

He Trusted and Relied

And Yahowah Said He Was Right...

Yahowah would meet with ‘Abraham on seven occasions to establish and bestow His Covenant. Their next encounter would be in the Land, commencing immediately after ‘Abram’s arrival. And since he was now at home, Yahowah made a personal appearance.

“Then (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation **appeared to and was seen by** (*ra’ah ‘el* – revealed Himself to and was experienced by, was examined by and became known to (nifal imperfect)) **‘Abram** (*‘Abram* – Father who Raises and Uplifts, Father who Enhances and Augments), **and He said** (*wa ‘amar* – He declared, intended, and promised (qal imperfect)), **‘To your offspring** (*la zera’ ‘atah* – for your descendants to approach and the children you conceive to draw near, regarding your seed), **I will genuinely and continually give** (*nathan* – I will literally offer as a gift, bestowing (qal imperfect)) **this specific Land** (*‘eth ha ‘erets ha zo’th*).’

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

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

The gift of the Land equates to the gift of the Covenant. This Land is God's Home on Earth. It is our chance to live with Him. But it was not just for 'Abram. The Covenant is a family, so his descendants would be welcomed as well.

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

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

The third would be with his grandson, Ya'aqob. The fourth with Moseh. The fifth with Shamuw'el. The sixth was as Yahowsha' to fulfill the first four Miqra'ey in Year 4000 Yah. And the last, His seventh, is still in our future. It will occur on *Yowm Kippurym* in Year 6000 Yah (sunset at 6:22 PM on Monday, October 2nd, 2033 five

days before *Sukah*, a *Shabat*, the last day that will ever be recorded on a Roman Pagan Calendar).

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

While I'd like to move on, there is an aspect of the next statement worthy of our consideration. **"Then (wa) he moved ('ataq) from there (min shem) to the mountain range (har – elevated mountainous terrain or hill country) toward the east (min qedem) of Beyth'el (Beyth'el – Bethel, Home of God, from beyth – home and family and 'el – of God) and he pitched and spread out (wa natah – he stretched out to cover a large area with) his tent ('ohel huw' – his home and dwelling place, his household) with Beyth'el (Beyth'el – Bethel, Home of God, from beyth – home and family and 'el – of God) toward the sea (min yam – on the west) and the 'Ay (wa ha 'Ay – an Ammonite city between Jericho and Bethel, Heap of Ruins) toward the east (min qedem).**

And there (wa shem – so for the name) he built (banah – he constructed and established (qal imperfect – actually doing so because of the ongoing and unfolding implications)) an altar (mizbeach – a place to offer a sacrifice on behalf of and thankful for the gift of the covenant; from zebach and zabal – sacrifice offering on behalf of an honorable and exalted dwelling place) to approach (la) 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 shalown – restoration).

Then (wa) he actually called out, continually recited, literally proclaimed, and consistently invited to genuinely meet and be received (qara' – he

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

As a point of reference, Bethel is approximately ten miles due north of Jerusalem, a city that did not exist at the time, on the border between ancient Yahuwdah and Yisra’el. This mountain range, which bears the names, Central Mountains, Western Mountains, and the Coastal Range, runs the entire length of Israel.

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

The insights I wanted to share are as follows: 1) The House of God is in the Land of Yisra’el. In fact, Yisra’el is the Home of God on Earth.

2) The message of Sukah is that we can pitch our tents and campout next to God in the Promised Land. During the Millennial Shabat of Sukah, we will be afforded the same opportunity enjoyed by ‘Abram.

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

4) Had Yahowah not shared His Towrah with ‘Abram, there would have been no reason for him to build

an altar. It exists for *Pesach* – Passover, and serves as the doorway to life in God’s home. It is through this door that we can approach Yahowah.

5) ‘Abram proclaimed Yahowah’s name. He read it out loud and recited it, inviting Yahowah into his life so that he could continue to meet with Him. That means that ‘Abram knew and used Yahowah’s name.

6) *Qara*’, which conveys the long list of meanings depicted above, such as to call out and proclaim, to invite and summon, to read and recite, as well as to meet and welcome, serves as the basis of *Miqra*’, the title and name Yahowah has chosen to describe His seven annual Invitations to be Called Out and Meet one another.

7) This history is painting a portrait of Yahowah’s home and the means to it.

During their next meeting, following ‘Abram’s and Saray’s sojourn out of Mitsraym, and right after the split between ‘Abram and Lowt, we find Yahowah imploring man:

“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 *shalown* – restoration) **said** (‘*amar* – communicated and promised (qal perfect)) **to** (‘*el*) **‘Abram** (‘*Abram* – Uplifting and Empowering Father) **after** (‘*achar* – following the point when) **Lowt** (*Lowt* – Concealed from the Light) **had separated** (*parad* – parted and distanced himself, going in different directions than (nifal infinitive)) **from him** (*min huw*’), **‘Please, I implore you** (*na*’ – as an exhortation, I encourage and urge you, heightening your awareness while emphasizing this point and time I beseech you to) **to lift up** (*nasa*’ – to raise and respect (qal imperative – literally and genuinely as an accommodation to My will, because I want you to raise)) **your eyes and perspective** (‘*ayn* ‘*atah* – your sight and

perceptions) **and choose to look** (*wa ra'ah* – so as to be observant and see, electing to pay attention by using the perception of sight to view and consider the revelation (qal imperative – genuinely and of your own freewill)) **from** (*min* – out of and away from) **the place** (*ha maqowm* – the standing place, the home and office, the source of direction to the dwelling place; from *quwm* – to stand upright) **where you are** (*'asher 'atah shem* – where the beneficial relationship is associated with the name, where the blessing is being provided by way of the relationship, where the name of God is used to encourage you to step up with regard to the teaching, thereby pursuing a fortuitous state the right way) **northward** (*tsaphown* – to the north and to look out and see a treasure) **and southward** (*wa negeb* – to the south and to spew out and bubble forth a report which is informative), **eastward** (*wa qedemah* – to the east and to consider and confront what has come before) **and westward** (*yamah* – to the west and toward the sea),...” (*Bare'syth* / In the Beginning / Genesis 13:14)

As we have already learned, *'asher* reveals that “a blessing is being provided by way of a relationship which reveals the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life.” *'Asher* “beneficially shows the way to the relationship and encourages us to step up and out with regard to the teaching and guidance regarding it, thereby pursuing life the right way.”

