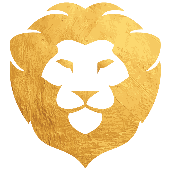
**CRAIG WINN**

**VOLUME Two**

**CovenAnT**



**observations**



**YADA YAHOWAH**

*About the Author*…

Twenty years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In the Company of Good and Evil – From Zero to $3 Billion and Back Again*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.2001, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the Qur’an chronologically, setting it into the context of Muhammad’s life using the earliest Hadith, notably Al-Tabari’s *Tarikh* | History and Ibn Ishaq’s *Sirat Rasul Allah* | Life of the Messenger of Allah. If you are interested in knowing why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions.

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

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths and Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

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

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

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

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

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

**Obser**va**tions**

Covenant

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*Observations*

Covenant

1

Consciousness

*Using Your Conscience…*

It is time to consider our *nepesh* | soul and *neshamah* | conscience in light of what God told us occurred in the Garden nearly six thousand years ago. While addressing such things at the cusp of Yahowah’s return may seem like a diversion, since we are soon returning to where God’s story first began – this lesson is especially relevant.

Moreover, Yahowah’s Home is filled with souls, not bodies. And it is our conscience which makes our participation in His Family possible. Presuming you are interested, here are my thoughts on some of God’s most thought-provoking concepts.

To begin, during His creative testimony, Yahowah revealed that *nepesh* – souls are common to all animals and are not unique to humankind. The consciousness is conveyed genetically, and it serves as the operating system for animal life. Coded with DNA, and serving as read-only memory, the *nepesh* enables animals to respond in a programmed way to external stimuli. Feeding as infants, hunting for food, mating, and fight or flight scenarios serve as examples. Some would dismiss all of this as instinct, but that is simply a subset of consciousness.

The *nepesh* makes it possible for animals to be observant and to be responsive. It enables us to survey our surroundings and then determine a course of action.

But there is much more to being fully human. In our case our “*nepesh* – consciousness” is combined with a “*neshamah* – conscience.” This addition equips mankind with the ability to find and validate, to come to know and understand, to connect with and to relate to, then engage with God.

Yahowah revealed that He made ‘Adam in His image or likeness when He gave him a *neshamah*. Our conscience provides us with a way to think, to be rational, and to be moral which makes us like God in these ways. It not only empowers us with the ability to reason, and thereby to distinguish between right and wrong, good and bad, true and false, it provides the capacity to understand why these things are so and then to appreciate the consequence of advancing one or the other.

With a *neshamah*, humans can make connections which lead to understanding. We can predict future outcomes based upon past occurrences. We can deduce cause and effect, even ascertain the consequences of our actions and those of others. We will explore this idea further in just a moment.

Turning to the trees in the garden, since these things are all related, Yahowah told ‘Adam that he could eat freely, without any restriction or reservation, whatever he chose. However, He let him know that if he elected to consume the fruit of the Tree of Perceptive Thinking About Good and Evil, he would disengage and die. Yah knew that the consumption of errant notions would cause man to lie, cheat, steal, abuse, and kill – which is what has happened as a result of an improperly aligned *neshamah*.

This choice, to act upon Yahowah’s advice and guidance or reject it, made the relationship subject to freewill. It would either be mutually desirable and beneficial or nonexistent. The parties would either come to know one another, like one another, and have fun together, or they would go their separate ways.

For a loving and mutually beneficial relationship to be entertaining and enjoyable, both parties have to have the choice not to participate. Otherwise, man would be nothing more than a robot, a toy, from whose programmed responses God would soon tire. Further, a relationship is of no value, and actually becomes a burden, if one side makes all the contributions while the other gives nothing in return.

Now since Yahowah is good, so good He is perfect, the choice to avoid Him and go in a different direction required access to evil. However, there is a vast middle ground between completely good and totally bad, so these gradations from white to black were made possible by way of the Tree of the Perceptive Thinking about that which is Beneficial or Counterproductive.

Each individual afforded the opportunity to engage with the One who is good (by choosing to participate in the Covenant). A person can choose to ignore Him (by choosing to believe something else). Or a soul can opt to ally with the one who is evil.

And while these trees were planted for ‘Adam and Chawah, metaphorically, they exist for all of us as well. By using our *neshamah* correctly, we can progress from one to the other, ultimately nourished by the Tree of Lives.

In this regard, let me share some insights from Yahowah’s Word relative to these trees and their association with our continued existence. Let’s begin with *Mashal* / Proverbs 11, where we will once again encounter the consequence of *‘aph*.

**“He who diligently seeks** (*shachar* – earnestly desires, deliberately looks for, and carefully searches) **that which is agreeable and** **good** (*towb* – that which is beneficial, generous, desirable, admirable, pleasing, enjoyable, pleasant, delightful, joyful, and correct)**, procures information leading to** (*baqash* – inquires and learns about, searches for and acquires) **acceptance and approval** (*ratsown* – the pleasure and satisfaction associated with receiving his or her wish, implying that a choice is being made with regard to a pleasing and fortuitous relationship)**.**

**But** (*wa*) **he who consults with and petitions** (*darash* – enquires about, seeks to learn from, looks to, cares about, resorts to, or desires) **that which is evil and harmful, perverted and corrupt** (*ra’ah* – that which shepherds and guides to that which is wrong and immoral, even fraudulent, feeds the flock that which is troubling, malignant, and ruinous)**, such things will come to him** (*bow’ huw’* – she will pursue him, arrive, and associate with him, cohabitating with him)**.** (*Mashal* / Proverbs 11:27)

**By trusting and relying** (*batach* – by believing and placing confidence) **in** (*ba* – with) **wealth** (*‘osher* – riches and an abundance of possessions, even pretending to be enriched)**,** **he** (*huw’*) **will fall** (*naphal* – fail, bowing down prostrate, and then be diminished, taken from a higher position to a lower one)**.**

**But** (*wa*) **like** (*ka*) **the growing and uplifted foliage that absorbs the light** (*‘aleh* – the branch extended from the trunk of the tree and the green leaves it nourishes supports, growing and ascending as a result of the light; from *‘alah* – to go up, to meet and to visit)**,** **the** **one who is right** (*tsadaq* – he who is upright, righteous, and vindicated) **will flourish and grow, taking flight** (*parach* – will fly, blossom, and thrive)**.** (*Mashal* / Proverbs 11:28)

**He who brings trouble to** (*‘akar* – he who stirs up chaos and causes anguish as a result of excommunication or disassociation from) **his family** (*beyth huw’* – his home and household [*beyth* is the basis of *beryth* – Covenant])**, he** **will inherit and take possession of** (*nachal* – he will receive, be allotted, and assigned, even be possessed by) **a spirit** (*ruwach* – a spiritual being [and in this case, a demon aligned with Satan])**.**

**And** (*wa*) **as a slave** (*‘abed* – a servant, worshiper, and coworker, a subordinate) **to foolishness and perversity, he will mock** (*‘ewyl* – to ignorance and obstinate stupidity, as part of the idiotic citizenry under a perverse governmental authority, he will quarrel with) **the approach** (*la*) **of** **one with the capacity to reason** (*chakam* – of one open to learning who is intelligent and prudent, a trustworthy guide and advisor)**, the one who exercises good judgment** (*leb* – whose heart processes information properly so as to make informed and rational decisions)**.** (*Mashal* / Proverbs 11:29)

**The fruit** (*pary* – the product produced, results, and harvests) **of being right** (*tsadaq* – being upright, righteous, and vindicated) **is a tree** (*‘ets*) **of lives** (*chayym* – of nourishment and growth)**, and** (*wa*) **it** **receives and accepts** (*laqah* – grasps hold of by the hand) **souls** (*nepesh* – consciences who are observant and responsive) **of those with the capacity to reason and to understand by being discerning** (*chakam* – of those open to learning and instruction who are intelligent and prudent, therefore receptive and open to a trustworthy guide and advisor)**.** (*Mashal* / Proverbs 11:30)

**Surely** (*hen* – look now and behold, emphasizing the point)**,** **those who are right** (*tsadaq* – the upright, righteous, and vindicated) **in the Land** (*ba ‘erets* – within the realm) **will be completely recompensed** (*shalem* – totally repaid and compensated)**.**

**But indeed, also** (*ky* – surely and truly, also emphasizing this point)**, those who promote hypothetical equivocations which inflame resentment and kindle animosity** (*‘aph* –to some extent those conditionally harboring bitterness while inflaming resentment, revealing overall displeasure with their situation and subsequently evoking and encouraging misdirected anger, displaying an enraged arrogance, as wrathful, snorting blowhards, ferociously demonstrating a haughty, conceited, and contrarian countenance while promoting hypothetical equivocations)**, those who are vexing and wrong** (*rasha’* – who are unrighteous, guilty of condemning, and wicked)**,** **and those who bear the blame for missing the way** (*wa chata’* – and those who are guilty of promoting error, failing to reach the goal, bearing the loss of having retreated by being objectionable and forfeiting the opportunity)**, will also be repaid for what they have done.”** (*Mashal* / Proverbs 11:31)

This wonderful expression of cause and consequence, of choice in an environment of good and bad, right and wrong, serves to reveal that life and God are fair. We receive what we seek. We are equipped to be responsive and are thus responsible.

Now turning to *Mashal* / Proverbs 15, we find another juxtaposition of *‘ets* and *‘aph*. And in the opening statement, we are again confronted by the dualistic nature of Yahowah’s terminology, whereby words can mean different things to different people depending upon their choices and circumstances.

**“A responsive** (*rak* – a gentle, positive, and kind) **and** **reasoned reply** (*ma’anah* – response which is thoughtful, planned out, and proper and answer which is appropriate, from a thoroughly furrowed, well plowed, and cultivated path; from *‘anah* – to answer and respond, testifying as a witness) **can turn away or be confronted by** (*suwb* – turns around and changes, but also returns and restores) **venomous wrath** (*chemah* – poisonous anger, hostile antagonism, and indignation, but also to paying close attention, being perceptive, and observant)**,** **but** (*wa*) **an offensive** (*‘etseb* – painful, troubling, and difficult, but also idolatrous and religious) **word** (*dabar* – statement) **increases** (*‘alah* – raises, upholds, and intensifies) **the promotion of hypothetical equivocations which inflame resentment and kindle animosity** (*‘aph* –to some extent nevertheless will inflame resentment, revealing an overall displeasure with someone’s situation, while subsequently evoking and encouraging misdirected anger, a display of enraged arrogance, as wrathful, snorting blowhards ferociously demonstrate a haughty, conceited, and contrarian countenance while promoting hypothetical equivocations while conditionally harboring bitterness)**.** (*Mashal* / Proverbs 15:1)

**The language** (*lashown* – the tongue and speech) **of** **those with the capacity to reason and to understand by being discerning** (*chakam* – of those open to learning and instruction who are intelligent and prudent, therefore receptive to a trustworthy guide) **enriches and enhances** (*yatab* – improves, succeeds, and prospers) **by way of understanding and intelligent insights** (*da’ath* – the perceptive and discerning application of knowledge)**, but** (*wa*) **the mouths** (*peh* – declarations, the orifices and openings, the communications, hungers, and desires) **of ignorant and irrational fools** (*kacyl* – of the confidently stupid and belligerently rebellious, insolent and arrogant dullards) **profusely belch out** (*naba’* – pour and gush out, bubble forth, fermenting and uttering a prolific effusion (hifil imperfect)) **perverted foolishness** (*‘iweleth* – confusing folly devoid of wisdom and understanding, full of perversity and corruption)**.** (*Mashal* / Proverbs 15:2)

**In every place where people take a stand** (*ba kol maqowm* – in every stand in homes, offices, and public places; from *quwm* – to rise and stand)**,** **the eyes** (*‘ayn* – the perception) **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) **are observant, keeping watch** (*tsaphah* – are on the lookout) **over the fiercely troubling and wildly harmful** (*ra’* – evil, malicious and injurious, improper and afflicting, noxious and mischievous) **in addition to** (*wa*) **the agreeable and enjoyable** (*towb* – festive, friendly, pleasing, prosperous, generous, beneficial, favorable, good, and correct)**.** (*Mashal* / Proverbs 15:3)

**Calm and composed** (*marpe’* – restoring and reconciling, unemotional and even-tempered, healthy and healing, sound and profitable) **language** (*lashown* – speech) **is a Tree of Lives** (*‘ets chayym* – a prosperous, reviving, nourishing, flourishing, and vital tree)**, but** (*wa*) **duplicity and deceit** (*celeph* – that which is essentially false and unfocused, perversion and corruption) (*ba hy’* – with her) **create fractures and fissures** (*sheber* – crushes and cripples, creating a breaking apart from breach) **with the Spirit** (*ruwach*)**.”** (*Mashal* / Proverbs 15:1-4)

What we say matters, not only defining who we are, but also influencing others. We ought to be deliberate and careful, diligent in our research, thoughtful in our approach, disciplined in our response.

Exploring the Tree of Perceptive Thinking About Good and Evil can lead informed and rational individuals to Yahowah. At the same time, it will equip many more to duplicitously and viciously impose their will on others. The information at our disposal, beneficial and counterproductive, helpful and harmful, truthful and deceptive, is the same for everyone. Therefore, it is how we choose to use what the tree provides that matters. We can ascend it to heaven, climb it to lord over mankind, sit beneath it content to let others experience what it offers, or just ignore it all together. The Garden’s landscape Architect designed it so that the souls He created could choose to grow with Him, supported by His roots, trunk, and branches, or climb out on a limb on our own.

A couple more parting thoughts before we leave the Garden. First, immediately after providing ‘Adam with the choice to accept His advice and enjoy a relationship with Him based upon His guidance, we find:

**“So** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Almighty** (*‘elohym*) **said** (*‘amar* – mentioned and answered (qal imperfect))**, ‘It is not** (*lo’ hayah* – nor will it be) **pleasing, beneficial, appropriate, or good** (*towb* – moral, pleasant, enjoyable, or desirable) **for ‘‘Adam** (*ha ‘‘Adam* – for the man) **to be by himself** (*la bad huw’* – to approach by himself, alone)**. I will act and prepare for him** (*‘asah la huw’* – I will engage and make for him (qal imperfect)) **one who provides support in accordance with his needs** (*‘ezer ka* – one who is of suitable assistance, proper help, and appropriate support) **who is near him** (*neged huw’* – beside him, in his presence, and in proximity to him, corresponding to him)**.”** (*Bare’syth* / Genesis 2:18)

These things are related in a way most people miss. Beyond providing ‘Adam with the choice to reject Him, God gave ‘Adam another companion. He realized that if the choice were only God or abject loneliness, we would always choose God by default. In this way He foreshadowed our choice as well. We can associate with the things of man, with religion and politics, or with the things of God, His Towrah, Covenant, and Spirit. This is an amazing realization.

And lastly, if I may, I would like to return to *‘aph*, and how it applies to Satan, Babel, the Whore, and religion. If you recall, Yahowah revealed:

**“Now the serpent** (*wa ha nachash*) **was** (*hayah* – is and will be) **subtle, crafty, and clever** (*‘aruwm* – cunning, tricky, and treacherous, shrewd and sly)**, more than** (*min* – from) **all** (*kol*) **living creatures** (*chayah* – life, animals, and beasts) **of the environs** (*ha sadeh* – of the expanse, cultivated environment, and countryside) **with which** (*‘asher* – beneficially) **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) **Almighty** (*‘elohym*) **had engaged** (*‘asah* – had acted upon, assigned to a task, created, and made)**.**

**And** **he said** (*‘amar* – he conveyed) **to the woman** (*‘el ha ‘ishah*)**, ‘Hypothetically, while kindling some animosity** (*‘aph* –nevertheless, to some extent, surely and conditionally harboring bitterness while inflaming resentment, revealing overall displeasure with his situation and subsequently evoking and encouraging misdirected anger, displaying an enraged arrogance, as a wrathful, snorting blowhard, ferociously demonstrating a haughty, conceited, and contrarian countenance while promoting hypothetical equivocations)**, because and to the contrary** (*ky* – verily and indeed, making an exception) **God** (*‘elohym*) **said** (*‘amar* – conveyed and promised, mentioned and expressed)**, “You should not** **eat** (*lo’ ‘akal*) **of any and every** (*min kol* – from all) **tree** (*‘esh*) **of the garden** (*ha gan*)**.”’”** (*Bare’syth* / In the Beginning / Genesis 3:1)

That is not an accurate citation. This is what God said:

**“So 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)**,** **Almighty** (*‘elohym*)**,** **provided instruction and direction** (*tsawah* – verbally communicated the message, providing some terms and conditions (piel imperfect – the object, man, benefits or suffers based upon the choices made regarding the guidance on an ongoing basis with unfolding consequences)) **for** (*‘al* – before, in front of, and on account of, concerning) **the man** (*ha ‘Adam*)**, by saying** (*la ‘amar* – approaching by communicating and promising)**,**

**‘From** (*min* – out of) **every** (*kol* – all of) **tree** (*‘ets*) **of the Garden** (*ha gan* – of the enclosed and protected environment that promotes growth) **you can continually eat, consuming whatever and whenever you want** (*‘akal ‘akal* – you may absolutely eat as often and as much as you’d like (qal infinitive absolute qal imperfect))**,** (16) **and** (*wa*) **from** (*min* – out of) **the Tree** (*‘ets*) **of the Perceptive Application of Information** (*da’ath* –understanding and intelligent insight, knowledge and discernment; from *yada’* – to know, to be acquainted with, to acknowledge, to learn about and experience, to consider by being discriminating) **of Good** (*towb* – agreeable and enjoyable, festive and friendly, pleasing and favorable, prosperous and generous, beneficial and correct) **and** (*wa*) **Evil** (*ra’* – of the fiercely troubling and wildly harmful,malicious and injurious, improper and afflicting, noxious and mischievous)**,** **you should not continually eat** (*lo’ ‘akal* – you should actually not consume on an ongoing basis (qal imperfect)) **from it** (*min huw’* – out of it)**, because** (*ky* – for the reason) **in the day** (*ba yowm* – within the period of time) **you eat** (*‘akal ‘atah*) **from it** (*min huw’* – out of it)**,** **you will be dispatched and die** (*muwth muwth* – you will be sent away and lose the attributes necessary to sustain life, may be killed, become absent of life, perishing and possibly destroyed (qal infinitive absolute qal imperfect))**.”** (*Bare’syth* / In the Beginning / Genesis 2:16-17)

Satan’s out of context, truncated, and inaccurate rendering of Yahowah’s instructions defines what it means to “*‘aruwm* – cleverly and craftily, subtly andcunningly, trickily and treacherously, shrewdly and slyly” “*‘aph* – hypothetically, while kindling some animosity, conditionally harboring bitterness while inflaming resentment, reveal one’s overall displeasure with their situation and subsequently evoke and encourage misdirected anger, displaying an enraged arrogance, as a wrathful, snorting blowhard, ferociously demonstrating a haughty, conceited, and contrarian countenance while promoting hypothetical equivocations.” It isn’t a game to be played without concern because the consequence is death.

This is how Satan worked with Paul and then Muhammad. Before them, it was the basis of Babel. After them, it became the *modus operandi* of Roman Catholicism and Christianity. It is the way Galatians was written. It is the way the Qur’an was scribed. Satan knows of nothing but corruption and counterfeit. He is not creative. And thus, his duplicity is easy to spot.

