifice, every aspect of it is a blessing. We give up nothing but false hope and gain everything of value. Had 'Abram not responded and stepped forward, he would have forgone each and every benefit Yah was offering, and for what: to die as his brother and father had done?

So here is the bottom line: Yahowah's invitation was written and offered to all of us. The lone determining

factor distinguishing beneficiaries from those who have been disinherited is a willingness to listen to His instruction, accept it, and then engage based upon what He asked of us.

And yet walking away from our country, from the corrupting and confusing influence of Babel, from a high and mighty society that claims to be enlightened and yet cripples the masses, from religious, political, and military institutions that cause the stubborn to stumble, from our culture, community, and customs, and from the family of man toward the realm of God is only the first step. There will be four more.

One at a time, each of these will bring us ever closer **“to** (*‘el* – towards the Almighty and in the direction of) **the Land** (*ha ‘erets* – the realm and place, the region and country) **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) **I will show you** (*ra’ah ‘atah* – which I will reveal and make known to you (with the hifil stem the subject, Yahowah, enables the object, ‘Abram, to participate in the action as a secondary subject along with Him, the imperfect denotes ongoing consequences throughout time, while the jussive is an expression of third person volition and thus is associating a will and desire to the *‘erets* – realm of God)).” (*Bare’syth* / In the Beginning / Genesis 12:1)

Yes, indeed, Yahowah wants to show those of us who are interested in looking at the things He treasures: His Land which represents His Covenant Home. The *‘erets* is the culmination of His promises. It is the place that was designed to support and uphold life. It is the

realm of the Covenant Family, where God and man come together and live as one.

And at its heart, Yaruwshalaim, Yahuwdah, Yahowah showed us that He takes the role of Father seriously, because this is where He stood up for us on *Pesach* and *Matsah* so that we could stand with Him on *Bikuwrym* and *Shabuw'ah*, ultimately camping out with Him on *Sukah*, empowered, enlightened, and enriched children of the Almighty. This is what He wants to show us. This is how He intends to bless us. We are walking out of the darkness of man into the Light of God.

So then after promising to show 'Abram His realm, where man and God would live together, Yahowah delineated three initial benefits. The first was a bit of a surprise initially, but not so much in retrospect. I was anticipating Yahowah telling 'Abram that his "'am – family'" would be great, but instead we find *gowy*. And yet, since the Covenant is Yahowah's family, not 'Abram's nor Yisra'el's, *gowy* was the perfect term.

Those of us who choose to accept the same terms and conditions presented to 'Abram will become part of "*gowy* – a community comprised of various ethnicities, a coming together of people based upon a common relationship, and a confluence of individuals who express their desire to live together." We will all bring our own unique personalities and proclivities, enriching the experience for everyone. And truth be known, many of us will have come out of and away from the religious and political customs of the "*Gowym* – Gentiles."

"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 gifts of adoration (*piel* imperfect – the object, ‘Abram, is the beneficiary of the blessing and continues to be affected by it throughout time)).

And (*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 name 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, a covenant creating a better circumstance, and the gift of life).” (*Bare'syth* / In the Beginning / Genesis 12:2)

Thus far, Yahowah has only asked one thing from ‘Abram: that he walk away from his country, his culture, and his father’s influence to His Home. And yet, not only has God promised to deliver three extraordinary benefits, He has committed Himself to actively and enthusiastically engage on ‘Abram’s behalf, continually

expending the energy required to deliver on His promises. That is a far cry from the god of religion, the god man serves.

This is not to say that we can't serve God, because we can. By listening and then doing as Yahowah requested, *Noach* | Noah served to convey the nature and purpose of the Covenant. The fact that the entire experience was in his interest, and that the benefits he and his family received vastly exceeded their investment of time and energy, only goes to demonstrate Yahowah's generosity as the Father of the Covenant on behalf of His children.

If it were possible to envision infinity to the 7th power, I^7 as a means to quantify the benefits of the Covenant, our contribution is only I^0 . (In this nomenclature, $I^1 = I$, which is still Infinity – something way beyond us. $I^0 = I$, which is then our individual contribution.) Even then, as was the case with Noah, and also 'Abram, each and everything we do in concert with Yah's instructions is for our benefit.

So what are we to make of these promises? And are there three of them, or one, with the subsequent statements affirming the means Yahowah intends to use to accomplish His stated goal? God begins: **“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**

who have come from different places, many of whom are Gentiles).”

This will be Yahowah’s doing, not ‘Abram’s, because it is something only God can accomplish. Our Heavenly Father’s purpose is to greatly empower and amplify our nature. 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.