'Asher leads to “a fortuitous state, a joyful and happy attitude, and an encouraged and content mindset.” It affirms that the means to these benefits is derived by “walking the right way along the proper, specific, certain, and restrictive path to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of our own stability, safety, and security.”

Everything we can see belongs to God. As His children, it belongs to us.

“...because (*ky* – for the express reason, indeed) **all the land** (*kol ha ‘erets* – the entire region and realm, territory and ground) **which, to show the way to the beneficial relationship** (*‘asher* – which as a blessing encouraging you to pursue life the right way, which leads to a prosperous and fortuitous existence and joyful and happy attitude), **you can see and is being observed by you** (*‘atah ra’ah la ‘atah* – you are viewing and being considered by you, you are inspecting and being examined by you (qal participle)), **I am literally and continually giving it to you** (*nathan huw’* – I am actually and eternally bestowing and granting it to you, offering it as a gift for you to receive (qal imperfect – actually and continually)) **and to your descendants** (*wa la zera’ ‘atah* – so that your offspring can approach and your seed can draw near) **as a witness forever** (*‘ad ‘owlam* – as testimony for all time, providing evidence for an eternity, memorializing this for an unlimited duration).” (*Bare’syth* / In the Beginning / Genesis 13:15)

Since the Earth has a finite life, since our planet will be demolished in Year 7000 Yah when God destroys the existing universe to create a new one, and since spiritual beings have no use for decaying material realms, the Land is being presented as a metaphor. Once again, Yahowah is speaking of *ha ‘erets* representing His Home, Eden, and Heaven. And we find it, experience it, and enjoy it, by being observant, by raising our perspective, by answering Yah’s plea.

It remains relevant, especially here, that we realize *‘owlam* means “eternity,” an “infinite measure of time.” There is nothing past forever. So rendering *‘ad ‘owlam* as “forever and ever” is irrational. And while I will not argue that *‘ad* can also convey “until perpetuity,” considering the fact that its primary connotation is “witness and

testimony,” the only reasonable way to translate ‘ad in this statement is “witness” with ‘owlam conveying “eternal.” Like everything Yahowah says, and like every gift He offers, His testimony regarding these things will endure throughout time.

“And (wa) for a time, I will cause (*sym* – for a finite period of time without ongoing implications I will actually appoint and put, set and locate, even preserve (*qal* perfect)) **your offspring** (*zera’* ‘*atah* – your posterity, descendants, and seed (both singular)) **to be comparable to** (*ka* – to be according to, like, as, by way of a comparison to) **the earthen nature** (‘*aphar* – dirt, dust, ash, powder, ground, debris, or rubbish, the natural material comprising matter; from ‘*aphar* – to be gray, used to describe the natural earthen material of which our physical bodies are comprised in *Bare’syth* 2:7, as that which is blown in the wind in *Mizmowr* 18:43, and as the fate of the Whore of Babylon in *Yasha’yah* 47:1) **of the Land** (*ha* ‘*erets* – of the material realm), **so that** (‘*asher*) **if** (‘*im* – on the condition) **an individual** (‘*iysh* – a person) **is able and capable of understanding** (*yakol* – he had the ability and was capable of comprehending) **the process of** (*la*) **deriving a conclusion from this** (*manah* – determining the quantity of things or assessing their share as they relate to others, contrasting the portion that is fed and favored as compared to the whole, assigning and apportioning those who are prepared; from *man* – questioning the nature of food, especially *manna*), **regarding** (‘*eth* – associated with) **the earthen nature** (‘*aphar* – dirt, dust, ash, powder, ground, debris, or rubbish, the natural material comprising matter; from ‘*aphar* – to be gray) **of the land** (*ha* ‘*erets* – of the earth or material realm), **so also** (*gam*) **your descendants** (*zera’* ‘*atah* – your seed and offspring) **will be considered** (*manah* – counted, thereby deriving a conclusion from this, determining the quantity of things or assessing their share as they relate to others,

contrasting the portion that is fed and favored as compared to the whole, assigning and apportioning those who are prepared while assigning a place of reckoning for others).” (*Bare’syth* / In the Beginning / Genesis 13:16)

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

As for the rest of this, there are a number of possibilities. We could view this as an imprecise way to say “a whole lot of people.” But why would God use an example that isn’t remotely accurate to convey such a nebulous thing? The fact is, we cannot evaluate this statement literally, especially if it is dust, dirt, or sand that we are counting in the Land. For example, on an average beach, one cubic foot of sand would include over one billion grains.

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

If we are only to skim the surface, 1,000 grains / square foot x 27,878,400 square feet / mile x 8,000 square miles equates to 223,000,000,000,000 descendants, and thus a number in the hundreds of trillions. So this example was not intended to be an exercise in counting miniscule particles and equating them to ‘Abram. Moreover, since Yahowah just asked ‘Abram to raise his perspective, I doubt He is now asking him to lower it.

That leaves us searching for a more viable option.

And I'm convinced that one can be obtained by considering the wide range of meanings associated with 'aphar while rendering *manah* as something other than "count." For example, God could be encouraging us to "consider" the possibilities associated with the "material nature" of man and then "derive an informed conclusion after considering the evidence."

He could be asking us "to assess the portion" that is "to be regarded" as "rubbish" because most never evolve beyond "being the sum of their composition," and thus from exist from "dust to dust." These are the "shades of gray" which ultimately "differentiate" those descendants "who are properly fed and favored" from those who are "assigned and apportioned to a place of reckoning."

While 'Abram is the human embodiment of the Covenant, and serves as our guide to it, his relationship with God was usurped and corrupted by Paul to create Christianity and by Muhammad to advance Islam. And in that light, the comparisons we have just considered are appropriate.