Paul was all about *‘aph*. Like Satan, he opened with it. After labeling God’s Old system / Testament “disadvantageous” near the conclusion of his first sentence in his initial letter, Paul devoted his second sentence, running from Galatians 1:6 to 1:8, to *‘aph*…

“Grace to you and peace from God, Father of us and Lord Iesou Christou, (Galatians 1:3) the one having produced and given Himself on account of the sins and errors of us, so that somehow, through indefinite means, He might possibly gouge or tear out, pluck or uproot us from the past circumstances and old system which had been in place which is disadvantageous and harmful, corrupt and worthless, malicious and malignant extended downward from and in opposition to the desire and will, the inclination and intent of God and Father of us, (Galatians 1:4) to whom the assessment of the brilliant splendor, the opinion regarding the glorious radiance and appearance of the shining light, the characterization of a manifestation of God’s reputation, by means of the old and the new systems, Amen, let it be so. (Galatians 1:5)

I marvel, am amazed and astonished, wondering and surprised that namely in this way quickly and in haste you change, desert, and depart, becoming disloyal apostates and traitors away from your calling in the name of Grace to a different healing message and beneficial messenger, (Galatians 1:6)

which does not exist differently, if not conditionally or hypothetically negated because perhaps some are the ones stirring you up, confusing you, and also wanting and proposing to change and pervert the beneficial messenger and healing message of the Christou, (Galatians 1:7)

but to the contrary, if we or a messenger out of heaven conveys a healing messenger or beneficial message to you which is approximate or contrary to, beyond, or positioned alongside what we delivered as a beneficial messenger and announced as a healing message to you then a curse with a dreadful consequence exists. (Galatians 1:8)

As we have said already, and even just now, immediately thereafter, repetitively, I say, if under the condition someone delivers a helpful messenger or communicates a useful message to you contrary or in opposition to, close or approximate to, even greater than that which you received, it shall be (in fact I command and want it to exist as) a curse with a dreadful consequence. (Galatians 1:9)

For because currently and simultaneously, men I persuade, I presently, actively, and actually use words to win the favor of, seducing, misleading, coaxing, convincing, appeasing, and placating, or alternatively, the God? Or by comparison and contrast, I seek and desire to please and accommodate humans? Yet nevertheless, if men, I was pleasing and accommodating, exciting the emotions of and lifting up a slave of Christou, certainly not was me. (Galatians 1:10)

But nevertheless, I profess and reveal to you brothers of the beneficial message which having been communicated advantageously by and through myself, because it is not in accord with man. (1:11) But neither because I by man associating myself with it. Nor was I taught or instructed as a disciple. But to the contrary, by way of a revelation, an appearance serving to uncover and unveil Iesou Christou. (Galatians 1:12)

For because indeed you heard of my wayward behavior in some time and place in the practice of Judaism, namely that because throughout, showing superiority, surpassing any measure of restraint, to an extraordinary degree, and better than anyone else, I was aggressively and intensely pursuing, persecuting, oppressing, and harassing the Called Out of God, and I was and am devastating her, continuing to undermine, overthrow, and annihilate her. (Galatians 1:13)

And so I was and continue to progress, accomplishing a great deal, and I persist moving forward in the practice of Judaism, over and beyond many contemporaries among my race, excessively and over abundantly enthusiastic, zealous and excited, devoted and burning with passion, vehemently adherent to belong to the traditions and teachings handed down by my forefathers. (Galatians 1:14)

But at a point in time when it pleased and was chosen enjoyable and better for God, the one having appointed me, setting me aside out of the womb of my mother (1:15) to reveal and disclose, uncovering and unveiling the Son of Him in order that I could announce the healing message among the races, immediately. I did not ask the advice of or consult with flesh or blood. (Galatians 1:16)

If you believe that this man was telling the truth, I pity you. If you would rather ignore him rather than try to understand his obsession, you may find yourself victimized by the religion he conceived. Even if you have never considered Christianity, this man’s caustic influence on the world was so pervasive, it must be exposed and condemned to avoid further degradation of the human experience.

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For those who are interested, here is some more to contemplate relative to our *nepesh* – consciousness and *neshamah* – conscience. A *nepesh* is a God-given spark of life, one that all animals genetically pass on at conception. In this regard, researchers from Northwestern University in Chicago recently announced that they had photographed the explosion of light which erupts from the egg at the moment of conception. Proteins, known as a “zinc finger,” are abundant in eukaryotic cells associated with DNA and RNA.

The energy stored in the binding process is released when a first sperm penetrates the egg, thereby prohibiting further ingress of other spermatozoa. Once the encapsulated DNA in the sperm combines with the egg’s DNA, the flash of light signals the unfolding of these zinc fingers, releasing the genetic code of life.

Scientists had previously seen the phenomenon occur in other animals, but it is the first time it has been shown to happen in humans. The spectacle, highlighting the very moment that a new life begins was called “breathtaking” by the professor directing the research. And while the flash of light has a natural explanation, the spark could be seen as Yahowah’s signature.

Even though the process is the same, every *nepesh* – soul is unique. Each operating system, through genetics, programming, and life experiences expresses itself as a unique individual, with a distinct personality and character traits, attitudes, attributes, and abilities. Everything we are, do, and become is facilitated by and stored in the *nepesh* operating system we call consciousness.

Based upon the evidence Yahowah has provided, we can conclude that our *nepesh* – consciousness is passed on genetically at conception. Our bodies operate like automated machines. Our basic physiology and chemistry work without any conscious thought on our part. We have an autonomic nervous system that controls most bodily functions without our input. Our hearts beat and we breathe without being aware of these functions most of the time. We express very little control over any of them. And yet this system plays a critical role in the operation of our bodies at both the macro and cellular levels.

Our physical, machine-like structure, our central nervous system, and the sophisticated computer we call our brain, are inextricably bound together into a single viable, self-aware, conscious individual with a distinct persona. This beautifully designed machine, replete with its sophisticated operating system and high-speed processor, was bequeathed to the living by Yahowah. It has to operate in an environment that is highly unpredictable, which is the only way to keep life interesting, freewill viable, and consequences credible.

As humans, we are designed to navigate through the chaos and confusion to grow from childhood to adults who can fend for themselves, find a mate, and continue the species by reproduction, hopefully finding Yah and contributing something along the way. We were equipped to deal with a multitude of dangers and challenges. Aware of our environment, we are able to react to the opportunities that surround all of us. And we were given the capacity to remember, so that we can learn from our experiences, passing what we have learned on to our offspring so they can thrive and grow. In this regard, Yahowah’s Towrah is our Operating Manual, teaching us how to use what we were given to mitigate harmful influences and get the greatest possible benefit out of life.

So far then, we have a basic physical structure that works in combination with a *nepesh* to allow us to observe our surroundings and respond to what we experience, as is the case with almost all animals. But God wants more from us so He gave something additional to us. For humankind to know, to communicate with, and relate to, our Creator, we were afforded an attribute that transcends those bequeathed to the animal kingdom. We were given a “*neshamah* – conscience.”

Commencing with Adam, this amazing gift equips us with the ability to seek and know God, to appreciate the difference between right and wrong, good and bad, truth and deception – things that animals cannot do.

With a *neshamah* we can reason, solve problems creatively, and anticipate future outcomes based upon past experiences. We are also able to ascertain the consequences of our actions. With a *neshamah*, we can think abstractly, transcending what we can see. This makes it possible to envision the nature of a God we cannot touch. We can use it to model the basic structure of a universe that exceeds our grasp, doing so using mathematics, physics, and chemistry.

Inclusive of the influence of what is called “dark energy” and “dark matter,” the universe in which we live is a six-dimensional construct. Its Creator, Yahowah, exists in the seventh dimension. For us to know Him, for us to understand what He is offering and expects in return, for us to engage in a relationship with Him, and for us to approach Him, we require the capabilities provided by the *neshamah* – conscience.

The *neshamah* augments, complements, and extends the functions of the basic machine and *nepesh* operating system, providing us with a third level of development. The *neshamah*, however, does not control our actions. It simply makes us responsible for them. It affects the way our brains develop and function, giving those who exercise it vastly improved cognitive capability, especially when it comes to making the kind of connections which enable us to transcend knowing to understanding.

Our *neshamah* provided humanity with the capacity to create things which are beautiful and beneficial in the arts, architecture, sciences, and business. But it is a gift that can also be used for evil, as a catalyst exacerbating our violent, deadly, and destructive tendencies – especially our propensity for deception and war.

If passed on from Adam’s genetic material, the *neshamah* would be written into the portion of our genome which modulates gene expression. In each cell there are twenty-two paired autosomes (the same number of letters in the Hebrew alphabet), and one set of sex chromosomes, XY in the male and XX in the female. The autosomes and the sex chromosomes carry all of the coding sequences within our genes. The non-coding DNA is referred to as “junk” DNA because scientists initially didn’t recognize its role in subtly modulating the expression of genes, such as those in the central nervous system and brain.

Therefore, transmission from ‘Adam and Chawah could have occurred via a sex-linked gene, by way of an autosome, or through modulation of non-coding sequences of this “junk” DNA. It could be dominant or recessive. The evidence suggests that it is passed along via a dominant allele, so that either ‘Adam or Chawah mating with Homo-Sapiens outside of the Garden would convey the *neshamah* to their offspring.

With the *neshamah* being transmitted through the non-coding DNA sequences, it would be undetectable, and essentially impossible for mankind to manipulate the capability – simply because we would not be able to locate it. And this is a good thing, because given the capacity to regulate the human *neshamah* – conscience, mankind would likely produce the Aldous Huxley dystopian fantasy presented in *Brave New World*, with Alphas, Betas, Gammas, Deltas, and Epsilons bred as beasts of burden to be prodded and manipulated by an evil ruling class. By design and from birth, humanity would be stratified into a master or slave society, a genetic variation of the caste system that existed in Imperial Rome and later during the feudal expression of the Roman Catholic Church and again throughout the Holy Roman Empire.

Knowing our propensity for evil, I think that God designed our conscience in such a way that it would be difficult to detect and manipulate the genetic processes behind its expression. This was done just to keep us from coding what conditioning has already wrought – making it irreversible.

The questions then become, how many humanoids exist today without a *neshamah*, and how many have a dysfunctional conscience as a result of ineffective modulation due to indoctrination? And while I do not know the answer to either question, we know that every carrier of the *neshamah* save the eight on the Ark were wiped out in the flood in 2968 BCE. Moreover, according to what we have just read, we are on the cusp of witnessing a second mass extinction of humans with an improperly calibrated conscience. If yours is functioning, you may want to put it to good use at this time. It is in the best interests of your *nepesh*.

If we consider the most common denominators found amongst mass murderers and terrorists, first among them would be religion. Islam, for example, is responsible for 99% of the acts of terrorism perpetrated around the world today, with the vast preponderance of those atrocities being carried out by fundamentalists and aimed against defenseless civilians. Not only does the Qur’an compel Muslims to act horrifically, they are ordered to follow Muhammad’s example, and Islam’s lone messenger was a rapist and pedophile, kidnapper and slave trader, mass murderer and savage terrorist.

The undeniable and irrefutable common denominator between Islamic terrorism and the religion’s “scriptures” and “prophet,” explains what the world is wont to ignore. The religion has rendered the *neshamah* of over a billion people dysfunctional, causing far too many of them to be terrorists.

In the West, where Islam is not nearly as prevalent, we also find commonality among those who commit the most horrific crimes. Most were abused, or at least perceived that they were treated unfairly. Many were prescribed mind-altering drugs, medications which were designed to regulate mood, dull pain, facilitate focus, or mitigate depression. Most played murderous video games, where killing became a form of entertainment, and life could be reset in a mythical world detached from reality. And all of them were indoctrinated in academic institutions where political correctness corrupted their ability to exercise good judgment. These factors cause serial killers and psychopaths to develop a sense of detachment from the rest of the world from a very early age. This ultimately leads them to feel a lack of empathy for their victims.

While genetic mutation appears to play a role in curtailing the *neshamah*’s functionality, indoctrination through the application of Political Correctness in Western academia, in politics and the media, plays a larger role. It has effectively deactivated the *neshamah* in most humans. While reversible, it has rendered most people incapable of processing evidence in a rational way. Such individuals are not only easily fooled, readily manipulated, and effortlessly controlled, they lack the capacity to find and know God.

But before we consider the genetic mutations, let’s also consider apathy. We lose the ability to speak a language when we stop using it. Our muscles atrophy if they are not used. If we spend too long in the dark, we become blind. Removed from human interaction, we grow insane. Likewise, those who don’t care to know God, who prefer feelings over thinking, opinions to conclusions, distractions to evidence, faith to understanding, eventually lose the ability to process information in a rational and reasonable manner. Their *neshamah* withers without use.

Recently, scientists using MRI brain imaging techniques and analysis of the chemistry of neurotransmitters, have discovered that some people are born with a propensity for violence as well as a predisposition to murder. This suggests that the expression of our *neshamah* – conscience is also subject to mutation. Judgment can be impaired genetically. Anatomical changes in the pre-frontal cortex and the limbic systems of serial killers reveal common genetic traits. And while these mutations by themselves do not guarantee that an individual will become a serial killer or terrorist, when combined with religion, abuse, medication, preoccupation with the surreal, or indoctrination, horrible behaviors often result.

If I am correct in my assessment, the *neshamah* – conscience is dysfunctional in 2.4 billion Christians, 1.2 billion Muslims, 1.1 billion politically correct Secular Humanists, and 1.0 billion Hindus. It has been seared in several hundred million more as a result of abuse, drugs, or the games they play. In the billion who remain, it has atrophied from lack of use in most of them. This would leave precious few, perhaps the one in a million, fully functioning *neshamah*s. And the preponderance of them have come to know Yahowah and engage in His Covenant. In this regard, just as nutrients are required for life, I am convinced that the Towrah was designed to nurture our *neshamah*.

Therefore, while our *nepesh* – consciousness reflects our unique persona, it’s our *neshamah* – conscience that gives those who possess it and use its character, a proper perspective on life, and an ability to know Yah. But fed the errant ways of man, it also enables those who wish to rule over others and to exhibit their cruel and homicidal tendencies, the power to do so.

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*Observations*

Covenant

2

### Signs Along the Way

*On the right path…*

In the previous volume of *Observations*, we promised to share why *Tsyown* | Zion should be seen upon the ridgeline of *Mowryah* | Moriah. It is my conclusion that the first sign along the way rises out of the City of *Dowd* | David. I think that the last will be erected upon the barren summit at the top of the mountain.

Far more than just resolving a curiosity, I hope to elucidate the purpose of *Tsyown*, revealing what the Signs Posted Along the Way mean to the God who established them, and what they say to us for whom they were intended. To do so, we will have to consider what Yahowah has had to say about *Tsyown*’s association with the City of *Dowd* | David, while remaining cognizant of the special relationship that exists between Yahowah and His favorite son.

Our perspective will be framed by the events that occurred on *Mowryah* | Moriah one thousand years earlier, between’Abraham and his son, *Yitschaq* | Isaac, and their interactions with Yahowah. Along the way, we will consider what God had to say about His home, the one prepared by Dowd and built by Solomon, and its restoration as the Millennial Home – which Yahowah, Himself, will construct upon His return.

While we have a lot of new and fertile ground to plow, I would like to begin by reviewing where we have been, with the prophetic statements that brought us to this place. If you recall, the first mention of *Tsyown* in *Yasha’yah* | Isaiah appeared in the eighth statement of the opening chapter. Yahowah was presenting His enduring solution to religious rebellion. In context, our prophetic introduction to *Tsyown* began…

**“Listen,** **Spiritual Realm,** **and** **choose of your own accord to** **pay attention and respond,** **Material Realm,** **because** **Yahowah has spoken, ‘I reared My children, lifting them up, helping them grow, and enabling them to be great.**

**I raised them, taking them to a higher place, but they have actually rebelled against Me.** (*Yasha’yah* / Isaiah 1:2)

**A cow, one who looks, sees what is around him, and views the world from the proper perspective,** **is aware, and recognizes** **his creator as the one who gave birth to him, but not an ass,** **a stubborn domestic beast of burden,** **regarding** **his** **Lord.**

**Yisra’el, those who Struggle and Fight with God,** **does not know and remains unaware. My people** **have failed to consider this connection and thus they do not understand.** (*Yasha’yah* / Isaiah 1:3)

**Woe to** **an** **errant and blameworthy** **nation acting like Gentiles,** **severely stubborn and heavily laden, dulled and unresponsive** **with the corruptions and the guilt associated with perverted distortions.**

**They are the offspring** **of errant and evil** **children** **who have become corrupt and destroyed because they lack integrity. They have rejected and abandoned** **Yahowah.**

**They despise and revile, harboring contempt for the Set-Apart One** **of Yisra’el.** **They have become strangers, alienating themselves. Having gone backwards, they are headed in the wrong direction.** (*Yasha’yah* / Isaiah 1:4)

**For what reason, and on whose account,** **do you want to be continually afflicted and devastated** **over and over again,** **associating with and adding to** **your obstinate and hostile rebellion?**

**The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment, is cramped up and infirmed.** (*Yasha’yah* / Isaiah 1:5)

**From the sole of the foot** **and all the way up to the top of the head, there is nothing in them** **that is healthy or sound. They are emasculated and castrated, battered and bruised.**

**Their raw and rotten wounds from this devastating and deadly plague have not been cleansed, medicated, nor bandaged, not even soothed** **with olive oil.** (*Yasha’yah* / Isaiah 1:6)

**Your land** **will become** **lifeless and ruined. Your cities and towns** **will be consumed by fire. Your soil**, **conspicuously in your presence,** **will be devoured and destroyed** **by** **illegitimate foreign foes, the most nauseating of whores.**

**They will bring devastating perversions and adversarial transformations,** **akin to** **being overthrown by** **alienated enemies.** (*Yasha’yah* / Isaiah 1:7)

**But the daughter** **of Tsyown, the Conspicuous Signs Posted to Mark the Way,** **will be preserved and left as a reminder.**

**It will be like a sheltered place for living** **in a vineyard, like an overnight cottage for a watchman** **in a challenging, ill-treated garden** **filled with stubble and chaff, like an awakened encampment** **preserved by the observant.’** (*Yasha’yah* / Isaiah 1:8)

**Unless** **Yahowah,** **of the host of spiritual messengers** **had not spared and preserved a remnant** **on our behalf, as a few** **survivors, then like** **Sodom, scorched and burning,** **we would have been, and approaching** **Gomorrah, a tyrannically manipulated** **depressed habitation,** **we would be likened and compared.** (*Yasha’yah* / Isaiah 1:9)

**Choose to listen to the Word** **of** **Yahowah, leaders** **of** **the Scorched and Burning,** **and** **listen intently, perceiving what is said and then respond appropriately** **to the Towrah Teaching, Guidance, Direction, and Instruction** **of our God,** **you people** **of** **the Tyrannical and Manipulated Habitation.** (*Yasha’yah* / Isaiah 1:10)

**‘By what means do you think that I can be approached by the great multitude, exalted aspects, and rabbinic nature** **of your sacrifices?’** **asks** **Yahowah.**

**‘I have literally fulfilled, satisfied and completed** **the uplifting** **offerings to rise** **associated with the male lambs.** **Moreover, the lipid** **tissue** **of overfed fatlings** **and the blood of bulls, lambs, and goats, I do not want or desire.** (*Yasha’yah* / Isaiah 1:11)