Yahowah’s next statement is actually an affirmation of the first, along with a depiction of how He intends to deliver the benefit. He said: “**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 gifts of adoration (piel imperfect – the object, ‘Abram, is the beneficiary of the blessing and continues to be affected by it throughout time)).”

This is designed to depict a Father on His knees lifting up His children. As parents, it is something we have all done. By doing so, the lives and status of both father and child are enhanced.

While this is wholly consistent with Yahowah’s nature and with the composition of His Covenant, this loving and supportive gesture is repugnant to those who are religious. They are hellbent on getting down on their knees to lift up their god in praise. God damn them for it.

By doing so, they make God out to be an insecure and inadequate monstrosity with an inferiority complex,

someone who would actually create an inferior being so that they could worship him. It would be like us creating a slimy slithering slug, and then getting our jollies out of this brainless creature prostrating itself while burping out platitudes to tell us how magnanimous we were for having toyed with it in this demeaning way. A colony of slugs would then collaborate on some divine writ to keep their fearsome lord from dousing them with snail poison, entrapping them, and burning them alive, while watching them squirm for all eternity. If that is your god, I don't ever want to meet him.

And speaking of inferior deities, imagine a god so trivial, man could lift him up. This religious approach to God is not only the antithesis of Yahowah's approach to man, it demeans God. It is a wonder there are any religious devotees, much less billions of them. How utterly stupid can mankind actually be?

The primary meaning of *barak* is to “get down on one's knees, lowering oneself to lift another up, invoking favor upon someone who is held in the highest regard.” Not only is this behavior typical for a father toward his child, since it is God, Himself, who is offering to do so within the parameters of the Covenant, we are left with no option other than to see Yahowah in the role of Father and His Covenant as His Family. He will raise those who choose to participate as His children. If you get nothing more out of this book than that, it will have been worth your time.

Yahowah's third statement reinforces the previous ones. He said: “**And** (*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 name 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, a covenant creating a better circumstance, and the gift of life).”

So since Yahowah is accomplishing this in conjunction with ‘Abram’s name, why is it that as few as one in a million know what it means? It doesn’t get much easier than ‘Abram because it is a compound of “‘*ab* and *ruwm* – father who raises his children, lifting them up to him.” It means that Yahowah is going to deliver on His promise by being a “Father committed to enhancing the capabilities and status of His children, increasing their aptitude, competency, and proficiency.”

The name ‘Abram reveals that Yahowah as our Heavenly “Father will increase the dimensionality of His family, taking His children to a higher place.” Simply stated, the combination of ‘*ab* and *ruwm* reveal that Yahowah wants to “raise His Covenant children by augmenting their aptitude, magnitude, and potential so that they grow up to become more like their Father.”

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, in that all three concepts are wholly incongruous with Him serving us as our Father? When do we come to trust and rely upon what Yahowah is actually telling us instead of what religious institutions want us to believe?

Later in this chapter, when Yahowah changes this man’s name to Abraham, we will face a challenge that

does not exist with ‘Abram. But rather than jump ahead in His story, let’s table those discussions for now because as ‘Abram, and as a compound of ‘*ab* and *ruwm*, his name speaks to a world of uplifting possibilities, all of which have Yahowah raising us up to be like Him while lifting us up to be with Him. That is, indeed, a blessing – the most extraordinary benefit ever afforded humankind.

I have translated Yahowah’s next statement many times, and I’ve struggled with it on every occasion. So much so, that in my last attempt, I suggested that the Masoretes may have reversed the order of the two verbs in the second of these three statements. At issue, among other things, is 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.

Let me explain. ‘Abraham was not a Hebrew, Yisra’elite, or Yahuwdym. And while we do not know his ethnicity, we know that he was born and bred in Babylon – as was Saray / Sarah. After leaving Babel, 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.

Now while that may be true, and history is indeed littered with the carcasses of nations which tested God’s unwavering love for His people and place, I would like to share another possibility, one more in keeping with the context, Yah’s nature, His plan, and the words, themselves. Perhaps we should interpret what follows as a referendum on the role of ‘Abram / ‘Abraham in the establishment of the Covenant. Is it possible, and from the perspective of our own lives, that our willingness to do as

‘Abram / ‘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 specific means to participate in the Covenant is conveyed through this individual and in this place: ‘Abram and the Towrah. So I think Yahowah is promising to “‘*abarakah* – kneel down in love to greet and welcome” those who “hold ‘Abram in high regard,” those who “view what he represents as the source of His blessings, as a means to reconciliation, and as the way to participate in the Covenant,” itself.