"Choose of your own freewill to actually stand up (*quwm* – elect to rise up upon your feet and take a stand, become established and fulfill your purpose, enabling the means to restoration (qal imperative – literally and of your own freewill)), **electing to walk independently and of your own initiative** (*halak* – choosing to move about on your own, travel and journey (with the hitpaal stem the subject, you, initiates the process of walking, traveling without being assisted or acted upon by any other influence and in the imperative mood, it is your decision alone to do so)) **through and within (ba) the Land (ha 'erets** – the material realm, serving as a metaphor for living with Yahowah in His Home), **approaching her length** (*la 'orek hy* – to be prolonged in life the proper way and to continuously grow in a manner that is fitting; from *'arak* – to prolong and grow continuously in a way

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

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

The recognition that the Covenant is a Family and that Yahowah is the Father is the single most essential aspect of the Towrah. Additionally, “*quwm halak ba ha 'erets* – choose of your own accord to stand up and walk independently and of your own initiative throughout the Land,” serves as a metaphor for our Heavenly Father's Home. He wants us upright and moving in His presence. It is the nature of a family and the antithesis of religion. Do you approach the presence of God on your knees or on your feet?

Most who read Genesis 13:17 in an English bible will be deprived of the insight that *quwm* and *halak* were scribed in the imperative mood, making this our choice. Covenant participation is something we can only do of our own freewill. We choose to approach and engage with

God in the manner He intended – it cannot be compelled. Yah does not want to lord over us. He does not want us to cower in fear on bended knee. These instructive conditions are not commands, but instead opportunities.

Most who read Genesis this “verse” in an English translation will remain unaware that *halak* was scribed in the hitpael stem. With it, we are being given the opportunity to initiate the process of walking to God. We are invited to commence this journey so long as we are not assisted or acted upon by any outside influence. This means we cannot participate in the Covenant, enter God’s Home, or enjoy exploring the Heavens if we are guided by any established institution. In that it would not be an independent action, Heaven remains off limits to those under the authority of religion or controlled by government.

Most of those who read Genesis 13:17 in a religious publication will be deprived of the realization that ‘*orek hy*’ wasn’t addressing the length of Yisra’el, but instead the duration of Yahowah’s promise “to prolong our lives the proper way so that we would continue to grow in a manner that is fitting.” This then affords us the opportunity “to meet one another.” Likewise, they will not recognize that *rochab hy*’ is not about breadth, but instead speaks of what Yahowah is going to do for us through the Set-Apart Spirit.

“Her lack of limitations and Her outstanding and agreeable nature will facilitate our ability to live together.” To accomplish this, “the immensity of her spatial dimensions will be given to us so that we can grow and expand in dimensions ourselves, having our life greatly enhanced, resulting in a vastly more favorable circumstance with unbounded opportunities.” That is the sum and substance of the gift Yahowah is offering.

These insights, especially in harmony with the Land

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

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

Breaking with the pattern we’ve followed thus far, it seems more fitting to share Yahowah’s message as a summation of His announcement this time rather than as a preview. So for your consideration, this is what Yahowah told ‘Abram as it was memorialized for our benefit.

“Next, Yahowah appeared to and was seen by ‘Abram, and He said, ‘To your offspring, I will genuinely and continually give this specific Land.’

And there he built and established for the family name an altar, thankful for the gift of the covenant to approach Yahowah who had appeared to him.
(Bare’syth / Genesis 12:7)

Then he moved from there to the mountain range toward the east of Beyth’el, the Home of God.

He pitched and spread out his tent with Beyth’el in the direction of the sea on the west and the ‘Ay, the Ammonite Heap of Ruins, toward the east.

There he built, because of the unfolding implications, an altar on behalf of an honorable and exalted dwelling place to approach Yahowah.

Then he actually called out, continually recited,

literally proclaimed, and consistently issued an invitation to meet and be received by the name of Yahowah.” (*Bare’syth* / Genesis 12:8)

“Yahowah said to ‘Abram, the Uplifting and Empowering Father, after Lowt, who was Concealed from the Light, had separated from him,

‘Please, I implore you, to lift up your eyes and perspective and choose to look so as to be observant and see.

From the place where you are, look northward and see a treasure. Gaze southward to bring forth a report which is informative. Look eastward to consider and confront what has come before. And then view what appears in the west toward the sea. (*Bare’syth* / Genesis 13:14)

This is because all the land, which to show the way to the beneficial relationship, you can see and is being observed by you, I am literally and continually giving it to you. I am also giving it to your descendants as an eternal witness, forever providing this testimony as a source of evidence to be contemplated throughout eternity. (*Bare’syth* / Genesis 13:15)

For a time, I will cause your offspring to be comparable to the earthen nature of the Land.

If you as an individual are capable of understanding the process of deriving a conclusion from this, determine the nature and quantity of these things while assessing them as they relate to the portion that is being assigned.

Ponder the nature of the earthen dirt and dust, even the shades of gray associated with the material realm, because so also will your descendants be. (*Bare’syth* / Genesis 13:16)

Choose of your own freewill to actually stand up,

electing to walk independently and of your own initiative through and within the Land (which serves as a metaphor for living with Me in My Home).

Doing so will prolong your life in the proper way such that you continuously grow in a manner that is fitting, without limitations.

By doing so, you will reflect her outstanding and agreeable nature, the vast expanse and greatness of this dwelling, as well as the immensity of her spatial dimensions.

And while all of this is implied, albeit somewhat challenging to understand, as you grow and expand in dimensions, your life will be greatly enhanced.

This will transpire in a vastly more favorable circumstance with unbounded opportunities. Because for you to approach and on your behalf, I am genuinely giving her to you forever.” (*Bare’syth* / Genesis 13:17)



Hineh is especially prevalent during Yahowah’s discussions with ‘Abraham, Sarah, and Yitschaq – the first to participate in the Covenant. At the beginning of *Bare’syth* / Genesis 15, *hineh* is defined by the context in which it is deployed. It is there, during the fourth meeting between man and God, that we read:

“While pursuing these conversations, the Word of Yahowah came to exist as God unto ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced, as a revelation of enlightening communication to behold and intelligently discern.

He said, ‘Do not be awed, frightened or intimidated. Do not worship Me or feel any anxiety, ‘Abram.