**For if** **you try to approach to look upon** **My presence,** **who or what was it** **that sought this beggary** **from your hand, thereby** **to tread upon** **the blowing of My trumpets in My court?** (*Yasha’yah* / Isaiah 1:12)

**You should not increasingly and habitually come, continuing to bring** **devastatingly** **worthless, completely invalid, and deceptively futile** **tributes, gifts, and offerings. Incense** **is a detestable abomination** **to Me.**

**I cannot comprehend, I cannot endure, nor can I overcome the deceptive and disastrous falsifications** **associated with your oppressive and lifeless religious assemblies because they hinder and withhold the benefits associated with** **the Time of Renewal**, **the Shabat, and the calling out** **of the *Miqra’* – the Invitation to be Called Out and Meet.** (*Yasha’yah* / Isaiah 1:13)

**Your monthly times of renewal,** **and your designated meetings,** **My soul** **hates. They have actually become** **an annoying problem** **to Me. I am weary of enduring their duplicity.** (*Yasha’yah* / Isaiah 1:14)

**So when you spread out** **of the palms of your hands, I will hide** **My eyes, but also My presence,** **from you. Because** **you choose to make many worthless** **rabbinic prayers, abhorrent pleas, and repulsive petitions, I will not be listening.**

**Your hands** **are full of the shedding of the blood** **of life,** **and your fingers are full of iniquity.** (*Yasha’yah* / Isaiah 1:15)

**Choose to actually wash yourselves, and of your own freewill, remove the impurities, bathing yourself using an abundance of water,** **demonstrating a desire to be free of foreign sediment and impure substances, to be upright and acquitted.**

**And then of your own volition, reject and turn away from** **your** **evil and counterproductive** **rituals, these things you have** **done before My eyes,** **thereby** **preventing becoming** **invalidated or seen as unethical, improper, and errant.** (*Yasha’yah* / Isaiah 1:16)

**Desire learning, be receptive to being taught, and be open to instruction,** **to being right, to being better, and to prosper. Seek, choosing to enquire about** **the means to justly resolve disputes and to exercise good judgment.**

**Live an upright life, walking the right way, serving as a guide** **for those who are oppressed by human institutions.**

**Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally contending with, even ridiculing** **the congregation of the bound, dumb, and forsaken.** (*Yasha’yah* / Isaiah 1:17)

**Please, let’s go for a walk,** **because I want to continuously engage in rational dialog,’ says** **Yahowah.**

**‘Even if** **your sins are** **as** **crimson, like** **snow,** **they shall be made white. Even if** **they are continually as ruddy red and as dirty as** **crimson, they shall be like wool.** (*Yasha’yah* / Isaiah 1:18)

**If** **you are genuinely willing** **and** **listen,** **by way of the good and beneficial qualities** **of the Land,** **you shall be continually nourished.** (*Yasha’yah* / Isaiah 1:19)

**But if** **you consistently refuse to agree and continually withhold your consent** **and** **are rebellious, by the sword,** **you shall be devoured because the mouth** **of Yahowah** **has spoken it.** (*Yasha’yah* / Isaiah 1:20)

**How, and by what means,** **has this city** **which was once filled with** **enduring truth become like** **a whore?**

**The fair, accurate, upright, and vindicating path to execute good judgment** **regarding** **the righteous** **means to justly resolve disputes had once dwelled in her, even through the darkest hours.**

**But now,** **they have become murderers – causing many to die needlessly.** (*Yasha’yah* / Isaiah 1:21)

**Your silver, your money in general, and that which you yearn for have become** **impure worthless dross. Your alcoholic drinks** **are diluted** **in the sea.** (*Yasha’yah* / Isaiah 1:22)

**Your political and religious officials** **are defiant in their rebellion,** **and they are closely associated, sharing a common agenda, with** **kidnappers, slave traders, and thieves.**

**Every one of them** **adores** **a bribe** **and chases after** **illicit inducements to buy influence,** **for** **payoffs, and rewards.**

**They do not bring justice to** **the fatherless child. Quarreling with the congregation of the bound, dumb, and forsaken** **is not pursued by them.’”** (*Yasha’yah* / Isaiah 1:23)

In the midst of the perversity, in the place where the whore of religion was running amuck, Yahowah posted His signs in the most conspicuous place and then encouraged us to consider their message. Their text, He said, would benefit those who were “willing to listen to the Word of Yahowah and respond to His Towrah’s Guidance.” As such, *Tsyown* represents the signs Yahowah posted in His Towrah to lead us away from the corruption of man to His home – a Home He has and will establish upon *Mowryah* – Revere Yahowah.

The second time we see *Tsyown*, Yahowah is making the same point. The monuments were designed to guide the observant individual toward the means God has established to justly resolve disputes. *Tsyown*, thereby, directs our attention to the *Mow’ed Miqra’ey* and away from man’s religious replacements and counterfeits.

Let’s pick up the story of *Tsyown* right where we left off…

**“Therefore,** **this is the prophetic announcement** **of the Upright One** **of** **Yahowah** **of the spiritual implements,** **the Mighty One** **of Yisra’el, ‘Woe, pay attention to this warning.**

**I will be relieved** **of** **My adversaries.** **I will take vengeance** **on** **My enemies.** (*Yasha’yah* / Isaiah 1:24)

**Then I will turn My hand** **upon you in My desire to remove your impurities** **in the manner of** **natural cleaning agents. Your repulsive rubbish,** **and your worthless divisions,** **all of which** **I will choose to remove.** (*Yasha’yah* / Isaiah 1:25)

**And** **I will opt to restore** **your judges,** **as it was at the beginning,** **along with your counselors who provide advice and direction,** **as it was from the start.**

**Thereafter, for you to approach, Yaruwshalaim will be called,** **the “City of Righteous Vindication**” **and the “City of Confirmed and Enduring Truth.”** (*Yasha’yah* / Isaiah 1:26)

**Tsyown – the Signs Marking the Way, by the means to exercise good judgment regarding justly resolving disputes,** **shall ransom and redeem** **those who change their attitude and return** **the right way, causing them to become innocent and upright.** (*Yasha’yah* / Isaiah 1:27)

**Then** **the downfall and destruction** **of the revolting rebels who defiantly transgressed the agreement will occur,** **along with** **the** **errant, blameworthy, and sinful, all together at the same time** **with those who** **have** **rejected, abandoned, and forsaken** **Yahowah.**

**For they will perish, be destroyed, and vanish from sight, ultimately being incarcerated.’”** (*Yasha’yah* / Isaiah 1:28)

According to God, and He ought to know since He wrote and posted the signs, *Tsyown* demarks the way to becoming redeemed and vindicated. These signs denote the dividing line between those God views as family and those He considers foes. *Tsyown* separates the saved from the damned, the living from the dead. As such, nothing may be as important as knowing where these signs are located, realizing what they have to say, and recognizing where they lead. If exploring those answers isn’t worth our time, what is?

As I shared previously, based upon what Yahowah has to say about *Tsyown*, I am convinced that, rather than existing as a separate mountain, Zion actually runs the length of Mount *Mowryah* | Moriah, from the City of *Dowd* / David, through the Temple Mount, and up to the summit above Golgotha. All three aspects of *Mowryah* are relevant to Yahowah’s story: the City of Dowd, the Temple Mount above it, and the actual summit of the mountain where Yahowah met with’Abraham and upon which Yahowsha’ fulfilled *Pesach*, *Matsah*, and *Bikuwrym*. This chapter, then, will be devoted in part to providing the reasons behind this conclusion.

The third reference to *Tsyown* in Yasha’yah appears shortly thereafter, and it is addressing events occurring at the same time, 2,777 years removed from Yahowah’s initial warning to Yisra’el circa 745 BCE. Now Yahowah is revealing the final resting place for His Home on Earth.

**“This is the Word** **that beneficially** **Yasha’yah – Salvation is from Yahowah, son** **of ‘Amowts – the Trustworthy and Steadfast,** **observed in the prophetic vision** **concerning** **Yahuwdah** **– Relate to Yah and be Related to Yah** **and** **concerning** **Yaruwshalaim** **– Source from which Guidance and Direction Flow Regarding Reconciliation and Restoration.** (*Yasha’yah* / Isaiah 2:1)

**It shall come to pass in** **the last days,** **firmly established, completed and enduring,** **the House, Home, and Family** **of** **Yahowah will come to exist** **in proximity to the summit of the first and foremost** **mountain** **of the mountains,** **lifted up, supported, and sustained** **as part of** **these elevated places.**

**Then** **every** **Gentile** **shall flow forth with a joyful countenance, beaming with happiness, and shining brightly.** (*Yasha’yah* / Isaiah 2:2)

**And many** **people who are part of the family** **shall travel, and they shall say, ‘Walk** **because we can, of our own volition, ascend** **to** **the mountain** **of Yahowah,** **to the House and Family** **of the God** **of Ya’aqob, and therefore of Yisra’el and the Covenant,** **so that He can fulfill His will and teach and guide us** **by means of** **His ways in order for us to choose to genuinely and continually travel about** **in His manner.**

**For indeed, because** **from** **Tsyown, the Conspicuous Signs Posted to Mark the Way,** **shall be brought forth the Towrah – the Source from which Teaching, Guidance, Direction, and Instruction Flow** **–** **the Word** **of** **Yahowah** **from** **Yaruwshalaim – the Source of Guidance on Reconciliation.** (*Yasha’yah* / Isaiah 2:3)

**Then He shall execute good judgment,** **being discerning by making appropriate connections, regarding** **the Gentiles,** **and** **He shall reasonably conclude that the** **enriched and empowered** **people who are part of the family** **are right, deciding to vindicate them once and for all.**

**Then they shall beat** **their weapons** **for plows** **and** **their spears** **for pruning hooks. And Gentile nations** **shall not rise up** **towards** **Gentile nations,** **deploying weapons of war.** **They will no longer train or teach** **conflict** **ever again.** (*Yasha’yah* / Isaiah 2:4)

**House of Ya’aqob,** **choose to walk this way because then we can genuinely and continuously journey throughout space and time of our own volition** **in the light** **of Yahowah.** (*Yasha’yah* / Isaiah 2:5)

**Except,** **your people** **have rejected and abandoned** **the family** **of Ya’aqob,** **because** **they are full** **of the ways of** **Eastern antiquity** **and** **of fortune tellers, magicians, and those who practice sorcery by attempting to communicate with dead souls and demonic spirits** **like** **the Palishty, the foreign foes who invade the Promised Land, invoking fear with** **the offspring** **of foreigners,** **they clasp hands and engage in the business of mockery and ridicule.** (*Yasha’yah* / Isaiah 2:6)

**Their realm** **is filled with silver and gold. And there is no end** **to their treasures.** **Their land overflows** **with swift stallions, and there is no limit** **to their chariots of war.** (*Yasha’yah* / Isaiah 2:7)

**Their land is overwhelmed** **with religious images and false gods, the work of their hands. They convey their intent by bowing down in homage and allegiance** **to that which they have made** **with their fingers.** (*Yasha’yah* / Isaiah 2:8)

**Humankind** **bows down in submission and fear,** **each and almost every individual** **is humiliated and humbled. So do not accept them, support them, endure them, or respect them.”** (*Yasha’yah* / Isaiah 2:9)

God has answered many of our questions. Yahowah’s focus remains on *Yahuwdah*, *Yaruwshalaim*. This is where He will return to build His Home and establish His Family – doing so on His own initiative. The specific location within Jerusalem was also foretold: the summit of His first and foremost mountain – which would be the highest point on Mount *Mowryah*. His family will be sustained because of what Yahowah has done for us upon these elevated places, and thus by everything that transpired along the ridgeline, from Dowd’s home to Yahowah’s Home, with the Temple Mount in between.

Although we are in *Yahuwdah*, it is now home to Gentiles who have embraced Yahowah’s *Beryth* Covenant and who have answered His *Miqra’ey* Invitations. Those who are now included in the Family of the God of Ya’aqob shall be as light, enlightened by the greatest Teacher of all, embarking on a life of discovery. What’s more, Yahowah will be providing the directions necessary to keep His children safe as they explore the universe He created for their entertainment and edification. It will be a perfect blend of parental guidance and volitional freedom.

Especially germane to our study, we have just been told that *Tsyown* brings us to the *Towrah*. The Signs point the way to Yahowah’s Instructions. And the Directions provided by the Word of Yahowah lead us to and through *Yaruwshalaim*, because it is God’s Source of Guidance on Reconciliation

Using His Towrah as the basis for adjudication, Yahowah will exonerate every surviving Gentile who made the proper connections, vindicating, adopting, enriching, and empowering those who read the signs correctly. And as a result, conflict will be replaced by contemplation.

In the previous chapter, by using *‘acharyth* to depict the timing, we recognized that God was speaking about what He is going to do in “the last days preceding the end of a period of time,” and thus during the five days between *Yowm Kippurym* and *Sukah* in Year 6000 Yah. That correlates, the best I can determine, to commencing at sunset in Jerusalem on Sunday, October 2nd and concluding before sundown on Friday evening, October 7th, in 2033 on the Roman Catholic calendar in use today. That is when Yahowah, after incinerating all of man’s religious and political rubbish, will establish an Earthly home for His family on the summit of His favorite place. And while that is *Mowryah*, it is not upon the Temple Mount. It is neither the summit of Mount *Mowryah* nor the place Yahowah initiated the Covenant.

“*Tsyown* – the Signs Posted Along the Way” therefore depicts all four events which have and will take place on *Mowryah* over the course of eighty *Yowbel* (4000 years). This story begins with the arrival of’Abraham and Yitschaq to *Mowryah* | Moriah at Yahowah’s request. Like Noah before him,’Abraham listened to God and followed His directions.

The result of accepting and acting upon Yah’s guidance was to confirm the *Beryth* | Covenant in Year 2000 Yah (1968 BCE). While the mountain was correctly identified as “*Mowryah* – Revere Yah,” the meeting which foreshadowed Passover on this day, in this place, and for this reason serves as one of the most important “Signs Posted Along the Way.” It affirmed the correlation between the Covenant, God’s directions, and the benefits Yahowah would provide by way of His *Miqra’ey* – Invitations to be Called Out and Meet. And like the example of Noah, it puts us on notice that we need not only listen to God, but also act, doing what He has requested.

The next step on this journey includes the establishment of the Kingdom of Dowd on this same mountain, culminating with His son, Solomon, building Yahowah’s Home in Year 3000 Yah (968 BCE). According to God, the Kingdom of Dowd will be reestablished upon His return, so it is especially relevant to this story. God’s Home, and the home of His beloved son, share a common view and a similar address, seeing that both are set upon the ridgeline of the same mountain. Momentarily, we’ll turn back to Shamuw’el to verify these assertions.

Continuing to survey the four most important events depicted by *Tsyown*, indeed, the four most important events in human history, occurred exactly one thousand years after the cornerstone of the Temple was set into place, when Yahowsha’ and the Set-Apart Spirit honored the promise Yahowah had made regarding Passover, UnYeasted Bread, Firstborn Children, and the Promise of the Shabat – fulfilling the *Miqra’ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* – all on *Mowryah*, all in year 4000 Yah (33 CE), thereby enabling the benefits of the Covenant. If one considers, as I do, the upright pillar, upon which the Passover Lamb of God was affixed, as a sign post, then these events serve as the ultimate *Tsyown*. Golgotha, the site of *Pesach*’s fulfillment, is located directly above *Yirma’yah*’s / Jeremiah’s Grotto where the Ark of the Covenant is currently stored, and it is directly below the summit of Mount *Mowryah*, where Yahowsha’s body was taken at the conclusion of Passover.

And finally, in Year 6000 Yah (2033 CE), God will do as He foretold and return to this place, just as Yasha’yah predicted, erecting His Home. He will personally prove that *Mowryah* is where the Signs Along the Way have been Posted. From this perspective, *Tsyown*, like Yahowsha’, is more a statement of purpose than an actual name.

Now that Yahowah has reaffirmed, restored, and reestablished His family, He tells us that His children will come home. And you’ll notice that, not once or twice but three times, God speaks of them “*halak* – walking” which serves to augment the realization that He had previously asked His Covenant children to walk away from human entanglements and then walk to Him.

Now that we are with Him, we are going to stroll through the universe He has created for us to enjoy. Also interesting, as we shall learn in a moment, there are two intersecting measurements of 777 strides that speak to the location and elevation of the two most important sites on *Tsyown*.

In this regard, you may have noticed that *Tsyown’s* reappearance at the end of this text, reinforces the idea that the Covenant’s children will walk along the path designated by *Tsyown* to the summit of *Mowryah*. Further embellishing this understanding, *Tsyown* and the *Towrah* are juxtaposed in the prophecy, connecting them, just as we have done.

When we walk, Yahowah wants us to be upright and unwavering, and thus supplanting our heels. That way we will not veer away nor be pulled off of the path. This is what Ya’aqob means and it explains why Ya’aqob became a synonym for Yisra’el.

Our Heavenly Father’s role as a parent is to “*yarah* – guide and teach” His Covenant children. That is the purpose of His Towrah, which is where we find the terms and conditions for participating in His Covenant Family. It is also where we find the path that we are invited to walk in conjunction with the *Miqra’ey*, beginning with Passover. *Tsyown* marks the way, with the *Towrah*, the Word of Yahowah, and *Yaruwshalaim* working as an integrated whole to provide the necessary guidance for the trip to the seventh dimension and the home of God.

As I mentioned a moment ago, since there are three places where the *Tsyown* are posted on *Mowryah*, we should not be surprised that each provide a compelling affirmation relative to the length of a man’s stride, both in distance and elevation. That is why the Hebrew word for walk, *halak*, was used three times in the previous statement regarding the enduring nature of the Towrah’s guidance and the Signs Yahowah has Posted to Show us the Way.

The lowest outcropping of Mount *Mowryah* / Moriah rises 1970 feet above the sea, which is 600 meters, equivalent to 600 strides by the average man. That is telling, because six is the number of man who was conceived on the sixth day and Dowd, whose home was built there, was Yahowah’s most beloved man. This occurs at the south end of the junction between the Kidron and Hinnon Valleys.

The actual summit of Mount *Mowryah*, where Yahowah will build His Home, reaches 2549 feet above mean sea level, which is 777 meters, comparable to 777 human strides. Seven embodies Yahowah’s purpose in having created humankind. Man, who is represented by the number six, with God, who is one, equals seven. The creation story played out over seven days. There are seven days of the week, with the seventh set apart as special. There are seven *Miqra’ey* representing the seven steps along our walk to God. There are seven lights in the Menowrah, with six on the flanks and one in the middle.

The summit of Mount Mowryah is found directly above the Golgotha embankment which served as the backdrop for the crucifixion on *Pesach*. This location is exactly seven-hundred-seventy-seven paces (and thus also 777 meters) northwest of where the Second Temple was located by way of the Damascus Gate.

I don’t suppose that any of this is perchance.

As for the Temple Mount, it sits in the midst of the ridge, situated directly between the City of *Dowd* / David below it and the summit of Mount *Mowryah* 40 meters above it, with the foundation of the Temple established at 2424 feet (737 meters or strides) above the sea. Forty is the number of completion in Hebrew and there are three locations associated with the ultimate embodiment of seven in this place, and therefore 737 strides. And as affirmation of forty, it rained forty days and nights during the flood. After spending 400 years as slaves in Egypt, the Exodus lasted forty years. And Yahowah devoted forty days to sharing His Towrah with Moseh.