Having highly valued the exchange between Yahowah and ‘Abraham, having thoughtfully considered ‘Abraham’s response to Yahowah’s instructions, having itemized what Yahowah was asking of this man and offering to him, I’ve deduced the single most essential insight of my life. And in this way, I’ve been reconciled unto Yahowah, become part of His Covenant Family, and received the gift of life. So 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 represents 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. We can accept the directions and conditions pertaining to the Covenant and receive its blessings, or we can oppose them and endure the curses. Our fate, therefore, is predicated upon our attitude and aptitude regarding God’s instructions, not our race. It cannot be any other way based upon Yahowah’s promise: **“Then, I will engage on your behalf, continually acting to create for you a greatly empowered, remarkable and awesome, outstanding and distinguished, especially amplified**

and magnified community comprised of every race, a coming together of people of varying ethnicities in common relationship based upon shared interests.”

Should you wonder why this was “on behalf of” ‘Abram, and thus for his 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.

What do you think?

“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 covenant whereby the gift of life is afforded to (piel imperfect cohortative – the object, those interacting with ‘Abram’s legacy, become the beneficiary of the blessing which is continual 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 covenant (*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 will continuously incarcerate as inferior** (*'arar* – I will genuinely curse as profane, obscene, and blasphemous, and I will designate as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not 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 (qal imperfect – literally, actually, and genuinely, consistently, continually, and always throughout time)).

So (*wa*) **with you** (*ba 'atah*), **shall be commended and blessed, reconciled and greeted** (*barak* – will be showered with gifts and prosperity and offered a beneficial covenant whereby the gift of life is afforded for a limited period of time (nifal perfect – the subject, people of the earth, will both carry out and benefit from the action of the verb, albeit within a limited scope of time)), **all of** (*kol* – every one and totality of) **the people exercising good judgment regarding the means to resolve disputes** (*mishpachah* – the extended family who are willing to exercise good judgment 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 accurately, then Yahowah is affirming something extraordinarily important. Our attitude toward ‘Abram will determine Yahowah’s attitude toward us 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 the blessings of the Covenant.

And yet, even if my interpretation of this potential affirmation of how we either come to benefit from the Covenant, or are excluded from it, is invalid, the conclusion is self-evident and irrefutable. During his life, ‘Abraham became the living embodiment of the Covenant, but it would be another two generations before his association with Yisra’el would be established.

Since this could well be a referendum on the fate of our soul, 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, 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* is used is 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 then 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 is feminine: *barakah*. And it describes “the blessing of a beneficial alliance or covenant presented as 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.”

Therefore, and recognizing that ‘*abarakah* was scribed in the cohortative, which is an expression of first-person volition, and in the imperfect, which depicts something which continues unabated throughout time, it’s hard to argue with: **“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 covenant whereby the gift of life is afforded to (in the piel imperfect cohortative those interacting with ‘Abram’s legacy become the beneficiaries of the blessing which is continual throughout time as a reflection of Yahowah’s will regarding)) those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial covenant (*barak* ‘*atah* – those who speak favorably of you, those who reconcile their relationship based upon you (in the piel participle construct God enables our participation in the blessing of His covenant as it is hereby described)).”**

As our Father, Yahowah not only shares the positive

and beneficial possibilities of embracing His Covenant as it was presented through ‘Abram, but also conveys the consequence of the alternative. In this regard, three of the four pronouns associated with the blessings in the first sentence were singular and one was plural, indicating that there would be a number of people who would come to be blessed by Yahowah based upon their attitude toward ‘Abram. As such, Yahowah’s Covenant Family is comprised of many individuals.

However, in the second sentence, every pronoun associated with “*qalal* – to trivialize” and “*‘arar* – to besmirch and incarcerate” was masculine singular. This makes this an indictment against a sole individual. That man would be Sha’uwl, the Christian Paul, who trivialized the account of ‘Abraham, stripping it down to a single errant thought: “without the ‘Law,’ Abraham was ‘saved’ by ‘faith.’” He proposed this invalid portrayal of ‘Abraham in his first letter, Galatians, in order to replace Yahowah’s Towrah with His “Gospel of Grace.” It is the fulcrum of Pauline Christianity. If it is inaccurate, the premise of Christianity collapses along with it.

And in reality, the false prophet and founder of the Christian religion, and the author of over half of its New Testament, was wrong on all accounts. Yahowah specifically announced that He communicated His Towrah to ‘Abraham. Towrah means “guidance and teaching” not “law.” While ‘Abraham was deemed “right” by Yahowah, there is no mention of him being “saved.”