On your behalf and for you to draw near, I am surrounding you, shielding and delivering you from harm.

I will serve as your exceedingly great, empowering, energizing, facilitating, and uplifting reward.

I will provide your payment for passage in the manner of a generous father while serving as a reliable doorkeeper.’ (*Bare’syth* / Genesis 15:1)

However, ‘Abram responded by asking, ‘Yahowah, My Upright One, what are You actually giving to me that has any ongoing value?

I go about childless. Moreover, the child who will inherit my household, he is ‘Ely’ezar of Dameseq.’ (*Bare’syth* / Genesis 15:2)

Further, ‘Abram said, ‘Behold, take note of these circumstances and consider the context.

You have not given to me seed or offspring. So look, the child of my household must be my heir.’ (*Bare’syth* / Genesis 15:3)

Now pay attention because something important is being accentuated. Be observant, listening carefully to the details in this statement and consider the implications because, surely, it will change your perspective.

The Word of Yahowah moved closer to him. She approached to say, ‘This suggestion as a provision, this individual within the scope of the idea being proposed, shall not be the recipient of your inheritance.

On the contrary, and as a condition, the means to show the way to the beneficial relationship shall be brought forth from your inner being.

This inheritance is for your benefit and it shall be a result of your judgment. (*Bare'syth* / Genesis 15:4)

So it was then that He took him in such a way that enabled him to participate with Him, taking him outside to an expansive place.

And He said, 'Please, I am asking you with a sense of urgency to focus. Be especially observant at this moment and choose to consider the heavens along with the spiritual realm.

Accurately relate yourself to them while making a declaration regarding this event because it is designed to provide documented proof of the agreement.

This perspective will illustrate, enumerate, and validate the qualities associated with the light of the stars and the heavenly powers.

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

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

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

And then He made a promise, saying to him, 'Your extended family will actually exist like this. They will possess the characteristics inherent therein,

appearing in this manner and place.’ (*Bare’syth* / Genesis 15:5)

As a result, he completely trusted in and totally relied upon this. He displayed complete and total confidence in it, recognizing it as trustworthy and true, reliable and dependable. He realized that it was verifiable and that the offer was unwavering, nurturing and caring.

Collectively, therefore, this engendered a comprehensive assurance in the overall veracity of Yahowah.

And as a direct result, based upon this thinking and His plan, He credited it as innocence and righteousness to him.” (*Bare’syth* / Genesis 15:6)

If I may be so bold, this suggests that *hineh* provides the proper perspective to equip us to receive the benefits of the Covenant. When we *hineh*, we become heirs, the very sons and daughters of the living God. To *hineh* is to inherit all that Yah has to give.

It is by looking up to Yahowah and paying attention to His Word that we come to know God and understand what He is offering. As a result, we come to trust and rely upon Him. This in turn facilitates a correct response to the provisions He has provided to perfect and vindicate us. To properly *hineh* is to become immortal by transforming us into His heavenly light so that we are akin to the stars.

Even in summary form, the answers we were seeking regarding the use of *hineh* in association with Yahowah’s provisions have been provided. And yet, having done this many times before, we know that a more in-depth examination of *Bare’syth* 15:1-6 will be worth our while.

This begins with Yahowah stating what Yahowchanaan would later affirm: “the Word of Yahowah came to exist as God in the form of a visual and

illuminating manifestation.” His appearance must have been awesome, almost as inspiring as His Towrah.

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

On your behalf and for you to draw near (*la* – for you), **I am** (*‘anky*) **your defender, surrounding you, shielding and delivering you from harm** (*magen* – a protective covering; from *ganan* – to defend and protect by surrounding and covering), **your exceedingly** (*ma’od* – your ultimately empowering, energizing, facilitating,

abundant, and) **great** (*harbeh* – increasing and uplifting, making you more than you currently are, multiplicitous) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, fare provided by a generous father and reliable doorkeeper, compensation and recompense from one devoted to serving).” (*Bare’syth* / In the Beginning / Genesis 15:1)

Sometimes we let statements like this pass before us without notice. But by stating that the “Word of Yahowah came to exist as a personal and illuminating manifestation before ‘Abram,” we are left with only one acceptable conclusion: the Towrah is a living document which was being written as these events were unfolding.

After all, for God to represent His Word, His Word must exist in some form. So while ‘Abraham is the lead character in *Bare’syth*, this conversation occurred around 1982 BCE, five hundred years before Yahowah conveyed the rest of His Towrah to Moseh.

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

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

And second, by stating “the Word of Yahowah came to exist as an illuminating manifestation of enlightening

revelation,” it means that God can be seen by observing His Word. God can not only reveal Himself to us, when we closely examine and carefully consider His Towrah, He can interact with us through His Word. Simply stated: if you want to see God, read His Towrah. You will see Him more clearly, know Him better, and understand far more than any of the Yisra’elites who walked across the desert with Him circa 1450 BCE.

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

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

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

Rather than two separate promises, one to shield and the other to reward, God is actually presenting the defense that He will use to deliver us from She’owl, which is to personally pay the ransom to gain our release. In that light, please consider this rendering of *Bare’syth* 15:1: **“On your behalf and for you to draw near, I am your defender, delivering you from harm, your exceedingly great and uplifting reward, providing payment for**

passage as a servant and shepherd, as a generous father and reliable doorkeeper, who is devoted to serving by providing recompense.”

Freeing His Covenant Family from the penalty of eternal captivity in She’owl by providing an adequate ransom, while necessary, highly desirable, and costly on His behalf, is only part of the reward Yahowah has in store for His children. He intends to “*ma’od* – abundantly empower and exceedingly energize, and greatly facilitate” the Covenant’s beneficiaries, in addition to “*harbeh* – increasing them in every possible way, uplifting them, and making them far greater than they currently are.”

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

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

As case in point...