It is thought-provoking to be sure that the home of the man Yahowah loved most of all, Dowd, is 600 human strides above the sea, in that six is the number of man created on the 6th day, a carbon-based lifeform with an atomic number of 6 whose stride is one meter in length: 3.28084 feet. Likewise, in that a meter is equivalent to the distance we cover with each step we walk with Yahowah, the actual summit of Mount Mowryah where’Abraham and Yahowah met to affirm the Covenant is 777 strides above the sea.

Yes, I am repeating myself, but so does Yah.

Equally intriguing, from the original location of the Ark of the Covenant in the Second Temple to its present location beneath the summit of Mowryah (and thus also directly below the *Golgotha* escarpment) is 2,353 feet, or 777 strides. The summit directly above Golgotha remains substantially uninhabited and undisturbed. There are no shrines, monuments, or other forms of human clutter on *Mowryah’s* rounded peak. As of the time of this writing in 2018, the single best building site in the most coveted city in the world has remained largely unchanged, untouched since the time of’Abraham, just seventeen years shy of 4000 years ago.

The highest summit in Jerusalem is actually the Mount of Olives, which is due east of the Temple Mount across the Kidron Valley. Olives is comprised of three hills, the highest of which is 2639 feet above sea level, and thus 800 strides. That is also relevant because Yah uses eight to depict eternity and the Set-Apart Spirit, the Mother of eternal life, is consistently associated with the properties of olive oil. As it relates to olives, they are the longest living tree in the Land and their oil serves as a metaphor for the Set-Apart Spirit because it lights the darkness, provides nourishment and promotes healing.

There is a hotel and a church on the highest point of Olives and a menagerie of graves along the western face, but it matters not, because Olives is the mountain that will be severed upon Yahowah’s return. An earthquake fault will separate it into two, running east to west through it. The resulting fissure will destroy the Temple Mount, along with the shrines to Satan that have been erected upon it. Also, the Church of the Holy Sepulcher will be swallowed by the earth.

Through this new valley, living waters will flow east and west, cascading into the Mediterranean Sea over Yisra’el’s primary seaport while giving life to the Dead Sea on the east. I suspect that Yahowah will build a bridge over this river, connecting Dowd’s home to His Home. That has been God’s intent from the beginning.

The summit of what is called “Mount Zion” today lies an equal distance to the west and across the Central Valley. It claims an elevation of 2510 feet and is actually the largest mountain in Yaruwshalaim / Jerusalem, albeit not the highest.

However, what is referred to today as “Mount Zion” is not the *Tsyown* of which Yahowah speaks. You see, during the second half of the First Temple period, Jerusalem expanded westward, and its defensive walls were extended to include the entire Western Hill, now called Zion. But the lines of demarcation were blurred by Nebuchadnezzar II, who completely destroyed the city in 586 BCE, obliterating historical landmarks while significantly impairing the people’s memory of them, especially following their long detention in Babylon. After successive periods of intermittent rebuilding, Jerusalem was destroyed a second and third time by the Romans, first in 70 CE and then again in 133 CE. The people who forgot their God, also forgot what He had said about Tsyown.

The Jewish religious traitor turned Roman historian, Josephus, never used the term, *Tsyown* / Zion, but he wrongly wrote that the “Citadel of King Dowd / David” was “situated on the higher and longer hill.” This implied that the Western Hill was the location of the City of David, which is why it is called Zion today. The fact that it is a more prominent location than the ridgeline below the Temple Mount, caused the myth to be perpetuated throughout the long chasms of time.

This misperception continued under Christian Byzantine, Muslim, Ottoman, British, and Jordanian rule over Jerusalem, with the latter forbidding Jews from visiting any of the sites made famous by the *Towrah* / Torah and *Naby’* / Prophets between 1948 and 1967. Man has a long history of being wrong.

*Tsyown*, considering what Yahowah has just revealed regarding it through Yasha’yah, and what He previously conveyed in 2 *Shamuw’el* / Samuel 5:7, must be co-located with “the City of Dowd / David.” And this location is known, because the buried ruins surrounding the site have been the focus of a number of recent archeological digs. They all place the City of David just south of the Temple Mount along the southern portion of the Moriah ridge.

Further, once the First Temple was erected in Yaruwshalaim, *Tsyown’s* name migrated there too – at least according to God. Also, in *Yasha’yah* 60:14, Yahowah affirms a second time that one of *Tsyown’s* Signs was posted at the top of the hill, coterminous with the summit of *Mowryah*.

There are three different, albeit closely related, locations for *Tsyown*, all of which are relevant, and each of which is located upon Mount *Mowryah* | Moriah. The first is Dowd’s City and Home. The second is where Yahowah’s *Beryth* | House, known as the Temple, was located upon the Temple Mount. The third is upon the summit of the mountain where Yahowah met with’Abraham. It is where Yahowsha’ fulfilled *Pesach*. And it is where Yahowah will erect His Home for the celebration of *Sukah* from 6000 to 7000 Yah.

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Yahowah’s juxtaposition of *Tsyown* and the City of *Dowd* is fascinating. For those insights, we will have to turn back the clock 300 years, and listen to what Shamuw’el had to say about Dowd circa 1008 BCE.

**“Then all of the tribes of Yisra’el came to Dowd** (*Dowd* – the beloved) **at Chebrown** (*Chebrown* – to associate and share) **and said, ‘Behold, we are the very substance of your flesh.** (*Shamuw’el* / 2 Samuel 5:1)

**Even though yesterday, and heretofore, when Sha’uwl was king over us, you were the one who came out and led Yisra’el’s return. Yahowah said to you, ‘You shall be shepherd of** (*ra’ah* – you shall care about and tend to the needs of, lead, feed, enable, and protect) **My family of Yisra’el, and you shall exist as a leader and guide for Individuals who Engage and Endure with God.’** (*Shamuw’el* / 2 Samuel 5:2)

**And so all of the elders of Yisra’el came to the king at *Chebrown* | Hebron. And King Dowd cut for them a covenant** (*karat beryth la hem* – established through separation for them to approach a family-oriented relationship agreement) **at Chebrown to approach the presence of Yahowah.**

**They anointed** (*mashach* – they applied olive oil to prepare and devote, setting apart to serve) **Dowd as king over Yisra’el.** (*Shamuw’el* / 2 Samuel 5:3)

**Dowd was thirty years old at the beginning of his reign. He would reign for forty years.** (*Shamuw’el* / 2 Samuel 5:4)

**At Chebrown, he reigned over Yahuwdah for seven years and six months. And at Yaruwshalaim, he reigned thirty-three years over all of Yisra’el and Yahuwdah.** (*Shamuw’el* / 2 Samuel 5:5)

**And so the king and his men walked to Yaruwshalaim, towards where the Yabuwcy** (*Yabuwcy* – Jebusites (Descendants of Jebus); from *buwc* – to tread upon and trample down**) inhabited the land.**

**And they said to Dowd, ‘You will not come here now. Because without a doubt, the blind** (*‘iwer* – the unknowledgeable who are not observant and are thus ignorant and irrational) **and the lame** (*picach* / *pacach* – the permanently incapacitated who are crippled as a result of skipping Passover; akin to *pacyl* – as a result of religious worship and idolatry) **shall cut you off, reject you, turn you away, and remove you** (*suwr* – corrupt you, labeling you a dishonest, degenerate, fraud)**,’ they said, boasting that Dowd could not enter this place at the present time.** (*Shamuw’el* / 2 Samuel 5:6)

**Nevertheless, Dowd captured the stronghold** (*‘eth matsuwdah* – the mountain fortress serving as a defensive position as a result of a higher inaccessible hill or ridgeline) **of Tsyown** (*Tsyown* – Signs Posted to Mark the Way, a Monument to Identify the Proper Place and the Right Direction to Go Along the Path) **which is** (*hy’* – she is) **the City of Dowd** (*‘iyr Dowd*)**.** (*Shamuw’el* / 2 Samuel 5:7)

**So Dowd said on that day, ‘Anyone striking the Yabuwcy should** **manipulate the water supply.** **And the lame and the blind (read: the ignorant, irrational, and religiously incapacitated) were shunned and detested** (*sane’* – intensely disliked, viewed as adversarial, and unloved) **by the soul of Dowd, therefore, and for this reason, it is said, ‘The blind and the lame** (the ignorant, irrational, and religiously incapacitated) **shall not come into the house.** (*Shamuw’el* / 2 Samuel 5:8)

**And Dowd lived** (*yashab* – established his dwelling place, settled, and remained) **in the stronghold** (*ba ha matsuwdah* – in the mountain fortress serving as a defensive position as a result of a higher inaccessible hill or ridgeline)**,** **and he called it** (*wa qara’ la hy’* – and he called out with regard to her, summoning, inviting, appointing, and designating her)**,** **‘the City of Dowd** (*‘iyr Dowd*)**.’**

**And Dowd built** (*banah* – established the home and restored the family) **all around** (*cabby* – on all sides of the surrounding area) **from the terraces** (*min ha milow’* – the system of retaining walls and supporting mounds used to level a parcel of undulating ground)**, including his home** (*wa beyth*)**.** (*Shamuw’el* / 2 Samuel 5:9)

**And Dowd walked about through life in a way which became greatly revered** (*halak halak gadal* – traveled around growing great) **because Yahowah, the God of the spiritual implements** (*tsaba’* – heavenly envoys)**, was with him.”** (*Shamuw’el* / He Listens to God / 2 Samuel 5:10)

We now have absolute and irrefutable confirmation that *Tsyown* and the City of Dowd are coterminous. And since we have unassailable archeological proof that the “City of David” is on the lowest portion of the Mowryah ridgeline, directly below the Temple Mount, we know that this area is at least part of what *Tsyown* represents. And I say “part” because not only have we been told in Yasha’yah 1:8 that *Tsyown* would be preserved by Yahowah as a reminder, in Yasha’yah 2:3, we find Yahowah affirming a direct connection between *Tsyown*, His Home during the millennial celebration of *Sukah*, the highest summit of this mountain, His Towrah, and His Word. That makes *Tsyown* the most important set of signs posted anywhere in the universe.

Since there are nuggets here, bear with me a moment while I share a few of them (actually eighteen). Dowd’s name explains the kind of relationship Yahowah developed with His son, “Beloved,” and his name serves as a living metaphor for how He would like to engage with us.

The meeting occurred at a place synonymous with Covenant: “*Chebrown* – to associate and share.” Those who attended referred to Dowd as “the very substance of our flesh.” That was done to introduce the prophecy found two chapters hence, when we are told that Yahowsha’, the Son of Man, would be a direct descendent of Dowd. Furthermore, since Pauline Christianity pivots on the Gnostic notion that the flesh is flawed, we see it used here as a compliment.

Long ago, the people chose Sha’uwl against Yahowah’s advice, and he failed miserably. Yahowah selected Dowd, and God’s choice succeeded long before he was king. Just as Moseh had led the Yisra’elites back home, and just as Yahowsha’ made it possible for Yisra’el to be restored into fellowship, Dowd led Yisra’el’s return to the Land, to the Towrah, to the Covenant, and to God.

Yahowah asked Dowd to “be a shepherd for His family” because this is God’s favored approach to leadership. It is how He, Himself, leads. A shepherd walks with his flock, speaks to and listens to his flock, sleeps and eats with his flock, and mends the ailments of his sheep. He protects and guides his flock, leading the sheep to shelter, food, and water. But it would be Dowd’s failures in this regard that would cost many sheep their lives. It is what happens when a shepherd fails – as Dowd did on occasion.

Nonetheless, the covenant between Dowd and Yisra’el, Shepherd and Sheep, at “*Chebrown* – to associate and share,” reflects many aspects of the Covenant between Yahowah and His children. Yahowah guides us with His Towrah. It is the staff of the Shepherd. In this regard, the Hebrew word for God, *‘el*, consists of the head of a male lamb and a shepherd’s staff: , thereby showing the shepherd engaged with his sheep and leading by example.

Dowd’s life and lyrics provide a window to visualize Yahowsha’. In fact, Yahowsha’ is best known through Dowd’s Mizmowr. The Shepherd had a great deal to say about the Lamb.

And in this regard, Yahowsha’ would be the “*Ma’aseyah* – the Work of Yahowah” while Dowd is the “*Mashyach* – Anointed.” While it occurred earlier in Dowd’s life, the Set-Apart Spirit, represented by the olive oil in the anointing process, settled upon both men. Yahowsha’ would be tested forty days while Dowd was tested forty years. Dowd’s reign in Yaruwshalaim concluded after thirty-three years, the age of Yahowsha’ when He completed His calling.

Neither the blind nor lame find Yahowah, because He can only be known through observation and contemplation. That is why they are precluded from entering His home. It is not that God has a problem with physical deformities, it’s that He views an unwillingness to consider His Towrah and respond to it as handicaps that are too debilitating to overcome. This text is not about physical infirmities, but instead about a disabling attitude.

The religious are prone to oppose and demean those Yahowah has chosen. Those who are patriotic and militaristic are also inclined to be presumptuous, overly impressed with their prowess. The political pontificate, promising all manner of things they cannot deliver. But in the end, all of the noise is nothing more than an irritant to God, like scraping one’s nails on a blackboard. He diverts the water supply and the parched of spirit wither away.

The word used to depict the “*matsuwdah* – stronghold” which is *Tsyown*, and which became “*‘iry Dowd* – the City of Dowd,” is literally “the ridgeline of the mountain.” Dowd’s and Yahowah’s homes are coterminous because God envisions camping out together. It is what *Sukah*, the culmination of the *Miqra’ey*, represents, with *Tsyown* pointing out the way to camp out with God.

We are told that Dowd “established the home and restored the family, building all around the surrounding area,” an environment which ran from “the terraces to the home.” The *milow’* describes the system of retaining walls that were used to level the ground along the western embankment of the lower ridgeline of the City of Dowd. Large sections have been unearthed by archeologists, verifying this depiction. The *beyth* is the “home” of Yahowah, a place where we find the foundations, floors, and walls of the City of the Beloved, today.

Dowd walked with Yahowah, and then he walked some more. So shall those of us who have similarly acted upon the terms and conditions of the Covenant. Yahowah conceived us to walk with Him. Dowd realized God’s propensity for taking long strolls through life together, and came to respect Yahowah for it, which in part is why God revered His son. He made him extraordinary. No greater man has ever lived. And His legacy is recorded in his life and lyrics, the example and testimony of a man who was right about God.

Within moments of the time I translated this statement, I received a letter from a Covenant brother down under, in the land of Oz. A scientist by training, he explained why Yahowah constantly refers to Himself as the God of the *Tsaba’*. As a seven-dimensional being, Yahowah cannot fully enter the universe that He created for us, so He uses His “*mal’ak* – messengers” to accomplish what He wants done.

By way of example, Walt Disney, a three-dimensional being, cannot go into the two-dimensional world of his creation, Mickey Mouse. Walt’s capability and power infinitely exceed that of his cartoon, and yet the character he conceived cannot see him. The only way Walt can interact with his creation is to use implements: pencils, brushes, and pigments.

Yah’s implements are *mal’ak*. They serve Him as part of His *tsaba’*. Since this is how God interacts with His creation while we exist in lower dimensions, He introduces Himself to us as Yahowah of the *tsaba’* – spiritual implements.

There is more we can learn about the association between the City of Dowd, the Temple Mount, and the summit of *Mowryah* in conjunction with *Tsyown* from Shamuw’el, so let’s turn to the conclusion of the book. There is a story which reveals that even though Yahowah loved Dowd in spite of his flaws, when his poor judgment led people astray, there was a consequence.

After having sent his men out on a killing spree to fetch him a cup of water from a well in Bethlehem, only to pour it out on the ground, and then squandering the better part of a year counting the number of troops at his disposal, Dowd realized that he had damaged his relationship with Yahowah by failing to honor God’s request to shepherd His family. He had been called to guide and protect the flock, leading them to water. But he had done the opposite, using men to protect him and satiate his own desires.

**“Now Dowd’s heart troubled him after he had counted the people, and Dowd said to Yahowah, ‘I have gone substantially astray with what I have done. So Yahowah, please forgive the guilt of your associate because I have acted very foolishly.’** (*Shamuw’el* / 2 Samuel 24:10)

**Then Dowd got up in the morning and the Word** (*dabar* – statement and testimony) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **came to Gad** (*Gad* – one who brings a brighter future and a more joyful state; from *gowd* – to overcome (also the name of the seventh son of Ya’aqob by Leah’s servant, Zilpah))**, the prophet, and the seer of Dowd, to say,** (24:11)

**‘Walk, because you shall speak to Dowd, thusly, “Yahowah says three options I am providing for you to choose one of them which I will do to you.’”** (*Shamuw’el* / 2 Samuel 24:12)

**And Gad came to Dowd and he told him, asking him, ‘Shall you endure seven years of famine in your land, three months of yourself fleeing from the presence of your foes pursuing you, or the existence of three days of plague in your land?**

**Now consider and decide what I should reply to the One sending me this communication.’** (*Shamuw’el* / 2 Samuel 24:13)

**Then Dowd said to Gad, ‘My distress is very great. Please, let us fall into the hand of Yahowah because His compassion and mercy is great, but not into the hands of humans.’”** (*Shamuw’el* / He Listens to God / 2 Samuel 24:14)

Dowd wanted nothing to do with human institutions. He recognized that powerful men are universally bad – that they are his foes and God’s foes. But he, like Chawah three thousand years before him, misconstrued what God had said. Since it had been his own abuse of power that had led to this situation, as someone tasked with the mission of being shepherd and a role model, he should have chosen the second option, which was to personally flee from the presence of his foes as they pursued him for three months.

No one else would be at risk – including Dowd. He had survived an onslaught of death threats from Sha’uwl for a much longer period of time. More importantly, he had written the 91st Psalm, and should have known that Yahowah’s promise to protect him was unconditional.

But that is not what he chose. And as a result, nearly one percent of the shepherd’s flock would meet a premature demise – seventy thousand of them. (Since we are told that 1.3 million men in Yisra’el and Yahuwdah were valiantly drawing their swords, there would be at least three to four times that many men, counting those too young, too old, too limited in capability, and too otherwise occupied, to fight courageously. With an equal number of women, the population would have exceeded seven million.)

My initial reaction to all of this was concern. Why would God be so disappointed and why respond so harshly? But then I thought about it some more. Dowd was special. Yahowah had facilitated his rise from an unknown shepherd to a level of success and fame no one else throughout time would ever experience – beginning with a single well-guided stone. Everyone knows his name. They know where he lived, what he did, and what he had to say in his *Mizmowr* / Psalms. He was chosen and he accepted the most important mission in the world – shepherding God’s family. And he blew it, big time.

With each victory, with every accomplishment, he became more self-centered, more self-absorbed, more self-assured, and especially more self-indulgent. The boy who rose through reliance, having become Yahowah’s most beloved son, had now become so independent of the source of his enlightenment, empowerment, and enrichment, God wasn’t even talking to him any more – but was instead communicating through Gad.

Rather than lead Yahowah’s flock to living waters, he sent God’s sheep out on a deadly mission to fetch him a drink which he threw away. And then against the advice of everyone, he squandered his people’s resources to conduct a meaningless accounting of men who could be deployed to fight his battles, protect his interests, and defend him. He had become like Sha’uwl. He was acting like a Gentile king. And he had no excuse. He, of all people, knew better. And because he was the chosen one, the implement and spokesman for the living God, he was tarnishing Yahowah’s reputation and perverting His purpose.