Most important of all, especially in this context, since over the course of their seven meetings, ‘Abram came to know Yahowah personally, tangibly, and intimately, with God consistently delivering on His promises. “Faith” not only trivializes their relationship, it is blasphemous, obnoxiously slighting, demeaning, and it underestimates Yahowah’s forthright testimony regarding His

relationship with ‘Abram / ‘Abraham. Moreover, as we will discover in the next statement, and several others, ‘Abraham was seen as “*tsadaq* – right” because he listened to Yahowah, accepted His instructions, and engaged accordingly.

English bibles are wont to render this second sentence as “I will curse those who curse you.” However, *qalal* does not mean “curse” and “those” is plural, when the verb was scribed as masculine singular, and thus as “he.”

Qalal speaks of “diminishing the importance of something as a result of despising it.” It is “to treat someone with contempt, disdain what they represent, failing to appreciate the seriousness of their words and deeds, so in effect trivializing them.” To *qalal* is “to slight, belittle, and underestimate an account,” which in turn “dishonors the participants.”

The effect of *qalal* is “to diminish someone’s overall significance such that what they did or said is seen as so simple and easy that there is the tendency not to take it seriously, underestimating their contribution to something important.” So while ‘Abram / ‘Abraham is the living embodiment of the Covenant, and thus the most important individual in the Towrah, he is slighted and trivialized in the Christian New Testament – reduced to an erroneous caricature.

As for the consequence, while *‘arar* does mean “curse,” that rendering is superficial. More than this, *‘arar* speaks of “binding a disrespectful individual, restricting a blasphemous person’s freedom by hemming them in, ensnaring and shackling them, making them powerless to resist,” and thus of “incarcerating and imprisoning” them.

‘Arar is both “condemnation and penalty,” and is used “to announce a punishment against those who

denounce the Towrah while promoting a false god.” When scribed in the literal qal stem and the ongoing imperfect conjugation, to be *qalal* by Yahowah is “to be actually besmirched by Him as genuinely disrespectful, profane, obscene, and blasphemous.” Even worse, it is “to be continuously and literally condemned and incarcerated as inferior and embittered, to suffer the penalty and punishment of everlasting imprisonment.” Such is the consequence and fate of Paul.

In this light, I confidently present: “**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 will continuously incarcerate as inferior** (*‘arar* – I will genuinely curse as profane, obscene, and blasphemous, and I will designate as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not 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 (qal imperfect – literally, actually, and genuinely, consistently, continually, and always throughout time)).”

This then brings us to the concluding statement. Speaking of ‘Abram, Yahowah said:

“**So** (*wa*) **with you** (*ba* ‘*atah*), **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 exercise good judgment 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) **throughout the material realm** (*'erets* – of the land and earth) **shall be commended and blessed, reconciled and greeted** (*barak* – for a limited period of time will be showered with gifts and prosperity by being offered a beneficial covenant (with the nifal perfect the subject, people of the earth, will both carry out and benefit from the action of the verb, albeit within a limited scope of time)).”

In that we have a solid grasp on *barak*, the implications of this statement hang upon the meaning of *mishpachah*. To my mind, it is based upon *mishpat*, the word following it in most Hebrew lexicons. *Mishpat* is used over four-hundred times to convey: “the exercise of good judgment regarding the means to justly resolve disputes.”

It in turn is based upon a compound of *mah*, the most common Hebrew interrogatory and “*shaphat* – to decide, to judge, to exercise good judgment, to resolve a controversy, to be discriminating, and to vindicate.” Therefore, *mishpat* could be rendered as “to exercise good judgment by questioning and answering the means used to vindicate by resolving disputes.” This would then make the feminine noun, *mishpachah* – people of the *beryth* who exercise good judgment regarding the means to reconcile disputes.

However, *mishpachah* is typically thinly defined as “people, a nation, tribe, or family” for reasons I do not fully appreciate. There are more common and descriptive terms in Hebrew for all of these concepts, including: *'iysh*, *'am*, *gowy*, *mateh*, and *beyth*. There is some merit to the idea of “extended family” and “those who are related as kin.”

And in this light, *mishpachah* addresses an “analogous and related group of living beings,” and thus

a “family with similar characteristics.” When associated with *mishpat*, we have “a family, which exercises good judgment and shares the means to justly resolve disputes, in common.”

In the name of full disclosure, *Strong’s* would have us believe that *mishpachah* is either from “*shaphah* – 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, the brain trust at *Strong’s* 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?

As for me, I think this answers that question...

“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 *shalowm* – 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 words)).

And walking with him (*wa halak ‘eth huw’*) **was Lowt** (*Lowt* – the Shrouded One Blocked from Seeing the Light).

And ‘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*)

This is always the right answer. Listen to Yahowah and then respond in a manner that is consistent with His instructions. He will then do as He has promised.

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