“However (*wa*), ‘**Abram** (‘*Abram* – Uplifting Father) **responded** (‘*amar* – said, both questioning and asking), ‘**Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration), **My Upright One** (‘*edown* ‘*any* – My Upright Pillar, One who is Standing Up for Me), **what** (*mah* – used as an interrogatory to frame a who, what, why, when, or how question) **are You**

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

The child (*wa ben* – so the son) **who will inherit** (*meseq* – who will acquire possession of as an heir to) **my household** (*beyth* ‘any – my home), **he** (*huw’*) **is ‘Ely’ezar** (*‘Ely’ezar* – My God Helps, from *‘ezer*, one who helps and *‘el*, God) **of Dameseq** (*Dameseq* – To Grow Dumb, defined in various places as silenced and destroyed, judged and weeping resulting tears, then from sackcloth to silky fine fabric, from being on the edge of a resting place to a couch or bed, even as cut off and becoming the likeness of dung).” (*Bare’syth* / In the Beginning / Genesis 15:2)

This statement is unequivocal in one essential regard. According to God, and He ought to know since He was there, ‘Abram addressed Him as “Yahowah,” using His one and only name.

But what is not certain is how to properly vocalize and thus translate יְיָ־עֶזְרָא as “‘edown – Upright One / Upright Pillar of the Tabernacle” or “‘adown – Lord.” Even if one of the Qumran Scrolls covered this portion of Bare’syth, we still would not know because the only difference between them is their diacritical markings, a system that wasn’t deployed until the 11th century CE.

Since Yahowah uses the name and title, “*Ba’al* – Lord,” to describe Satan’s nature and ambition, He never associates the title, “‘adon – lord,” with Himself. A father cannot be a lord. They are the antithesis of one another. However, at least at this point, ‘Abram isn’t the sharpest tool in the shed. He is still getting the Babel out of his

system. So this could have been one of many mistakes Yahowah overlooked or resolved on behalf of ‘Abram, as was the case with most of us, because it also took us a while to stop addressing Yahowah as “Lord.”

But no matter how you choose to vocalize and thus define יְיָ־בַרְכּוּ, the propensity of English bibles to translate אֱלֹהֵינוּ יְיָ־בַרְכּוּ as “the Lord, God” is invalid. Recognizing that אֱלֹהֵינוּ’s name is clearly presented in the text, I chose the *‘edown* vocalization because that is how Yahowah deploys the term throughout His Towrah, presenting it as the “upright pillar” set into the foundation at the center of the Tent of the Eternal Witness. He is, therefore, the most Upright One in the center of this Land which serves as His Home.

In that the letters are staring us in the face, let’s look at יְיָ־בַרְכּוּ. With the בַּרְכּוּ symbolizing Yahowah’s role as God and Father living with His sheep, we find: בַּרְכּוּ God as our Father showing us the way and as the Sacrificial Lamb opening the בַּרְכּוּ door to His Home to יְיָ protect and enhance the lives of His אֱלֹהֵינוּ Covenant’s children.

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

Yes, at this moment ‘Abram was childless, but once ‘Abram came to appreciate Yahowah’s perspective on this, they both came to share the joys of being a father.

Lastly, it is telling that the first city excluded from

the Covenant, Damascus, is the last city destroyed, ultimately becoming a heap of ruins, and serving as the triggering event that forces Yisra'el to surrender the land Yahowah gave to 'Abram. Doing so will lead directly to the Magog War. What's more, before our very eyes, we are witnessing the fulfillment of these prophecies as they are articulated in *Yasha'yah* / Isaiah 17 and 18.

Evidently 'Abram had come to realize Yahowah's affinity for *hineh*, so he unleashed a couple of his own.

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

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

I appreciate the fact that Yahowah wants us to be comfortable and relaxed in His presence, but that isn't a license to be disrespectful. I cannot imagine a situation when addressing Yahowah where it would be appropriate for any of us to tell Him “*Hineh!*” There is no reason to ask God to “look up, to pay attention, or to consider the context.” He's observant.

It was yet another mistake, this one compounding his previous one. And just as *hineh* is all about perspective, that was the cause of 'Abram's problem. He was looking at the Covenant from the wrong vantage point – his own instead of Yah's.

It is Yahowah's Covenant, His Family, His Home, His Land, His Towrah, and His Way. He is generously extending an invitation to participate and benefit. But even then, it's still His Family and those who accept will be living in His Home. Without Him, there is no life, no planet, no light, no universe, and no Covenant – nothing.

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

As a result of the Towrah, we are now watching Yahowah's greatest passion play out before our very eyes. I suspect that this is why He was so patient with 'Abram. And I know that this is why their conversations were recorded and passed along for our consideration. It was for our benefit, and God's.

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

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

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

God? Why would we want to deprive Him of this?

On a related subject, but one tied directly to this conversation given ‘Abram’s response, when given the option of listening to God or talking to Him, do you have a preference? Does God? What if I were to tell you that Paul was wrong when he told Christians to “pray without ceasing.” In actuality, it is in our mutual interest, both man’s and God’s, to listen to what Yahowah has to say. He knows a lot more than we do and is considerably smarter. He has a lot more to offer, too.

Each day that I am afforded the opportunity to read His Towrah and listen to Him, I am enlightened, enriched, and overjoyed. And it’s not like I don’t respond. My heart skips a beat, my pulse quickens, my eyes widen, a big smile grows across my face, and I let out a “Wow, that’s impressive!” He knows that I’m inspired, and that I find His Word uplifting and reassuring, because my fingers immediately dance across the keyboard, fumbling in my own way to share what He revealed.

Okay, so I’m not much of a conversationalist, but the entire experience is nonetheless totally satisfying and enjoyable, remarkably beneficial and enlightening for me. And based upon the plethora of insights He has shared along the way, our arrangement clearly works for Him. I dare say it is what He had in mind, and it is why He repeatedly encourages us to “*shama*’ – listen” and “*shamar* – to be observant.” It was not only time for ‘Abram to *hineh*, it is always the right time for us to do so.

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

“Now (wa) look up and pay attention (hineh – behold, something important is being accentuated, be observant at this moment in time, listening carefully to the insights being emphasized, notice the details in this statement and consider the context, because, surely, it will change your perspective), the Word (dabar – the declarative statement, account, rendering, treatise, dissertation, and communication, the manner of speaking, case and cause, declaration, insight, and instruction) of Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalowm – restoration) moved closer to him (‘el huw’ – as God moved in his direction).