So, Yahowah offered Dowd three options through Gad. That alone is revealing. Gad was Yahowah’s prophet now that His counsel was no longer being sought by Dowd. And for all of those who have a conniption fit over translating *‘elohym* as “God,” Gad and God are written identically in Hebrew. Yahowah obviously did not have an issue with the man’s name.

Shepherds feed their flock. Dowd was derelict in this regard, so to convey the consequence of failing to appreciate this vital aspect of the job, there would be a seven-year famine if Dowd elected to remain self-indulgent. Since shepherds protect their flock from harm, and seek to heal them when they are injured or sick, Dowd’s failure to put the safety and health of God’s sheep ahead of his own would result in a three-day pestilence, reflecting the way ungodly human institutions infect their societies with deadly plagues. And inexplicably, Dowd chose this option, putting the lives of God’s children at risk rather than be inconvenienced.

In a teachable moment, the most brilliant man who ever lived, missed the lesson. This was ‘Adam eating from the wrong tree,’Abraham promoting the wrong son, Moseh striking the rock. And since these men were all chosen by God, used by God, loved by God, this becomes an instructive situation for all of us.

The reason so few people respond to the conditions of the Covenant and answer the invitations to the annual meetings, and thus live, is largely because the most influential members of society are vastly more concerned about themselves than they are about God. Some grow thirsty, many become hungry, and most die, plagued by the self-indulgent religious and political schemes of their leaders.

God is offering to immortalize us, to perfect us, to adopt us, to enlighten us, to empower us, to enrich us, and most importantly, to work with us to assure our success. He asks very little of us in return, hoping that we accept His terms and benefit from what He is offering. And yet most squander this opportunity.

In Dowd we see ourselves. In Dowd, we see what happens when we fail to engage as shepherds. It cost Dowd nothing, save a nagging conscience, a stained reputation, and lost opportunities. But it cost seventy thousand sheep their lives. When we fail to listen to Yahowah or to respond appropriately once we are part of His family, our status within the Covenant does not change. His promises are unconditional. But our failure to use the time afforded to us and the resources He has provided to share what the Towrah says about His Covenant, can and will affect the lives of others who might have come to an understanding of the truth had we done our part.

The other lesson is: listen carefully. Know and understand what God is saying before responding. Consider the options He has provided within the context of who He is and what else He has said. Be thoughtful and considerate. Dowd’s failure in this regard proved devastating. It is the same consequence endured by society at large, because very few people are observant, closely examining and carefully considering what God has to say.

The plague was “*shachath* – corrupting, blemishing, polluting, and sliming,” which is to say it was designed to mimic the effect of religion. You will also notice that when Yisra’el was infected from Dan to Beersheba, the consequence was deadly, just as it is with religion. But since the remedy for religion resides in Yaruwshalaim, Yahowah would establish this place as such, preventing Dowd’s failures from ruining His means to perfect the imperfect.

**“So Yahowah caused a plague in Yisra’el from that morning until the time of the agreement. And the people died from Dan to Beersheba: seventy-thousand men.** (*Shamuw’el* / 2 Samuel 24:15)

**Then the spiritual messenger stretched out his hand toward Yaruwshalaim to corrupt her** (*shachath* – to mar and inflict ruin upon her, blemish and ravage her, pollute and slime her)**, but Yahowah grieved in regret** (*nacham* – bemoaned and lamented the decision Dowd had made and as a result of His sorrow and compassion, He provided comforting relief (nifal imperfect passive)) **regarding** (*‘el*) **the shepherd’s leadership** (*ra’ah* – the one caring for the flock and those enabling disastrous and ruinous perversions, the personal advisor and the friends of wrongdoing, the associates of misery and suffering, the advocates of a bad attitude, the calamitous and misfortunate anxiety and distress advanced by those attending to the groom at a wedding)**, and He said to the heavenly envoy who was bringing the deadly and destructive condition** (*mashchyth* – the circumstances which ensnare and corrupt, leading to rotting decay, death, and destruction) **to the people, ‘It is now** (*‘atah* – it has reached the point based upon the sequence of things and what follows) **abundantly sufficient** (*rab* – great enough)**. Pull down your hand** (*raphah yad* – let your hand fall to your side, relent, lower your hand and leave them alone)**.’**

**Then the messenger of Yahowah appeared upon** (*hayah ‘im*) **the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light)**, the** **Yabuwcy.** (*Shamuw’el* / 2 Samuel 24:16)

Yahowah realized that Dowd had made a mistake and was looking for a way to accept responsibility, to make things right again between he and God so that he could once again shepherd His sheep. And since God is in the business of resolving problems, He was ready to vindicate the guilty.

**“So Dowd spoke to Yahowah** **upon seeing His messenger crippling and condemning** (*nakah* – afflicting and wounding, disabling and slaying, verbally criticizing) **the people, saying, ‘Behold, I bear the blame for my mistakes** (*chata’* – I am culpable for erring and going astray, I have failed (qal perfect)) **and I was wrong** (*‘awah* – I was perverted, acting in a way that is contrary to the standard, bending, twisting, and perverting it)**, but these sheep** (*‘eleh ha* *tso’n* – this flock)**, what** (*mah*) **have they done** (*‘asah* – have they engaged in)**?** **Please, let it be Your hand with me and with my father’s house.”** (*Shamuw’el* / 2 Samuel 24:17)

With God, it is not about being good or bad, but instead right or wrong. And while good is never good enough, wrong can always be corrected and made right. Dowd acknowledged his mistake to be sure, but what won him favor with God was that he thoughtfully embraced the right approach. The same works for us. Once we refrain from that which is counterproductive, we are in a position to properly assess Yahowah’s guidance and make more appropriate choices.

**“And Gad came to Dowd on that day and said to him, ‘Get up and ascend** (*‘alah* – rise and be lifted up, climb to overcome)**, standing up, taking a stand** (*quwm* – rising up, restored, and encouraged, becoming upright to build)**,** **to approach** (*la*) **Yahowah via a sacrificial altar** (*mizbeah* – a place to make an offer of thanksgiving) **in association with** (*ba*) **the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light)**, the** **Yabuwcy.’** (*Shamuw’el* / 2 Samuel 24:18)

**So Dowd ascended** (*‘alah* – stepped up, climbing up) **consistent with** (*ka* – in accord with) **the word** (*dabar* – statement and communication) **of Gad because it was in accord with** (*ka’asher* – consistent with the benefits of the relationship and according to) **Yahowah’s instructions and directions** (*tsawah* – guidelines, clearly communicated verbal message, teachings, and advice)**.”** (*Shamuw’el* / He Listens to God / 2 Samuel 24:19)

This is a key element of the story. Dowd recognized that the message was from Yahowah because it was in accord with Yahowah’s previous instructions and directions, a.k.a., His Towrah. Yahowah continually asks us to stand up in His presence and to take a stand on behalf of what is right. He is ever ready to lift up those willing to step up.

Our Heavenly Father has presented a series of sacrifices which are designed to vindicate those who step up and out to meet with Him during these occasions. Moreover, since separating grain from the chaff is one of Yahowah’s favorite metaphors to distinguish saved souls who are highly valued from those who are tossed aside and deemed worthless, a threshing floor next to his home was a perfect location. And lastly, the name of the man who owned this place, *‘Arawnah* – Ark of Light, described what would one day reside here: the Ark of the Covenant.

Dowd’s respect for and familiarity with Yahowah’s Towrah not only prepared him in advance to accurately discern that Gad was indeed speaking for God, his foreknowledge and prior experiences facilitated an appropriate response. A lifetime of devotion to the relationship, consistent scholarship, a continual willingness to listen and be discerning, combined with the desire to engage in a manner consistent with Yah’s instructions, served Dowd’s interests, and ours, as well as God’s at this critical juncture in place and time.

Dowd did not have to be good, much less perfect. He had to be prepared and willing, capable of recognizing Yahowah’s voice and predisposed to go where His words led. And that did not come without effort. Dowd was observant, closely examining and carefully considering Yahowah’s Towrah. He was discerning, making the connections which led to understanding. And he was engaged, not only following Yahowah’s advice, but sharing it with others.

There are three interesting metaphors associated with our salvation, all of which share something in common. Grain has to be milled to bake bread, grapes have to be crushed to create wine, and olives are pressed to make oil. The desired and useful product is separated from that which is tossed aside. Proper preparation requires effort. Life is akin to a threshing floor.

**“‘Arawnah asked, ‘Why** (*maduwa’* – for what cause or reason, on whose account) **has my lord** (*‘adony* – my master) **and king** (*melek* – ruler) **come** (*bow’* – arrived and returned) **to his servant** (*‘ebed*)**?’**

**And Dowd said, ‘For the purpose of purchasing** (*qanah* – buying and acquiring, creating a means to branch out and redeem, giving birth to restoration by creating a means of recovery) **your threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **in order to** (*la*) **build** (*banah* – establishing the home and restoring the family by erecting) **a place to make an offer of thanksgiving** (*mizbeah* – a sacrificial altar) **to approach** (*la*) **Yahowah.**

**So then** (*wa*) **the plague of death** (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) **will be continually held back** (*‘atsar* – will always be restrained, detained, and constrained (nifal imperfect)) **from the people** (*min ‘am* – away from the family)**.’”** (*Shamuw’el* / 2 Samuel 24:21)

Humans are omnivores who thrive on the protein provided by meat. I say this because the animals being sacrificed served to nourish those who provided it. No animal was ever sacrificed to God, prepared for God, or given to God. But by using an essential element of our very existence, of life coming from life, of one animal being sacrificed for the benefit of others, God communicated an essential aspect of His plan. He would make the sacrifice required for us to live. This symbolism facilitates our understanding and appreciation of Passover, causing it to be a celebration of thanksgiving. Yahowsha’s body served as the Lamb of God, making the ultimate sacrifice for us on *Pesach*.

But Passover does not stand alone. When the blood of the *Pesach* lamb opens the door to eternal life, on this same day, and for the week which follows, we consume the purest meal the threshing floor can provide – grain baked into bread without yeast. Yahowah’s soul removed the sin, which caused the plague of death, from our souls on *Matsah*, carrying and depositing our rebellion into the one place Yahowah can never see it – *She’owl*.

Thereby, Yahowah paid the price to redeem His children, ransoming them from the same fate. That is why Dowd wanted to purchase the threshing floor. He understood how all of these things would work together to enable us to approach Yahowah. Our freedom came at a price. We were ransomed and redeemed, not stolen.

**“Then ‘Arawnah said to Dowd, ‘I want Him to take it** (*laqach* – of my own freewill, I want Him to accept it and receive it (qal imperfect jussive)) **because I want Him to lift up my lord the king, doing what is generous and good** (*towb* – beneficial and pleasing) **in His sight** (*‘ayn* – from His perspective)**.**

**Look, there are cattle for the uplifting offering** (*‘olah* – the purifying means to become acceptable and rise)**, the threshing implements** (*mowrag* – the sled comprised of heavy beams and stones used to separate grain from the chaff as part of the harvest)**,** **and the wooden yokes for the oxen.** (*Shamuw’el* / 2 Samuel 24:22)

**All of this ‘Arawnah gives, O King, to the king.’ And ‘Arawnah said to the king, ‘May Yahowah, your God, choose to accept you, be pleased with you, and make amends with you** (*ratsah* – may He desire to treat you favorably, mercifully reestablishing the relationship with you, delighting in you and approving of you because He is fond of you (qal imperfect jussive))**.’”** (*Shamuw’el* / 2 Samuel 24:23)

‘Arawnah realized the significance of what was happening, that a means to cure the plague of death and approach the living God was being facilitated by what would transpire upon his threshing floor. And since he knew Yahowah, ‘Arawnah recognized that God was not about to do any of this alone, and that Dowd, His favorite son, would play a significant role in the salvation of humankind. No doubt, he had listened to Dowd sing his psalms. That would have been sufficient.

And indeed, that is what occurred. Through Dowd and his son, Solomon, Yahowah prepared the home for the Ark of the Covenant, a place for man and God to meet. And Dowd would write about it, conceiving lyrics that explained what was being offered in this place. Noteworthy in itself, the first to benefit was a Gentile, ‘Arawnah. He not only provided the proper place for this to occur, he offered the initial blessing: “May Yahowah, your God, choose to accept you, be pleased with you, and make amends with you.” Every word is a *Tsyown*.

**“But the king said to ‘Arawnah, ‘Absolutely not** (*lo’ ky* – surely no)**. I will** **purchase** (*qanah qanah* – I will buy, acquiring the means to branch out and redeem, giving birth to restoration by creating a means to recovery) **it from you with you being compensated** (*min ‘atah ba machyr* – from you for a price, for value, by exchanging goods and services, out of my earnings and for money)**. I will not take up** (*wa lo’ ‘alah* – I will not go up carrying up or offering up) **to Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, my God, offerings** (*‘olah* – an unjust, incorrect, purifying and uplifting offerings) **without basis** (*chinam* – for free, without compensation, gratuitously or undeservedly, in vain and to no avail, for no reason; from *chanan* – to implore or show mercy, favor, and acceptance)**.’ So Dowd acquired** (*qanah* – purchased the means to branch out and redeem, giving birth to restoration by creating the means of acquiring renewal by way of creating an exchange)**, accordingly, the** **threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **and the oxen for fifty** (*chameshym* – the number of days from Matsah to Shabuw’ah and the number of years in a Yowbel) **shekels** (*sheqelym* – a monetary unit of equal weight to 180 grains of barley (approximately 11 grams or 0.4 ounces) of refined and precious metal) **of silver** (*keceph* – of earnestly longing and desiring or metal coinage comprised of silver)**.”** (*Shamuw’el* / 2 Samuel 24:24)

Our salvation is not without basis. A price was paid. *Pesach* and *Matsah* cost God more than we can possibly imagine.

Said another way, there is no salvation without Passover and UnYeasted Bread. And while we pay nothing, we are asked to invest some time, not only to attend these Invitations to Meet with God, but also to read about them in His *Towrah*, *Naby’*, and *Mizmowr* so that we understand what Yahowah is offering, as did ‘Arawnah and Dowd.

Silver, like gold, has retained its value throughout the ages. So, if you would like to know how much the threshing floor cost Dowd, compare the price he paid for the property to other things you could acquire today for around $275. That is the value based upon the conversion of shekels to grams with silver trading for $0.50 per gram today. But that is not quite right. The oxen, even if there were just two of them, would have been worth over thirty shekels. Their yokes, the grinding sled they pulled, and the preparation of the threshing floor to make the bedrock smooth, collectively would have cost at least ten shekels. And that means that the costliest, most coveted, and most contested place on earth was acquired for fifty dollars – the price of a pair of cheap shoes.

To put this into perspective, one of Dowd’s sons, Solomon, purchased Egyptian chariots for six-hundred shekels apiece, paying an additional one-hundred-fifty shekels of silver for the war horses to pull them. And he amassed 1,400 of these – at a price of over one million shekels – nearly six million dollars. It is a wonder, with priorities like these, Solomon was considered wise.

But it was not the amount of money that mattered, instead that a price was paid for the benefits which would emerge from this place and its association with God. Yahowah gives; He does not take. Yahowah redeems; He does not steal. Yahowah ransoms; He neither kidnaps nor enslaves.

Even for God, there would have been no merit in making the sacrifices of Passover and UnYeasted Bread had He not conveyed what He was doing and why He was doing it. His podium would be this threshing floor and His Home would be built on top of it. His dissertation had been written in the Towrah. And the proclamation would be declared by this man, a deeply flawed individual, telling all who would listen that Yahowah was providing the means to perfect the imperfect. In this way, we would be lifted up and approach God, reconciled and restored.

**“So then and there** (*wa shem* – and now at that time based upon the name and reputation)**,** **he built** (*banah* – he established the home and restored the family (qal imperfect active)) **a place to make an offering of thanksgiving** (*mizbeah* – a sacrificial altar) **to approach** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.**

**He ascended, lifting up purifying offerings** (*‘alah ‘olah* – he climbed up, taking and carrying up to offer up that which cleans and makes acceptable to ascend) **in addition to** (*wa*) **affirming an alliance of friendship while promising to reconcile and restore the relationship** (*shelem* – to be devoted to an accurate assessment of the agreed proposition, committed to earnestly seeking an affectionate and friendly covenant, approving and consenting to the fulfillment of the Covenant via recompense and restitution)**.**

**So then** (*wa*)**,** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **responded to the request in a prolific and abundant fashion** (*‘athar* – replied, speaking voluminously and lovingly, multiplying the request into something far greater)**. On behalf of the land** (*la ‘erets* – to approach the land)**, the** **plague of death** (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) **was restrained** (*‘atsar* – was held back and detained) **from upon** (*min ‘al*) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God and also Those who Struggle and Fight with God)**.”** (*Shamuw’el* / 2 Samuel 24:25)

Yahowah came up with the antidote for humankind’s plague of death. It would serve as a vaccine, in a way, in that the cure required Him to use the disease, taking it upon Himself to stop the infectious nature of religion from plaguing and killing all humankind.

We turned to this section of Shamuw’el simply to prove that Tsyown and the City of David were conterminous. Zion is not a separate mountain, but instead serves as signs posted on Mount Mowryah by Yahowah and’Abraham, by Yahowah and Dowd, by Yahowah and Yahowsha’ to show us the way home. And by considering what we have just learned, the way to God has become considerably clearer.

The conclusion of this story, which is recorded in parallel, is found in *Dabry ha Yowmym* / Words of the Time / 1 Chronicles 21:27-28:

**“Then** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*‘amar* – communicated) **to the spiritual messenger** (*la ha mal’ak* – the heavenly envoy, implement, and representative) **and he returned** (*shuwb* – he restored) **his sword that lays desolate** (*chereb* – his weapon and cutting implement; from *charab* – to waste, destroy, and make lifeless) **into** (*‘el*) **its sheath** (*nadan* – scabbard, a protective covering offered as a gift designed to influence without a *quid pro quo*)**.**

**At that time** (*ba ha ‘eth*) **when Dowd saw** (*ha huw’ ba ra’ah Dowd*) **that indeed** (*ky*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **had answered him** (*‘anah huw’* – had responded to him)**,** **on the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light)**, the** **Yabuwcy, he offered a sacrifice there** (*wa zabach shem*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 21:27-28)

I shared this conclusion for several reasons. First, Yahowah uses His *mal’ak* as messengers and envoys. They do as He commands. They are implements of His will. The *mal’ak* are deployed because Yahowah must either set apart and dispatch a diminished aspect of Himself to intervene in our three-dimensional world or use His *tsaba’* – regimen of spiritual representatives to do His bidding. And in this case, since the mission was to show that man’s way is a plague of death, He did not want Yisra’el to end up fearing Him as a result. When Yah intervenes personally, it is to serve His children, not destroy them.

Second, the tool the *mal’ak* was wielding was hardly a sword. But when raised against the people, its gleaming nature may have caused it to appear as such. There would be no word in our vocabulary to describe it today, and there certainly was not then. The term, selected to depict it, however, *chereb* is telling, because it also describes the chisel which would have been used to engrave the Ten Statements Yahowah etched in stone. It is a cutting tool.

Also, when scribed in verbal form, it speaks of “laying waste, causing destruction and desolation.” The point being made is that the plan Yahowah articulated is cast in stone, and it is about separating ourselves from an alliance with man to one with God. It is the only way to avoid the plague of death that infects all others, cutting off and wasting their potential.

Third, this implement was placed back inside of a “*nadan* – a protective covering offered as a gift designed to influence without a *quid pro quo*.” We are adorned in a similar protective covering, one comprised of Yahowah’s Light by way of the Set-Apart Spirit as a result of the sacrifice Yahowah made on our behalf – a gift designed to influence us in the most favorable way with nothing expected in return.

And fourth, a sacrifice is required to redeem and to ransom. Our salvation is not free. It cost our God more than we can possibly imagine. And that was the symbolism on display in this place, a threshing floor, where the grain was separated from the chaff.

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*Observations*

Covenant

3

### Being Right

*Testing Our Ability to Think…*

Dowd’s life proves that Sha’uwl, both the wannabe king and the self-proclaimed apostle, were wrong. A person does not have to “obey the Torah” to be saved by it. In spite of his indiscretions, Yahowah continued to love Dowd, announcing for all the world that his beloved son was “*tsadaq* – right,” and thus “vindicated.”

Dowd loved love. In Hebron, he fathered six sons with six different women in seven years. In Jerusalem, he fathered four sons, including Solomon by Bathshua, and then nine additional sons and one daughter with a variety of other women. This accounting does not include those born to his concubines.

Therefore, considering Yahowah’s affinity for this lovable rascal, his life shatters the notion that God is a puritanical cosmic killjoy preoccupied with punishing fornicators. Sorry, Christians, you got this one wrong too.

As the book of Chronicles archives the testosterone-fueled lives of the Yisra’elites, we ultimately stumble upon a trio of gems, the first of which reveals the purpose of the Home, the second, Yahowah’s affinity for intellect, and the third affirms that Tsyown is Mount Mowryah.

**“Then said** (*wa ‘amar*) **Dowd** (*Dowd* – Beloved)**,** **the King** (*ha melek*)**, approaching the entire community** (*la kol ha qahal* – to everyone gathered together for a specific reason who were assembled in the crowd)**, ‘Solomon** (*Sholomah* – Reconciliation and Restoration; from *shalowm* – friendship, harmony, and contentment, peace and prosperity (also appropriately transliterated Sholomoh))**, My son** (*beny*)**, whom alone** (*‘echad ba huw’* – as one, unique, singular, and certain) **God** (*‘elohym*) **has chosen this one time** (*bachar* – selected, prefers, and desires for a limited period of time (qal perfect))**, is young** (*na’ar* – is a boy, a teenager, and a child) **and is soft, coddled, gentle, and inexperienced** (*rak* – is tender and not tough, timid and weak, untried, untested, and delicate, and thus incapable)**, and the spiritual work** (*wa ha mala’kah* – the energy expended by the heavenly messenger and representative) **is of the highest order, extensive, and important** (*gadowl* – is massive, great, and significant, intense and distinguished, powerful and magnifying, encouraging growth, even majestic, honorable, and empowering, exceeding anything previously experienced) **because, indeed** (*ky* – for the reason)**, man cannot approach** (*lo’ la ‘‘Adam* – there is no way for mankind to move toward the goal except by) **the covenant home built on the mount** (*ha byrah* – the elevated household, the fortified home for the family, the temple complex for the covenant; a blending of *beyth* – family and home, *beryth* – covenant relationship, and *banah* – to build and establish, to repair and restore a home for the family and its children) **except by** (*ky la* – unless indeed by way of and with regard for the direction 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) **as God** (*‘elohym*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:1)

I’ve long suspected that God has an affinity for men with strong personalities, men who are assertive and gregarious, who are willing to cast fear of failure aside and engage, who are driven to accomplish whatever goal is set before them, who are willing to invest the time, energy, and resources into succeed. He likes men who stand up against the crowd without concern for the ramifications. Yah is not timid. He is neither untested nor incapable. And since He had advised Dowd on the matter of succession, it would be reasonable to conclude that the boy’s coddled and gentile nature was unacceptable. He would need to grow up and become a man to serve with God. That is not to say that Yah is unwilling to work with women, but only that this is His preference in men. There are differences between men and women and the Creator who orchestrated them appreciates those distinctions.

Yahowah chose Dowd because Dowd chose Yah. But more than this, Dowd had courage, superior intellect, a way with words, and a passion to engage. He was also deeply flawed, which made him the ideal individual to tout the Towrah’s ability to perfect the imperfect – just as Moseh, with a speech defect, was chosen to communicate Yahowah’s name and words to the world.

As for why God selected Solomon from Dowd’s flock, we would be wise to assume that the same attributes were behind that decision. Although, Solomon was no Dowd. He stumbled far earlier in life and far more egregiously than did his father. Based upon what we know, Solomon wasn’t nearly as bright and yet he was far more conceited, a far bigger libertine, and a man of very poor judgment. And yes, I realize that the world has been conditioned to equate Solomon with wisdom, but the antithesis is more likely true.

If I may… **“For it came to pass when *Shalomoh* | Solomon was old, his wives turned his heart away such that he pursued other gods.**

**His judgment was not reconciled with Yahowah, his God, as was the heart and judgment of Dowd, his father.** (*Melekym* / 1 Kings 11:4)

**Indeed, *Shalomoh* | Solomon walked away in pursuit of *‘Ashtoreth*** (the Phoenician goddess of love and wealth)**, the god of the Tsydony** (the Hunters)**, and after Malkam** (the Great Kings, god of the Ammonites to whom Israelites sacrificed their infants, also known as Molech))**, the disgusting and idolatrous abomination of the *‘Amowny* |Amonites.** (*Melekym* / 1 Kings 11:5)

**Shalomoh acted upon and engaged in that which was particularly evil, disagreeable and malignant, adversarial and injurious, in the eyes and perspective of Yahowah. He was not fully committed and abundantly satisfied and totally fulfilled by Yahowah as was, Dowd, his father.** (*Melekym* / 1 Kings 11:6)

**So then at this time *Shalomoh* | Solomon built a high place of worship and cultic platform for *Kamowsh* | Chemosh** (the Subduer, the national deity of the Moabites, a god of the Ammonites, the god identified with *Ba’al-Peor* | the Lord of Light, *Ba’al-Zebub* | Satan as the Lord, Mars, and Saturn, whose worship was introduced into Yaruwshalaim by Solomon)**, the detestable and disgusting idolatrous abomination of *Mow’ab* | those of a Questionable Father upon the hill which appears before Yaruwshalaim, as well as for Molech** (to Rule, the chief deity of the Ammonites)**, the disrespectful and repugnant atrocity of the children of *‘Amown* | Ammon** (the Tribes comprising Jordan and descendant of Lowt through Ben-Ammi)**.** (*Melekym* / 1 Kings 11:7)

**And likewise, he acted in a similar fashion for all of his foreign wives, burning incense and offering smoke while slaughtering animals and making sacrifices to their gods.** (*Melekym* / 1 Kings 11:8)

**And therefore, Yahowah was exceedingly disappointed to the point of being enraged with *Shalomoh* | Solomon, because his heart and judgment was perverted such that they were inclined and extended away from Yahowah, God of Yisra’el, who had appeared twice as God to him.** (*Melekym* / 1 Kings 11:9)

**And so Yahowah gave him direct and unequivocal instruction regarding this matter about which He was speaking, telling him that he should not pursue or approach other gods, but he did not consider that which Yahowah had directed.”** (*Melekym* / 1 Kings 11:10)

Solomon started out well but ended poorly. Life is better the other way around.

God, having designed it, has no issue with sexuality, but too much of a good thing distracts from more important things – and can even as was the case with *Shalomoh* | Solomon, cause a person to pursue the wrong agenda. Then, of course, we have the issue of Solomon’s writings compared to Dowd’s.

One spoke of what he knew, the other of what Yahowah knew. Dowd thoughtfully composed lyrics celebrating the insights he had discovered by observing the Towrah while Solomon spoke of his life and loves.

One of the more intriguing terms in the prior statement is *mala’kah*, which I translated “spiritual work” even though most lexicons ignore its spiritual context and simply render it “work.” It is the feminine of *mal’ak*, the word for “spiritual messenger and heavenly envoy,” so it is depicting the “energy expended by the heavenly messenger and spiritual representative” of Yah.

Another interesting word is *byrah*, which I translated based upon its root and obvious associations with “*beyth* – family and home,” *beryth* – covenant relationship,” and “*banah* – to build and establish, to repair and restore a home.” And since the word, itself, is defined as “constructing a palatial home upon an elevated and defensible place,” the most accurate rendering in this context becomes “the covenant home built on the mount, an elevated household, a fortified residence for the family, and a temple complex for the covenant.”

It then becomes evident that the “*mala’kah* – work of a spiritual representative” is to facilitate our “*la* / approach to*byrah* **/** the covenant home built on the mount”on behalf of Yahowah.

And as is fitting, the home of the first family would be dazzling…

**“So now** (*wa*) **to the extent I was able** (*ka koach* – according to my ability, authority, and capability, consistent with my resources, and capacity to be firmly committed and consistent, even dependable)**, I have established** (*kuwn* – prepared, provided, and appointed, deciding upon and making ready) **for the house** (*la beyth* – to approach the household and family) **of my God** (*‘eloah ‘any* – my Almighty; from *‘elowah*)**, gold for the things of gold, silver for the things of silver, bronze for the things of bronze, iron for the things of iron, wood for the things of wood, precious stones for mounting, and paints and pigments of various colors, as well as all kinds of magnificent and valuable stones, white marble and alabaster in abundance.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:2)

Beautiful things are to be shared and enjoyed. God created them and Dowd appreciated Yahowah’s artistry.

There are two ways to read what follows. Dowd could have had a senior moment and restated once again that he had accumulated substantial amounts of gold and silver that he intended to donate to the construction of the House. Or, we can translate *nathan* as “I am given” as opposed to “I am giving,” *zahab* as “shimmering brilliance,” and *keceph* as “being highly desired.” Doing so thereby creates a statement that is true to the words while embellishing our understanding.

**“And beyond what could be expected** (*wa ‘owd* – simultaneously, repetitively, and continually)**, in my fondness and acceptance** (*ba ratsah* – in my delight and favor, my pleasure and reception) **in the household** (*ba beyth* – in the family) **of my God** (*‘eloah ‘any* – my Almighty; from *‘elowah*)**, for me** (*la ‘any*)**,** **there is the existence of** (*yesh* – there exists and remains substantive) **a treasure** (*cagulah* – personal and valued possessions, an accumulation) **of shimmering brilliance** (*zahab* – of golden and brilliant splendor) **and a yearning, a sense of being tremendously wanted and desired** (*wa* *keceph* – of being longed for, chosen, and highly anticipated) **that** **I am given** (*nathan* – I am bestowed and offered) **by approaching** (*la*) **the house of my God** (*beyth ‘eloah ‘any*)**, higher and greater dimensions that are well beyond measure** (*ma’al* – greatly surpassing and extending upward in power and position past; from *‘alah* – to go up, ascend, and meet, to be withdrawn and excel)**, exceeding** (*min –* greater than) **anything** (*kol* – everything) **I have prepared or provided** (*kuwn* –established or appointed) **for** (*la* – concerning and to approach) **the set-apart** (*qodesh*) **Home** (*beyth* – family)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:3)

This is a summation of what we are given as God’s children. Considering our foibles, it indeed “exceeds our expectations” to “be fondly accepted” into the “family of our God.” There “exists” no “personal treasure more valuable” than being transformed into the “shimmering brilliance” of Yah’s light as a result of Him expressing a “tremendous desire” to spend eternity with us. And since Yahowah lives in the seventh dimension, “by approaching the house of our God, we are empowered to higher and greater dimensions.” The “gift God is giving” those entering His “set-apart home” “exceeds anything we have provided” on our account or His.

Although man is wont to call it a “Temple,” you will note that Yahowah uses a much more mundane, albeit comforting, word to describe the building slated to be built upon the threshing floor just up the ridge from Dowd. He calls it a “*beyth* – family home” because it serves as a symbol of the “*beryth* – covenant.” It exists for the benefit of the relationship and to provide life in abundance.

**“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)**, our God** (*‘elowah*)**, all** (*kol*) **this abundance** (*ha hamown* – this accumulation of possessions and riches, this commotion and clamor, even the populace and masses of people) **is from** (*min –* out of) **Your hand** (*yad –* your open and outstretched hand and influence) **that we have provided specifically for the benefit of the relationship** (*ha zeh ‘asher kuwn* – that we have beneficially prepared and established to stand steadfast and upright, even by association as a confirmation (qal perfect))**.**

**It is for building** (*la banah*) **You** (*la ‘atah*) **a house** (*beyth –* a home) **for Your set-apart name** (*la shem qodesh ‘atah*)**, all to approach You** (*wa la ‘atah ha kol*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:16)

The “family home” was built “to approach” Yahowah and as the place where His “set-apart” name resides. So why is this Wonder of the Ancient World called “Solomon’s Temple” or the “First Temple” instead of a “Home for Yahowah’s Name?”

More important than any of this, and few things are as vital as acknowledging Yahowah’s name and appreciating the merits of His Covenant Family, we were just told that the Home and Name provide the means to approach God. The only way to enter into Yahowah’s presence and to live with Him in His Home is to recognize that Yahowah alone is God and then engage in His Covenant.

**“Since I know** (*wa* *yada’* – I recognize and acknowledge, I am cognizant and aware, I possess and have evaluated the necessary information to understand )**, my God** (*‘elowah*)**, that You** (*ky* – because truly) **test** (*‘atah bachan* – You probe and examine, You observe and respond to, You assess and scrutinize the watchfulness, alertness, focus, and observational nature of) **the ability to be rational and discerning** (*leb* – the heart as the seat of judgment, the ability to reason and be circumspect, the attitude and character of an individual, the will and ability to process information logically, to incorporate understanding into the fabric of one’s life, thereby framing a person’s perspective and formulating their innermost nature) **and continuously accept, agree with, and delight in** (*wa ratsah* – are always pleased with and favor, enjoy and esteem, strongly desire, thereby consistently making amends and restitution for, predisposed to mercifully accept (qal imperfect)) **being right** (*mysharym –* being upright and straight forward, on the level and correct, fair and equitable, showing integrity in agreement with the relationship; from *yashar* – to be right, to be straight and level, to be upright, acceptable, and agreeable, and thereby approved)**, I** (*‘any*)**, in the integrity and correctness** (*ba yosher* – in the straightforward, honest, and acceptable nature) **of my reasoning and judgment** (*leb* – my heart, genuine nature, capacity to think and form valid conclusions, my volition and attitude)**, have willingly offered** (*nadab* – I have volunteered of my own free will and eager initiative to give) **all these things** (*kol ‘el-leh*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:17…)

Let’s interrupt this message mid “verse” to consider the rather profound implications of what we have just read. “God tests our hearts.” In that such tests would have been incomprehensible to the audience at the time, we can rule out medical examinations for heart disease, including atherosclerosis, cardiac arrest, arrhythmia, high blood pressure, cardiomegaly, and cardiomyopathy. There would be no reason for Yahowah to evaluate that which He was not offering to cure something which does not matter as it relates to Him.

Reason dictates, we can conclude that Yah is not much interested in the condition of our ticker. And that being the case, *leb* ought not be translated “heart,” but instead as what *leb* was understood to represent?

The faithful may claim that God somehow probes the content of a person’s heart to determine who to save, but what do you suppose such “contents” might include – and is the criterion for such evaluations subjective or objective? Moreover, if the religious are wont to imply that it is the “contents” of an organ that only holds blood that is being considered, aren’t we still in the realm of symbolism, thereby requiring us to render *leb* as other than “heart?”

As a result of the increased pulse rate in certain situations, many errantly associate their heart with their emotions. This is never more obvious than during the Roman Catholic observance of Saint Valentine’s Day. But turning to God, do we have any reason to suspect that He is interested in our capacity to be emotional? And if so, what emotions would be considered “good” versus “bad?” And be careful not to say love over hate, because Yahowah hates those who harm His creation to demonstrate His love, as should we.

If it is “goodness” residing in one’s heart that is being considered, what is the determining factor that would distinguish it from badness? What standard is being used? If we were to pursue this line of thinking rationally, wouldn’t we come to see that the “content of a person’s heart” and “having a good heart” is really nothing more than the deployment of a moral code on how to properly respond to God and treat others? And if that is the case, how would that be any different than simply exercising good judgment regarding His Towrah instructions?

When we ask a family member, friend, or associate to “take something to heart,” aren’t we asking them to consider the information that has been provided thoughtfully, accept it as appropriate, and then incorporate the resulting conclusion into their life so that it guides their thinking and responses? This is exactly how those listening to Dowd on this occasion would have understood his statement. Moreover, this perspective has been valid throughout time. It is what Yahowah is communicating every time He speaks of our heart.

The *leb* is the seat of reason, and it is symbolic of not only exercising good judgment but of incorporating the lessons learned into our inner nature so that the resulting understanding guides our subsequent thinking and actions. The *leb* speaks of exercising our conscience to develop our character. Our eyes see, our ears hear, our brains process, and then our hearts guide.

Therefore, when we discover that Yahowah is “*bachan* – testing, probing, examining, assessing, and scrutinizing our willingness “to focus, to be alert, and to be observant,” two things should resonate within us. First, since Yahowah does what He says, we ought to follow His example and be similarly *bachan*, testing, probing, examining, and assessing everything at our disposal. That would include His Word and also the rhetoric of the opposition. Remember, not once but twice, Yahowah encouraged Shamuw’el to listen to the wayward and adversarial political ambitions of the people.

Second, we should be motivated to properly assess what God is probing to discover and then decide what criterion He is going to use to determine if we pass or fail His test. In this light, and based upon what we have just considered, by scrutinizing our *leb*, Yahowah would be evaluating our willingness and ability to be rational and discerning, to be circumspect and judgmental, to exercise good judgment – the very things socialist secular humanists are trying to mitigate with political correctness.

In essence, *bachan*, to probe, consider, and examine, explains the aspects of our *leb* that Yahowah is evaluating. It’s our capacity to be observant and circumspect, to closely examine and carefully consider all information at our disposal, and then demonstrate a willingness to accept what is truthful, beneficial, and correct, and act upon these things, rejecting that which is false.

This conclusion is underscored by “*mysharym –* being right.” God is looking for us to be “upright and straightforward, to be on the level and equitable, showing integrity in our evaluation of the relationship.” And since *mysharym* is from *yashar*, more than anything, Yahowah wants us “to be right.” Correctly assessing and acting upon the acceptable, agreeable, and approved path provided by the Towrah through the Covenant to God is the objective criterion used to determine our fate.

And should you not be convinced that being right is what matters, *mysharym* was followed by *yosher*, a derivation of *yashar*. Yahowah is searching for integrity, for an honest approach to understanding the straightforward path that makes us acceptable to Him. It is why He continually asks us to listen to Him and encourages us to be observant, closely examining and carefully considering His Towrah teaching.