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

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

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

Upon further consideration, this time *hineh* was deployed strictly for our edification. It was not spoken to 'Abram, but instead, to us. And by not paying close enough attention, I misconstrued what follows, and I was not alone. Contrary to the renderings found in virtually every English bible, God did not say “this individual shall not be given your inheritance.” Yahowah conveyed “*zah*,” not “*iysh*” which is the Hebrew word for “individual.” *Zah*, on the contrary, speaks of “things such as this” and thus alludes to “this idea or suggestion, this notion or provision, this concept or contingency.”

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

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

Just as Yitschaq received his inheritance from Yahowah, not 'Abraham, the same is true for all of us. So while the terms and conditions to participate in the Covenant are being spelled out for 'Abram, this entire conversation is being reported for our benefit. 'Abraham isn't the “father of the Covenant,” because that is Yahowah's role. 'Abraham wasn't even the first person

to engage in the Covenant, because that distinction belongs to Noach.

If you will excuse the unintended pun, Yahowah isn't kidding around here. He unequivocally shut 'Abram down, stating regarding his proposal:

“This suggestion and notion as a concept and provision, this condition and individual, speaking of the very idea being proposed, is rejected as disrespectful. This shall not be the recipient of your inheritance.

On the contrary, and as a condition, the means to show the way to the beneficial relationship shall actually be brought forth, continually extended, and delivered with unfolding consequences throughout time from your inner being and your judgment.”

While there was man's way and God's way, there was only one correct way. Yahowah had been planning this for billions of years, at least as we experience time. He was not about to compromise now. He not only wanted to be a Father, He wanted this man to be His son. And He had a plan to make that happen in the most extraordinary way. And what He was offering to accomplish this was about to be unveiled.

And it couldn't wait any longer because it was obvious that 'Abram needed some serious help. He did not understand – not even a little. He had no appreciation for what Yahowah was offering. The benefits of the Covenant were not intended to be mundane, but in fact, the opposite of it. This was not about the human conception of a child, but instead children being transformed into the very image of God.

To my mind what follows may be among Yahowah's most revealing statements. It profoundly changed my perspective and understanding of what our Heavenly

Father was offering. Here we find God revealing that His Covenant children will be like Him – transformed into light – and thus immortal, perfect, enlightened, and empowered.

So while English bibles will tell you that God was exaggerating by telling ‘Abram to count the stars if he was able to do so, because he would have a similar number of children, I’m convinced that the words which follow tell another story all together – one that just happens to be relevant and true – in fact, extraordinary.

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

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

Accurately relate to and of your own freewill make a declaration regarding (*wa caphar* – chronicle this event designed to provide documented proof of the agreement while choosing to compute, enumerate, verify, and record the qualities associated with (qal imperative – literally of your own freewill contemplate and relate to)) **the light of the stars and heavenly powers** (*ha kowkab* – what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment by appropriately assessing and valuing the brightest, most significant, and glorious individual and place in the universe; akin to *kabowd* – to revere, honor, glorify, and dignify, the One who can *kabown* – provide an abundance of riches, as a result of *kuwl* – appropriately measuring, calculating, comprehending, and accepting the provision and sustenance needed to survive and endure).

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

And then (*wa* – so therefore) **He made a promise by saying to him** (*'amar la huw'* – He declared, bringing to light for him by providing an answer which would facilitate his approach (qal imperfect – declaring a genuine relationship with ongoing implications)), **'Your extended family** (*zera'* *'atah* – what you are sowing by way of your seed, descendants, offspring, and prodigy) **will actually and forever exist** (*hayah* – will genuinely and eternally be, literally possessing characteristics inherent therein, appearing and coming to be (qal stem imperfect conjugation – depicting a genuine and unfolding relationship which actually endures throughout time)) **in this manner and place** (*koh* – thusly, focusing our attention on the comparison being revealed as part of a formula and transition to what will occur; a compound of *ka* and *huw'* – similar to this, like this, and corresponding to this).'" (*Bare'syth* / In the Beginning / Genesis 15:5)

This is so much information, and so profound, it's almost overwhelming. So let's consider the implications as a whole and in part to see if we can fully grasp what Yahowah is offering. In context, and in summary fashion, this amazing offer reads...

"Now look up and pay attention, behold, something important is being accentuated.

Be observant at this moment in time, listening carefully to the insights being emphasized.

Notice the details in this statement and consider the context, because, surely, it will change your perspective: the Word, the insight and instruction, of Yahowah moved closer to him, approaching to say, 'This suggestion and notion as a concept and provision, this individual within the scope of the idea being proposed, shall not be the recipient of your inheritance.

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

It was then that He took him in such a way that enabled him to participate with Him, taking him outside to an expansive place.

And He said, ‘Please, I am asking you with a sense of urgency to focus. Be especially observant at this moment and choose to consider the heavens along with the spiritual realm.

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

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

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

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

It was then that He made a promise, saying to him, ‘Your extended family will actually exist like this. They will possess the characteristics inherent therein,

appearing in this manner and place.’ (*Bare’syth* / Genesis 15:5)

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

So now breaking all of this down into its component parts, we find Yahowah doing and saying the following...

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

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

The *‘eth huw’* notion of companionship and accompaniment is also edifying. It demonstrates Yahowah’s intent, which is to spend quality time together with His children as we explore the universe He will create expressly for our enjoyment.

With all of this going for us as invitees into the Covenant, it is remarkable that Yahowah said, “*na* – please.” It reveals the endearing nature of a loving Father while obliterating the oppressive and dictatorial characteristics of a lord.

There was no indication that Yahowah entered ‘Abraham’s tent, or that this meeting was held “indoors.” In fact, since Yahowah’s first words were “do not be afraid,” it is obvious that the magnitude of His presence was considerably beyond what would fit within a nomadic tent without being so overwhelming it would have defeated the intent of the request.

Therefore, we cannot credibly render *chuwts* such that Yahowah simply took ‘Abraham “outside” or “outdoors.” Consequently, *chuwts*, which was translated, “to an expansive place,” is one of many indications that there are higher dimensions beyond the three that were known at the time of this encounter or the four science currently acknowledges.