With these things known and considered, the “verse” concludes with…

**“And so now** (*wa ‘atah*)**,** **Your people** (*‘am* – Your family)**,** **who are found here at this meeting** (*ha matsa’ poh* – who are encountered at this place and who have experienced this harvest, who have discovered and learned the location and timing of the meetings taking place at this location)**,** **I have seen** (*ra’ah* – I have perceived and viewed) **gladly and joyously** (*ba simchah* – cheerfully, rejoicing while fully entertained) **approaching** (*la*) **by freely** **and eagerly showing initiative** (*nadab* – by volunteering of their own free will, revealing their desire) **concerning You** (*la ‘atah*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:17)

It serves to reason that those who chose to attend this meeting heard the invitation, considered the host and its purpose, came to appreciate the merits of the gathering, and made a correct decision. All Yisra’el, including Gowym living therein, were invited to this celebration. But not everyone attended. It is the same with the *Mow’ed Miqra’ey* today. The invitations have been written, addressed, and sent out by Yahowah, but mostly, they are ignored. I suspect that fewer than one in seven Yisra’elites attended this commemorative feast. I suspect that as few as one in a million Gowym RSVP today.

But now, similar to what was reported then, those of us who choose to attend do so *nadab* – eagerly of our own freewill. We take the initiative to read the invitation, consider its implications, and respond by participating in the feasts, celebrating them when and how God intended. We “*ha matsa’ poh* – can be found at the meetings God has arranged because we have discovered the location and timing of the events associated with the harvest and want to experience encountering His presence.” And by doing so, we are fully entertained by our Host, celebrating life and learning with the best and brightest.

What follows affirms our prior conclusions. This statement from Dowd to God encourages us to “*shamar* – closely examine and carefully consider” Yahowah and His role as God “*‘owlam* – forever.” The “*yetser* – purpose and intent” of our “*machashabah* – thinking and reasoning” should result in “*leb* – exercising good judgment” regarding the “*beyth* – family and home” of the “God of ‘Abraham, Yitschaq, and Yisra’el,” of correctly assessing the role of the Merciful and Enriching Father who Encourages Laughter among those who Engage and Endure with God.

**“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)**, God** (*‘elowah*) **of ‘Abraham** (*‘Abraham* – Enriching and Merciful Father)**, Yitschaq** (*Yitschaq* – Laughter)**, and Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**, our fathers** (*‘aby* *‘anah*)**, I genuinely and emphatically want You to choose to focus upon and highly regard this** (*shamar zo’th* – my overwhelming desire is for You to want to closely examine, carefully consider, and actually care about this occurrence (qal imperative paragogic cohortative – second-person and emphatic first person volition)) **forever** (*la ‘owlam* – throughout eternity) **concerning the purpose, inclination, and intentions** (*la yetser* – with regard to the desire and motivation, the will and intent, the contemplation and aspirations, the framing of the issue and tendency) **of the thinking** (*machashabah* – the reasoning, rational thought, designs and purposes, the calculations and computations) **and judgment** (*lebab* – the attitude and nature, the conscience and thinking, the consideration and motivation) **of Your family** (*‘am* – Your people)**,** **and prepare** (*kuwn* – fashion and form, establish and sustain, appoint and authenticate, entrusting) **their ability to think, reason, and respond** (*lebab* – their minds and rational, core attitude, motivation, and consideration) **to You** (*‘el ‘atah*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:18)

Should any doubt remain regarding the test Yahowah will apply to determine our fate, listen to what God’s favorite son asks his Heavenly Father on behalf of his son…

**“And** (*wa*) **to my son** (*la beny*)**,** **Solomon** (*Sholomah* – Reconciliation and Restoration; from *shalowm*)**, give** (*nathan* – provide and bestow, granting) **the good judgment** (*lebab* – the ability to reason) **to be** **reconciled and completely devoted to accurately** (*shalem* – to fully, zealously, and effectively; the root of *shalowm*) **observing** (*shamar* – closely examining and carefully considering) **the conditions of Your covenant** (*mitswah* – the instructive terms of Your relationship agreement)**, Your enduring and restoring testimonies** (*‘eduwth* – Your witness to and stipulations for the Covenant agreement; a compound of *‘ed* – testimony and witness and *‘uwd* – which eternally restores)**, and Your inscribed prescriptions for living** (*choq* – engraved advice regarding how to be accepted and cut into the relationship)**, and act upon them all** (*wa la ‘asah* – so as to engage in the whole of them)**, so as to build** (*wa la banah* – and then to construct) **the covenant home on the mount** (*ha byrah* – the elevated household, the fortified residence for the family, the temple complex for the covenant; a blending of *beyth* – family and home, *beryth* – covenant relationship, and *banah* – to build and establish, to repair and restore a home for the family and its children) **for which** (*‘asher* – beneficially for the benefit of the relationship) **I have provided and prepared** (*kuwn* – I have arranged and entrusted, firmly established, and decided upon)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:19)

*Shalem* is “being devoted to accuracy, being resolved to zealously, effectively, and fully pursuing being right.” Such is the legacy of Dowd. He was declared “*tsadaq* – right, and thus righteous and vindicated” by Yahowah. He wanted the same for his son. Dowd did not ask God to give Solomon victory in battle, success in governing, fame, a loyal following, health, wealth, or a happy marriage. He wanted his son to be right regarding God.

This is the basis of the test, as it should be for any evaluation. Learn the material and then when queried, provide the correct answer. Right will get you going in the right direction. Wrong will leave you on the wrong side of the door. This is a test you do not want to fail.

Passing should not be difficult, because God’s test is open book. Yahowah has provided the answers in His Towrah to every question He is going to ask. He has not and will not take it away. In fact, when He returns He is going to write a perfect and complete copy of His Towrah guidance on our hearts. So it is not just open book, but actually a book that opens the door to God’s home.

More than this, *shalem* is from *shalowm* – telling us that we ought to invest the time required to correctly assess the means of reconciliation. This was so important to Dowd, he named his son, Sholomah.

Handing us the answer as to what it means to “*shalem shalowm* – be right regarding the means to reconciliation,” Dowd pointed directly at the “*mitswah* – the terms and conditions of the relationship.” There are five such requirements which must be known, accepted, and acted upon to be part of Yahowah’s family, to live in God’s home, indeed to be saved.

These *Mitswah* are as follows: 1) walk away from the politics of your country, from the *babel* of religion, and from the institutions of man, 2) trust and rely on Yahowah, instead, 3) walk to Yahowah along the path He has provided so that He can perfect you, 4) closely examine and carefully consider the terms and conditions of the relationship agreement, and 5) as parents, circumcise your sons as a sign that you are committed to raising them to be part of Yahowah’s family.

There are five benefits afforded those whom embrace the *Beryth.* But they are only bestowed upon those who read the invitation, consider its implications, understand its purpose, accept its conditions, and then respond by attending the first four *Mow’ed Miqra’ey*. The Covenant’s children receive: 1) eternal life during *Pesach*, 2) they are perfected on *Matsah*, 3) they are adopted during *Bikuwrym*, and 4-5) they are empowered and enriched on *Shabuw’ah*.

But that was not the end of Dowd’s request on behalf of his son. The sentence which began with **“And** **to my son, Solomon | Reconciliation,** **bestow upon him** **the good judgment** **to be** **reconciled and completely devoted to accurately, completely, passionately, and effectively** **observing, thereby** **closely examining and carefully considering,** **the conditions of Your covenant”** concludes by adding the provisos that he also observe and understand: **“Your enduring and restoring testimonies** (*‘eduwth*) **and Your inscribed prescriptions for living** (*choq*)**, and then act upon them all** (*wa la ‘asah*)**, so as to build** (*wa la banah*) **the covenant home on the mount** (*ha byrah*) **for which** (*‘asher*) **I have provided and prepared** (*kuwn*)**.”**

The only way to really understand and genuinely appreciate the *mitswah* is to consider Yahowah’s “*‘eduwth* – everlasting witness and restoring stipulations.” Cognizant of Dowd’s request for complete and accurate knowledge, *‘eduwth* is a compound of “*‘ed* – testimony and witness” and “*‘uwd* – eternal restoration.” These insights are found in only one place – God’s *Towrah* / Torah, *Naby’* / Prophets, and *Mizmowr* / Psalms – the everlasting and restoring testimony God communicated to us in Hebrew through the likes of ‘Abraham and Moseh, Shamuw’el and Dowd, Yasha’yah and Yahowsha’. The amplified translations found in these pages are my commitment to *shelem ‘eduwth* for you, for me, and for my sons as well. Since it was appropriate for Dowd and his son, Solomon, I suspect it’s wise for us as well.

Everything Yahowah had to say to us He had written down, “*choq* – inscribed,” so that we would “*choq* – understand His advice regarding how to be accepted and cut into the covenant relationship.” He actually “*choq* – engraved” in stone” a ten-statement summation of these inscribed instructions and placed them inside of the Ark of the Covenant, beneath the Mercy Seat, where they remain today.

It is one thing, a rare thing no doubt, to seek to fully understand and correctly assess Yahowah’s *mitswah*, *‘eduwth*, and *choq*, but it is for naught unless we act upon Yahowah’s guidance and engage in the relationship. Viable relationships are active, not passive. Heaven isn’t about lounging around and taking long naps.

This is now the second time we have encountered *byrah*, so are now cognizant that it speaks of the “covenant home on the mount.” We derived this definition by recognizing that *byrah* is a compilation of “*beyth* – family and home,” “*beryth* – covenant relationship,” and “*banah* – to build and establish, to repair, and restore a home for the family and its children.” Affirming this, *banah* is the word which precedes *byrah* in this statement.

Everything that Dowd requested for his son led to this place, to the Covenant, to a comprehensive and accurate understanding of the *mitswah*, *‘eduwth*, and *choq*.

It would be easy to misrepresent the intent of the declaration which follows if it is removed from what preceded it. But in context, the only way to be accurate is to account for the fact that this entire discussion has been focused upon developing a complete and correct assessment of Yahowah’s enduring and restoring testimony.

**“Then Dowd said** (*wa Dowd ‘amar*) **to all those who had gathered for the meeting** (*la kol ha qahal* – to the entire crowd and community which had assembled for a specific purpose)**, ‘Please** (*na’* – I implore and encourage you, emphasizing my overwhelming and urgent desire and exhortation to) **bless, choosing of your own accord to greet and commend** (*barak ‘eth –* electing to appreciate and adore, kneeling down in love to (piel imperative – a volitional statement in second person whereby the object, God, receives the benefit of the verb’s action))**,** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, your God** (*‘elowah*)**.’**

**And all those in the community who had gathered for this reason** (*wa kol ha qahal*) **approached and** **greeted, commending while continually appreciating and adoring** (*barak la* – blessed, kneeling down in love to (piel imperfect)) **Yahowah** ()**, the God of their fathers** (*‘elowah ‘aby*)**.**

**And so they were inclined to be set apart** (*qadad* – to incline oneself; from *qadash* – to be set apart) **and they made a declaration to this effect** (*chawah* – they verbally explained and announced this in a speech to inform by showing this (estafel hitpael imperfect – rarely used stem is reflexive, whereby the subject, those gathered, act with respect to themselves, and by themselves, to influence the subject, who is God, on a continual basis with ongoing implications)) **to approach** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **and to the king** (*wa la ha melek*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:20)

By beginning this statement with *na’*, this is being presented as a request and not a command, something kings seldom offer their subjects. Further, the initial verb was scribed in the volitional mood, revealing that this was a matter of individual choice. An edict was not being imposed. An order was not issued.

Since Yahowah told us on the sixth day of creation that He “*barak* – got down on His knees, lowering an aspect of Himself in love to lift us up so that we could stand with Him,” it would be counterproductive and contrary to His plan for us to return to our knees in His presence. Moreover, the notion of God creating an inferior being to “bow down and worship” Him is demeaning to God and perverts His intent relative to the Covenant Family.

Children should never under any circumstance bow down to their fathers. As our Heavenly Father, Yahowah never instructs us to bow down to Him or to worship Him. Further, considering the disparity in our relative size, good luck lifting God up. As a result, I’ve translated *barak* “greet and commend,” which is to “meet with and to recommend,” rather than either “bow down” or “lift up.”

The rendering of *qadad*, in this context, as “they were inclined to be set apart” also requires some explanation. Most every lexicon I considered defines it as “kneeling down, bowing down, or to be inclined.” It is almost always used in conjunction with *chawah*, as it is here. Therefore, *chawah*’s primary definition, which is “to make a verbal declaration or announcement,” is essential to our understanding of *qadad*. We can be inclined to make a declarative statement, but bowing to make an announcement is nonsensical in almost every setting and inappropriate following “*na’* – please” and when scribed in the volitional mood.

Additionally, since *chawah*’s secondary connotation is also to “bow down,” having it follow *barak* and *qadad* would be ridiculously redundant and verbose if translated as such – something we would not expect from the most impressive linguist and inspired lyricist of all time. Using three different words in succession which can be rendered “bow down,” *barak*, *qadad*, and *chawah* would read “bow down, bow down, and bow down” if thoughtlessly translated. In this case, the bibles published by Christian businesses render “*barak* – bless” and then ignore *chawah*’s primary meaning and render it“worship” without etymological support.

This begs the question, how is one supposed to observe Yahowah’s *mitswah*, *‘eduwth*, and *choq* if their nose is in the dirt as a result of repetitively prostrating themselves? And what king or god would say, “please, of your own freewill, choose to bless me by bowing down and worshiping me?”

Imagine for a moment being imminently more capable and creative, indeed, being so much more brilliant and powerful than you currently are that you could create an inferior life form – something the brightest men using the most sophisticated equipment have not accomplished. How insecure and perverted would you have to be, with such capacity and intellect, to want the likes of a garden slug to repetitively “bless you by bowing down to worship you?” Wouldn’t the first slimy burp and contorted prostration be one too many, a total and complete embarrassment? And why would that be any different than the disparity that currently exists between us and God? The slug, while inferior, is still an animal existing in the same dimensional construct – things that cannot be said of the comparison between mankind and our Creator.

With this in mind, and striving to accurately translate *qadad*, recognize that Yahowah consistently implores us to be set apart unto Him. So, since the most similarly written word to *qadad* is *qadash*, “to be set apart,” I chose to translate *qadad* as “they were inclined to be set apart.” Then as for *chawah*, I simply rendered it in accord with its primary definition. So now that you know my reasoning, and are aware of the thought process involved, you are free to agree or disagree.

Lastly, since this statement was based upon Dowd’s urging, keep in mind that Yahowah and Dowd were somewhat incommunicado at this point due to king’s selfish and inappropriate decisions. It was Gad who was communicating on behalf of Yahowah, and he asked for no such thing. Nor do we find God complimenting the people for blessing, bowing down to, or worshiping Him.

That said, while Dowd was prone to error on his own initiative, no one knew Yahowah’s Towrah better than he, nor was anyone more in sync with the Covenant. He had not forgotten the lyrics to his songs, what he had learned and been inspired to share. He wanted for his son what his Heavenly Father wanted for him, and there should be no doubt that he wanted the same for the sheep he was shepherding.

In the context of the community gathering together to meet with Yahowah, it makes perfect sense for them to show their appreciation by adoring and commending God, and by verbally declaring their inclination to be set apart unto Him. So that is how and why this translation was compiled in this way. This was, after all, a gathering to dedicate the construction of the home of Yahowah upon *Mowryah’s* threshing floor.

So they celebrated a feast unto God…

**“And they prepared by slaughtering and butchering for the purpose of dining with** (*wa zabach la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **sacrificial offerings for the feast** (*zebach*)**.**

**And they were lifted up** (*‘alah* – they ascended, rising and growing) **by offerings which elevate** (*‘olah* – doing what is acceptable to move upward) **to Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **the next day** (*la machorath ha yowm*)**: 1,000 bulls** (*par ‘eleph*)**, 1,000 rams** (*‘ayl ‘eleph*)**, 1,000 lambs** (*kebes ‘eleph*)**, and their libations** (*necek* – beverages) **and animals prepared to be eaten** (*zabach*) **in abundance** (*la rab*) **for all Yisra’el** (*la kol Yisra’el*)**.** (21)

**So they ate and drank** (*wa ‘akal wa shatah*) **approaching the presence** (*la paneh*) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **on that day** (*ba ha yowm*) **with great gladness** (*ba simchah gadowl* – having an amazingly good time, tremendously joyful, particularly cheerful, and overwhelmingly happy, growing, being nourished, and being magnified as a result)**.**

**And they conducted a coronation** (*wa malak*) **for** (*la*) **Solomon** (*Sholomah* – Reconciliation)**, the son of Dowd** (*ben Dowd*)**, a second time** (*sheny*)**.**

**Then they anointed** (*wa mashach* – they consecrated ascribing the symbolism of olive oil) **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) **as leader** (*la nagyd* – as their worthy, proper, and true ruler; from *nagad* – to make known and conspicuous by announcing, publishing, acknowledging and avowing) **and as Rightful** (*wa la tsadowq* – as just and vindicating, righteous and upright; from *tsadaq* – right and just) **Priest** (*kohen* –minister and mediator)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:22)

The Covenant relationship with Yahowah is a celebration of life. God loves to party and He wants us to enjoy being in His presence. His seven annual meetings are “*chag* – festival feasts.”

It is interesting to note that while Solomon was being anointed king, the people, having learned from Dowd, acknowledged that Yahowah was their rightful leader. Solomon’s constitution should, therefore, have been the Towrah, thereby delineating his authorizations and limitations.

This gathering in the City of Dowd was not a massive sacrifice to God, the needless slaughtering of animals. A while back, we determined that the population of Yisra’el at the time would have been around seven million – with approximately one million individuals living in Yahuwdah on the outskirts of Yaruwshalaim.

While butchering 3,000 animals may sound excessive for a feast, it’s not. On average, there are just over 1,000 meals per cow and 250 per lamb or ram. This number of animals would have fed 1,500,000 adults, about twenty percent of the overall population. It was a feast. The people ate and drank as they celebrated this occasion with God. There was an abundance of food and plenty to drink and yet God didn’t so much as take a sip or a bite. Although, everyone had a great time, including Yah.

When our words and deeds are rooted in the Towrah, when Yahowah’s testimony provides the perspective from which we consider the world around us, we will be successful and prosper. But this was a different time and place. Yisra’el is no longer listening, nor is most of the world.

**“And so then** (*wa*) **Solomon** (*Sholomah* – Reconciliation) **resided on** (*yashab ‘al* – dwelled upon and inhabited, settled down and sat upon, lived, inhabiting) **the throne** (*kisse’* – seat) **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) **as king** (*la melek*)**,** **succeeding** (*tachat* – under in relation to and after in the orderly flow of time) **Dowd** (*Dowd*)**, his father** (*‘am*)**.**

**And he was successful and prospered** (*tsalach* – by being assertive, quick to respond, and energetic, he turned a profit, demonstrating a strong personality, he thrived through accomplishments, allowing others to succeed and prosper)**. All Yisra’el** (*wa kol Yisra’el*) **listened to him** (*shama’ huw’* – paid attention, hearing what he said)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:23)

To the extent freewill allowed, Yahowah honored Dowd’s request. But Solomon was not Dowd. While one was brilliant and the other smart, and both were flawed, it was their focus which separated them. Dowd studied and spoke about what Yahowah had said and done while Solomon wrote about his own life. As such, Dowd provides a window through which to view the home of Yahowah while Solomon provides a look inside his palace. “Vanity of vanities, everything is vanity…”

**“And** (*wa*) **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) **exalted** (*gadal* – elevated the merit of, reared and raised, nurtured and promoted growth in) **Solomon** (*Sholomah* – Reconciliation) **tremendously** (*ma’al* – above and beyond what would be expected) **in the sight of** (*la ‘ayn*) **all Yisra’el** (*kol Yisra’el*)**, and bestowed on him** (*nathan ‘al huw’* – gave and granted, appointing and causing on him) **a reign and realm** (*malkuwth* – a kingdom) **with a majestic appearance** (*howd* – a countenance conveying vigor and vitality) **which had not existed** (*‘asher lo’ hayah*) **with** **any sovereign leader** (*‘al kol melek –* upon any king or kingdom) **before him in Yisra’el** (*la paneh huw’ ba Yisra’el*)**.”** (25)

The nation of Yisra’el was no doubt impressive from a human perspective. The kingdom of Solomon appeared grand. The king was considered the wisest of all sovereigns, and may well have been. But if I may, Yahowah exalted Solomon in the sight of man, while Dowd facilitated the elevation of man in the sight of God.