While I cannot effectively express what I think ‘Abraham experienced on this day, in that I struggle to wrap my puny brain around the realization that time is a dimension, and thus something that can be explored at different rates backwards and forwards, I can revel in the realization that within a decade my Covenant friends and I will be able to follow in ‘Abraham’s footsteps. We will experience a six-dimensional universe from the perspective of the seventh dimension, all with Yahowah, Himself, serving as our tour guide.

In this light (pun intended), when a “*mal’ak* – heavenly messenger and envoy” from Yahowah’s “*tsaba*’ – regimen of spiritual implements” descends through the dimensions into ours, they penetrate the boundaries between the spiritual and material realm as a machine comprised of light. They must remain incorporeal,

existing as light, during their journey. However, once here, they can transition at will from energy to matter and then back from matter to energy in accord with the $E=mc^2$ equation from Special Relativity.

We know this because the post *Bikuwrym* Yahowsha' ascended from His *Matsah* incarceration in the singularity of *She'owl* as light in consort with the *Ruwach Qodesh*. He not only saw the light of the Set-Apart Spirit, He became the Light. As an energy-based being, He was able to transport Himself vast distances in an instant and then through walls, but then as matter, allow Thomas to thrust his hand into His side.

In fact, Yahowsha's very existence here on Earth is explained in part by Einstein's formula in that some of Yahowah's spiritual energy was set apart from Him and then diminished to create the physical manifestation men saw walking among them. This process was then reversed when He ascended to heaven.

“And He said (*wa 'amar* – so He provided answers, intending and promising with ongoing implications (qal imperfect)), **‘Please** (*na*’ – I am asking and encouraging you with a sense of urgency and focus to)....” But even beyond “please,” *na* is akin to *hineh* in that it shows Yahowah “encouraging” us to “focus” on what He is presenting while “demonstrating a sense of urgency” regarding His proposal considering what’s at stake.

Next, Yahowah invites us to: **“...observe and choose to consider** (*nabat* – look at, gaze upon, and of your own freewill ponder, use your perception of sight to examine and think about, determined to interpret and understand, thereby responding appropriately to (hifil imperative – should you choose to look because should you be willing, God is equipping you to properly interpret and understand the implications of)) **the heavens and the spiritual realm** (*ha shamaym* – the universe and stars

within it as well as the abode of God beyond)...”

Since the Covenant is a relationship agreement, freewill is essential. So we should not be surprised that “*nabat* – observe and choose to consider” was scribed in the imperative mood, which is an expression of volition in the second person.

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

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

Interesting in its own way, *shamaym* is essentially the plural of *shama*’, which means “listen.” It is also closely related to “*shamar* – to be observant.” It is equally appropriate to translate *shamaym* as the “heavens,” which is the universe filled with stars, or the “spiritual realm,” and thus the abode of God beyond what we can see.

In most cases, the context dictates which one or the other definition rises to the forefront, but not here. In fact, this statement may explain why *shamaym* is always presented in the plural form. There is both a physical universe and a spiritual realm.

To fully appreciate the benefits of the Covenant, Yahowah would have had to expose ‘Abram to both, the light emanating from the stars and His spiritual home in heaven. The former would have conveyed the nature of the eternal empowerment, ultimate mobility, and perfection associated with being transformed into light. The latter would have shown ‘Abram what it would be like to live in Yahowah’s Home and experience life in the seventh dimension.

And it isn’t just seeing these things, not even just comprehending them, but also relating to them and then responding appropriately, declaring our acceptance before Yahowah. That is what matters. And since Yahowah’s interactions with ‘Abram reveal how we are to go about participating in the Covenant, every pertinent aspect of this narrative had to be accurately memorialized in writing. Had that not occurred, there would have only been a score of Covenant participants.

“...and accurately relate to and of your own freewill make a declaration regarding (*wa caphar* – chronicle this event designed to provide documented proof of the agreement while choosing to compute, enumerate, verify, and record the qualities associated with (qal imperative – literally of your own freewill contemplate and relate to)) **the light of the stars and heavenly powers** (*ha kowkab* – what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment by appropriately assessing and valuing the brightest, most significant, and glorious individual and place in the universe; akin to *kabowd* – to revere, honor, glorify, and dignify the One who can *kabown* – provide an abundance of riches, as a result of *kuwl* – appropriately measuring, calculating, comprehending, and accepting the provision and sustenance needed to survive and endure)...”

By using *caphar*, the Hebrew word for “written

document and book,” the Christian propensity to misrepresent the Word of God by calling their grossly errant and inappropriately augmented collection of texts a “Bible” is torn asunder. While it is not among the titles God has chosen, it would not be wholly inappropriate to collectively refer to a compilation of Yahowah’s Hebrew testimony in the Towrah, Naby’, and Mizmowr as a *Caphar*. But there is no justification whatsoever for transliterating the Greek rendering of the name of the Egyptian-goddess Biblia into Bible and using that name to depict God’s Word.

But *caphar* means far more than “book,” because it speaks of “accurately relating to what we have seen, computing, enumerating, and verifying the facts as they have been presented.” With *caphar*, we have “documented proof of an agreement,” and of course, that agreement is nothing less than the Covenant.

And what God wants documented is His promise to transform and empower us so that we grow from flawed, frail, constrained, mortal and matter, to light, where we are perfected and enabled, becoming liberated and immortal, transformed from matter into energy at the rate of $E=mc^2$. Just as Yahowah is Spirit and Light, so too shall we be, becoming ever more like God.

It is only after this radical enhancement to our nature that we will be able to explore the vast distances of the universe, enter the seventh dimension, appear perfect before our maker, and live forever. As light, we shed all of matter’s liabilities and limitations, including being stuck in the ordinary flow of time and being trapped in three and a half dimensions, in addition to the tendency of all matter to decay over time.

The single underlying factor which explains and enables all five of the Covenant’s benefits is having our nature transformed from mortal and matter to spirit and

light. This is how Yahowah is able to perfect us. God removes the darkness of sin, making us perfect. Then He removes the constraints of time, making us immortal. At that point, He is able to adopt us as His children. In the process, we become more like Him. As a result, we are enriched and empowered.

By Yahowah's own admission, this is not the easiest concept to comprehend. And clearly, you can benefit from the Covenant without knowing how all of this works. God understands, and that's what really matters.

However, if you are able to grasp what He is conveying, and therefore offering, your appreciation of the Covenant will grow sevenfold. Not only will you gladly jettison the notion of bodily resurrection, realizing that it would be counterproductive, you will come to appreciate Yahowah's nature and better understand the universe He created for our benefit.

“...if (‘*im* – whenever and as often as) **you are able to actually comprehend, genuinely understand, and thereby endure forever (*yakol* – you are capable of recognizing the meaning of this information which empowers you to actually and continually accomplish something vitally important, overcoming all adversarial factors, and thereby succeeding by eliminating the possibility of failure and prevailing by attaining the capacity to experience something extraordinary, daring to process the implications, grasp the meaning, and boldly embody an attitude of absolute confidence (*qal imperfect*))...”**

Based upon what Yahowah has just articulated, He is encouraging us, at least to the best of our ability, to “*yakol* – genuinely understand so that we might endure forever,” linking comprehension to immortality. He is saying that “information is empowering, enabling us to accomplish something extremely important,” which is nothing less

than participating in the Covenant. By accepting the terms and conditions of the Covenant, we “*yakol* – overcome all adversarial factors and thereby succeed by eliminating the possibility of failure.”

Satan is rendered inept. Nothing man says or does will ever affect our newfound status with our Heavenly Father. Better yet, as part of Yahowah’s family, we are rendered incapable of displeasing God.

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

All of this was meticulously transcribed in writing and recorded in Yahowah’s Towrah because God wants us to become part of His Covenant so that He can offer the same transformative gifts. And that is why God specified that these marvels of light be shared “**...by accounting for and quantifying these things and that which is associated with them in a written document** (*la caphar ‘eth hem* – by approaching in conjunction with a proper assessment of them, recounting the corresponding message in writing on a scroll to announce, proclaim, and enumerate the relationship between these things in a book (qal infinitive construct – literal interpretation of the especially descriptive relationship being presented by this possessive verbal noun)).”

There are a number of ways to translate the final statement. It’s not that the words are difficult in any way, but only a challenge to order properly in the transition

from Hebrew into English so as to capture Yahowah's intent. And based upon what has come before, the following rendition brings it all together for us.

“And then He made a promise by saying to him (*wa ‘amar la huw’* – He declared, bringing to light for him by providing an answer which would facilitate his approach (qal imperfect – declaring a genuine relationship with ongoing implications)), **‘Your extended family** (*zera’ ‘atah* – what you are sowing by way of your seed, descendants, offspring, and prodigy) **will actually and forever exist** (*hayah* – will genuinely and eternally be, literally possessing characteristics inherent therein, appearing and coming to be (qal stem imperfect conjugation – depicting a genuine and unfolding relationship which actually endures throughout time)) **in this manner and place** (*koh* – thusly, focusing our attention on the comparison being revealed as part of a formula and transition to what will occur; a compound of *ka* and *huw’* – similar to this, like this, and corresponding to this).”

It is by being perfected, immortalized, transformed, empowered, and enriched through the conversion from a flawed and constrained mortal physical being into spiritual light that we, as the Covenant's children, come to exist forever. This is the way, the *koh*, in which all of this happens. God is providing the method and means to the benefits He is offering.

Sometimes Yahowah speaks on many levels at the same time. This may be one of those occasions. For those who have read *An Introduction to God*, you know that Yahowah quantified the number of souls who would receive His mercy by observing the terms and conditions of His Covenant. In the Second of Three Statements etched in stone on the First of Two Tablets, God said that it would be “thousands.” With that knowledge, how many stars do you think can be seen with the naked eye? The

answer: 9,096. That is how many stars have a magnitude of 6.5 on the astronomical scale, the minimum brightness required for the average person in ordinary circumstances to see them.

The faintest illuminated objects which can be viewed under perfect conditions in a rural area at least 100 miles from the nearest city with a dark sky and some elevation are 6.0 on the astronomical magnitude scale. Under these conditions, just over 10,000 stars are visible from Earth.

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

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

Therefore (*wa* – so then), based upon this thinking and His plan, He credited and accounted it as (*chashab huw’* – He decided and determined, predicated upon this thoughtful and rational consideration of this, based upon His formulation to logically and appropriately impute it as) **innocence and righteousness** (*tsadaqah* – being right, just, and vindicated) **to him** (*la huw’* – enabling him to approach and draw near).” (*Bare’syth* / In the Beginning / Genesis 15:6)

And in this way, we learn that our vindication comes by way of trusting and relying upon Yahowah. Few things are more important than this realization. By being right regarding what Yahowah is asking and offering, we are adopted into our Heavenly Father's Family. Once that occurs, God takes care of everything else.

We have learned that 'Abram accompanied Yahowah to the stars and beyond. He observed the light emanating from the heavens. He came to comprehend the written word. He made the connection between the Covenant and its fulfillment, understanding for the first time what he was about to inherit.

And he did what we are encouraged to do: “‘*aman ba* – he completely trusted in and totally relied upon” Yahowah. As a direct result, right then and there, Yahowah saved him. He declared him “vindicated and innocent.” Enveloped in the Set-Apart Spirit, God was able to impute Her righteousness to him.

'Abraham had been a flawed individual with less than stellar understanding, but now he was deemed perfect. He was right with God. This, more than anything else, is the intent of the Covenant—it is our inheritance. So yes, our salvation is a byproduct of the Covenant relationship.

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

'*Aman* is, therefore, only possible when it is the consequence of knowing and a byproduct of understanding. As a result, there is no '*aman* in absence of observation or consideration. And thus '*aman*, as “that which can be confirmed and verified,” is the antithesis of

“faith or belief.” These religious concepts are only applicable when knowing is not possible.

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

The second condition of the Covenant has now been added to the first. Are you willing to stop relying on religion or governance and trust Yahowah? If so, you are on the path which leads to God.

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