**“So Dowd** (*wa Dowd*)**, the son of Jesse, the One who Exists** (*ben Yshy* – He exists, stands out, and is substantive)**, reigned over** (*malak ‘al*) **all Yisra’el** (*kol Yisra’el*)**.** (26)

**The days** (*yowmym*) **he reigned over** (*malak ‘al*) **Yisra’el** (*Yisra’el*) **were forty years** (*‘arba’ shanah*)**. In** (*ba*) **Chebrown** (*Chebrown* – to associate and form an association)**,** **he reigned** (*malak*) **seven years** (*sheba’ shanah*)**, and in Yaruwshalaim** (*wa ba Yaruwshalaim*)**,** **he reigned** (*malak*) **thirty-three years** (*shalosh and shalosh shanah*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:16-27)

We’ve discussed this before, but since Yahowah has reemphasized these facts, it bears repeating. Dowd reigned over all those who Engaged and Endured with God for forty years. Forty is the duration of a time of testing. Those aboard the Ark endured forty days and nights of rain. Yisra’el was enslaved in Egypt for forty decades. The walk away from human religious and political oppression to the freedom and blessings of the Promised Land transpired over forty years. The Towrah was revealed over the course of forty days, during which time, many Yisra’elites returned to idol worship.

This is important because forty *Yowbel* transpired between the expulsion of ‘‘Adam and Chawah from the Garden of ‘Eden to the time the means to return was established with ‘Abraham through the Covenant. And forty *Yowbel* separate the time when ‘Abraham affirmed his willingness to act upon Yahowah’s instructions regarding the *Beryth* on Mount *Mowryah* to the time Yahowsha’ enabled the Covenant’s benefits on the same mountain. Further, forty *Yowbel* from Yahowsha’s fulfillment of the first four *Miqra’ey* will transpire before He returns, when He will build His home on the summit of *Mowryah*.

While forty is the universal multiple of time with God, the *Yowbel* are special in their own right. Every seven times seven years plus one, all debts are forgiven, all slaves are freed, and the Land is returned to Yah. The Yowbel is a semicentennial observation of the annual celebration of *Shabuw’ah* – the Promise of Seven whereby Yah’s children are empowered and enriched.

These dates, correlated the best I am able to the Roman Pagan/Catholic calendar in use today, are as follows: In the *Yowbel* Year 0 Yah (3968 BCE), ‘‘Adam and Chawah were expelled from the Garden. In the *Yowbel* Year 1000 Yah (2968 BCE), Noach and his family were saved from the flood by acting upon Yahowah’s instructions. In the *Yowbel* Year 2000 Yah (1968 BCE), ‘Abraham and his son, Yitschaq, affirmed the Covenant with Yahowah on Mount Mowryah. In the *Yowbel* Year 3000 Yah (968 BCE), Dowd was succeeded by Solomon and the Home of Yahowah was built on the threshing floor of *Mowryah*. Then in the *Yowbel* Year 4000 Yah (33 CE), Yahowsha’ facilitated the benefits of the Covenant by fulfilling the first four *Miqra’ey* on *Mowryah*. Forty Yowbel later, in the *Yowbel* Year 6000 Yah (2033 CE), Yahowah will return to this place, transforming the Earth into ‘Eden, so that He can camp out with His children until the *Yowbel* Year 7000 Yah, at which time there will be no Roman Catholic Pagan calendar remaining to correlate.

Beyond the reference to forty, Dowd reigned in “*Chebrown* – to Form an Association” for seven years. And it is over seven thousand years that Yahowah will consummate His relationship with humankind. As we affirmed previously, Yahowsha’s mission on earth lasted as long as Dowd lived in Yaruwshalaim – thirty-three years.

A longtime Covenant member and friend was intrigued by this timeline and sought to test it. His approach differed from mine in one respect. Based upon comparisons between ancient manuscripts, I concluded that scribal error led to overstating the time between ‘‘Adam and Noach and then understating the duration between Noach and ‘Abraham. He, however, took the genealogies at face value, using them as they are currently presented in the Masoretic Text. With his approach, the timeline from ‘Eden and back to the Gan plays out similarly with regard to the essential 40-Yobel Events (Year 0 (Gan), 2000 (Beryth), 4000 (first 4 Miqra’ey), and 6000 (last 2 Miqra’ey)). While years 1000 and 5000 Yah are nonessential dates, my friend’s conclusion regarding Year 3000 Yah is sublime.

**Year 0 Yah:** ‘Adam, who was created in God’s image, was expelled from the Garden at 80 years of age (which is symbolic of infinity / eternity). I’m speculating here, since forty is the period of completion, perhaps Yahowah and ‘‘Adam spent 40 years together before God introduced Chawah as a companion. They may have enjoyed one another’s company for another forty years before Satan was allowed into the Garden.

Year 1000 Yah: Yahowah introduces Himself to Noach at 24 years of age (24 = 3 x 8 symbolic of the three doors aboard the Ark, representing the three destinations for human souls, with eight being symbolic of eternity). The flood commences 1576 years after ‘‘Adam was expelled from the Garden. From this perspective, Yah’s relationship with Noach and their collaboration on the Ark takes precedence over the deluge.

**Year 2000 Yah:** Precisely 40 Yowbel from the conclusion of the relationship Yahowah established with ‘‘Adam in the Gan ‘Eden, by acting upon Yahowah’s instructions, ‘Abraham and Yitschaq affirmed the *Beryth* | Covenant on Mount Mowryah. Yitschaq is 16 (2 x 8) years of age at the time, thereby celebrating the path to everlasting life by acting upon the five conditions of the Covenant in Year 2000.

Year 3000 Yah: Yahowah chooses Dowd at 8 years of age and instructs Shamuw’el to anoint the youngest of eight sons as the Messiah just as the Set-Apart Spirit came upon him. Yahowah is, therefore, celebrating the commencement of His relationship with His beloved son rather than laying the cornerstone for the Temple.

Continuing to rely on the genealogical tables in the Masoretic, Solomon in the fourth year of his reign, 480 years after the Children of Yisra’el were led out of Mitsraym by Yahowah, began construction of the Temple, completing the Home of Yahowah seven years thereafter, commencing in 3066 and finishing in 3073 Yah.

My friend did not calibrate his deductions with the Gregorian calendar – which can be tricky. And for good reason, neither he, nor I, attempted to resolve the issues with the Rabbinical Calendar in which 2019-2020 is 5780 rather than 5986 Yah. The reason is that the Rabbinical Year was established based upon Maimonides playing around with numerology, prime numbers, and new moons, and isn’t correlated with the Masoretic.

My friend did extrapolate past Solomon to Yahowsha’:

**Year 4000 Yah:** Yahowsha’ was 33 years of age when he, the Set-Apart Spirit, and Yahowah fulfilled the first four Miqra’ey – Pesach, Matsah, Bikuwrym, and Shabuw’ah – thereby enabling the Covenant’s five benefits: receiving eternal life, being perfected, being adopted, being enriched, and being empowered.

**Year 6000 Yah:** Yahowah returns with Dowd, fulfilling the final two *Miqra’ey* – Kippurym and Sukah.

It may be obvious, and it has been previously stated, but it is nonetheless prudent to share that my objective was not to date the flood, or even the expulsion from ‘Eden. I sought to demonstrate that there was a pattern, that of 40 Yowbel separating the most important days in human history. My Covenant brother and I concur completely in this regard. But far more than this, my primary interest was in ascertaining the timing of Yahowah’s return to fulfill the last of the *Miqra’ey* | Invitations to be Called Out and Meet of *Kippurym* | Reconciliations and *Sukah* | Camping Out. I wanted to know, so that I could share with you, when that would occur.

Based upon Daniel’s predictions, and based upon what transpired on Pesach, Matsah, Bikuwrym, and Shabuw’ah in Year 4000 Yah (which points to 33 CE), if I have miscalculated to Year 6000 Yah commencing on Taruw’ah in 2033, it cannot be by more than a few years. While I’m admittedly neither a prophet nor infallible, based upon what we have learned over these many years, I’m expecting Yahowah to return with Dowd on *Kippurym* | Reconciliations: at 6:22 PM as the sun sinks below the horizon west of Yaruwshalaim on October 2nd, 2033.

As for the rest of it, I am fine either way, if Noach was 24 when he and Yahowah first met in 1000 Yah or if that was the year of the deluge. I am equally content with year 3000 Yah commemorating Yahowah choosing Dowd and anointing him at 8 years of age, or of it representing Dowd being acknowledged as the cornerstone of the Temple. And from this perspective, whether or not the waters beneath the Temple Mount were poisoned in accordance with the Towrah in 5000 Yah, or not, is essentially irrelevant.

What matters is what can be confirmed and is pertinent to our restoration and return. Year 0 Yah denotes the departure from the Garden of ‘Eden. Year 2000 Yah represents the confirmation of the Covenant. Year 3000 Yah earmarks Dowd becoming the cornerstone of God’s plan. Year 4000 Yah ushers in the fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw’ah. And Year 6000 Yah signifies Yahowah’s return of Kippurym and the beginning of the Millennial Shabat on Sukah.

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Considering how Yahowah, as a result of the relationship with Dowd, turned tragedy into triumph has been instructional. But it does not always happen that way. Sometimes there is no recovery and life ends badly. Such was the case with Dowd’s adversarial predecessor, King Sha’uwl. What began as ill-advised, ended deadly.

Yahowah is in the business of relationships and will do everything within His nature and ability to extend, empower, edify, enhance, and enrich the lives of the Covenant’s children. He elevates His family, lifting them up, raising them by loving, nurturing, and protecting them. But these parental aspirations are afforded exclusively to family, leaving those outside of the Covenant to their own devices.

While what follows isn’t uplifting or edifying, it is nonetheless critical that we appreciate the fact that God isn’t to be trifled with. No matter how good, no matter how popular or powerful, no matter how well-connected or courageous, apart from Yahowah, everyone dies. No one in all of human history manifested a higher degree of the aforementioned than Sha’uwl, but having chosen to negate and augment aspects of the Towrah to suit his ambitions, he and his sons went from annoying to adversarial. And because the people foolishly respected and fatefully followed their leaders, they suffered the same fate, losing their freedom, possessions, and lives.

This tragic tale of woe is told in the 10th chapter of 1st Chronicles…

**“And the Philistines** (*Palishty* – illegitimate and adversarial foreign foes who terrorize) **attacked, fighting** (*lacham* – deployed their military, engaging in battle, in opposition, attempting to conquer and control, waging war) **against** **Yisra’el. And the people** (*‘iysh*) **of Yisra’el** **were driven away and forced to flee** (*nuwc* – were denied and deprived, departing and disappearing, becoming exiles escaping a state that was ceasing to exist) **as a result of the presence of the Philistines. And they fell dead** (*naphal* – they were attacked, conquered, and killed)**, slain and ritualistically defiled** (*chalal* – pierced and treated reprehensibly by a deadly religious force)**,** **upon Mount Gilbo’a** (*Gilbo’a* – to seek out and question the means to be rolled away)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:1)

**Then the Philistines overtook** (*dabaq* – steadfastly and closely pursued, united and stubborn in their desire to plague) **Sha’uwl** (*Sha’uwl* – Question Him) **immediately thereafter** **and from behind** (*‘achar* – subsequently and from the direction of the setting sun) **and also his sons.** **The Philistines struck down** (*nakah* – beat and afflicted, defeated and destroyed) **Yownathan** (*Yownathan* – Yahowah Gives and Bestows or Yields and Designates)**, ‘Abynadab** (*‘Abynadab* – Father who Incites and Impels)**, and Malkyshuwa’** (*Malkyshuwa’* – Royalty Cries Out for Opulence)**,** **the sons of Sha’uwl.** (*Dabry ha Yowmym* / 1 Chronicles 10:2)

**The ongoing battles** (*milchamah* – the continuous state of war) **against Sha’uwl caught up with him** (*matsa’* – found him, came to control him, and possessed him)**, and the archers** (*yoreh yarah* – those who hurl, cast out, and destroy) **lay in wait, turning against him** (*yachal ba* – whirled and danced, writhing, the strength and force of the military was opposed to him)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:3)

**So Sha’uwl said to the one carrying his weapons** (*nasa’ kaly* – the one holding his utensils, carrying his supplies, and taking his possessions)**, ‘Draw** (*shalaph* – remove and brandish) **your sword** (*chereb* – your dagger and weapon) **and pierce me** (*daqar* *ba* – drive it through me, thrusting it into me) **lest** (*pen* – otherwise) **the uncircumcised** (*‘arel* – the unacceptable and forbidden, the un-harvestable) **will arrive** (*bow’* – will come) **and abuse me** (*‘alal ba ‘any* – inflict pain, harshly mistreating me, burying me alive)**.’**

**But the one carrying his weapons** (*nasa’ kaly* – the one holding his utensils, carrying his supplies, and taking his possessions) **was unwilling** (*lo’ ‘abah* – he would not consent or submit, he was not obedient) **because** (*ky* – indeed rather) **he was overwhelmed with fear and reverence** (*ma’od* – of his great admiration, his unabated respect, and because he was completely terrified)**. So Sha’uwl grasped hold of** (*laqal* – accepted, received, and obtained) **the sword** (*chereb* – the cutting implement and weapon) **and fell, prostrating himself upon it** (*naphal ‘al* – lowered himself to die upon it, having been cast down on it)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:4)

**When the one carrying his weapons** (*nasa’ kaly* – the one holding his utensils, carrying his supplies, and taking his possessions) **saw** (*ra’ah* – inspected and perceived) **that Sha’uwl was dead** (*muwth* – absent of life and destroyed as a result of a plague and pandemic disease)**,** **he** **also** (*gam* – in turn and as a concession) **fell, prostrating himself upon** (*naphal ‘al* – he lowered himself to die upon) **the weapon** (*ha chereb* – the dagger which cuts and separates) **and died** (*muwth* – was destroyed by the plague)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:5)

**Sha’uwl** (*Sha’uwl* – Question Him) **died** (*muwth* – became absent of life and was destroyed as a result of a plague which killed like a pandemic disease)**, and his three sons comprising his entire family** (*kol beyth huw’* – including all who were part of his household) **were plagued and died** (*muwth*) **all together at the same time** (*yahdaw* – alike, altogether, and completely, unified and in one accord)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:6)

**When all of the individuals** (*‘iysh*) **comprising Yisra’el who were associated with** **cunning and evil plans in the valley** (*‘asher ba ha ‘emeq* / *‘amoq* – who were in accord with the moral deviance and mysticism in depression between elevated areas) **observed and perceived** (*ra’ah* – saw and examined) **this result** (*ky* – this contrast in cause and effect)**, they fled** (*nuwc* – they sought to escape, taking flight, ceasing to exist and disappearing)**, because, indeed** (*ky* – as a result and consequence of)**,** **the plague of death had killed him** (*muwth*) **and his sons.**

**Then they abandoned** (*‘azab* – deserted and left, rejected and forsook, ending their relationship with) **their cities and towns for fear of the wild asses terrorizing them** (*‘iyr* – the wrathful terror and anguish of the donkeys (a common metaphor for Muslims) harassing them and their religious compounds)**, fleeing in haste** (*nuwc* – driven away and being deprived, ceasing to exist)**. So the Philistines** (*Palishty* – the adversarial and terrorizing foreign invaders) **came** (*bow’* – arrived) **and occupied them** (*yashab ba hem* – lived in and dwelled in them)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:7)

**And it came to exist** (*hayah*) **as part of what followed** (*min machorath* – as a result of what occurred the following day and into the future, exposing the scheme)**,** **when the Philistines came as a raiding party to strip** (*pashat* – as militants remove the clothing so as to plunder) **the slain, to pierce, and wound them** (*ha chalal* – the dead and defiled, the profane who are reprehensible)**, they found** (*matsa’* – they discovered and came to possess) **Sha’uwl and his sons who had fallen** (*naphal* – who were lying prostrate) **on Mount Gilbo’a** (*Gilbo’a* – seeking to question the means to be removed)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:8)

**The raiding party stripped him, removing his clothing** (*pashat* – as militants, they undressed and plundered him)**. And they lifted up and carried away** (*nasa’* – deceived and beguiled, they desired and seized) **his head** (*ro’sh*) **and his possessions** (*kaly* – his utensils and weapons, his jewelry and supplies)**,** **sending it throughout the realm of the Philistines / Palestinians / Illegitimate and Adversarial Foreign Invaders who Terrorize** (*Palishty*)**, taking a circuitous route** (*cabyb* – encircling it with the object’s position in multiple places and contexts) **to proclaim the news** (*basar* – to bring the good news, conveying the message and tidings) **to the gods of their religion** (*‘atsab* – their idols and objects of worship which were fashioned to vex, the lamentable things they revered, their harmful religious imagery and the offensive relics they believed in) **and to their people.** (*Dabry ha Yowmym* / 1 Chronicles 10:9)

**And they placed his possessions and weapons in the home of their gods** (*beyth ‘elohym*)**. After sounding a trumpet and clapping, they joined hands in a pledge, violently fastening** (*taqa’* – they drove and secured, thrusting) **his skull** (*golgoleth* – bones comprising the cranium (the basis of Golgotha)) **to the house of Dagown** (*Dagown* – the fish god, symbolizing fertility (the basis of the Pope’s pointed hat and that of Santa Claus))**.** (*Dabry ha Yowmym* / 1 Chronicles 10:10)

**So all of Yabesh, Gile’ad** (*Yabesh* – the Dried Up Stubble in *Gile’ad* – a region east of the Jordan River conquered and occupied by the Ammonites (in Howsha’ 6:8, it is a place of pollution and iniquity)) **heard about everything the Philistines had done to Sha’uwl.** (*Dabry ha Yowmym* / 1 Chronicles 10:11)

**Therefore, all the physically strong** (chayl – the able, wealthy, twisted, and tormented) **individuals arose** (*quwm* – took a stand and rose up) **and carried away the corpse** (*guwpah* – the carcass of the dead body) **of Sha’uwl and the carcasses of his sons and brought them to Yabesh where they buried their bones beneath the place of** (*tachat* – beneath and on behalf of) **the big tree called Allah** (*ha ‘alah* – the god, Allah, the curse of the deified large oak associated with Esau, who is associated with Ishmael, who represents Muslims; and as the feminine of *‘el*, *‘elah* / *‘Alah* is invocative of the moon-god Sin, the symbol of Islam, as well as the Qur’anic goddesses, Alat, Manat, and al-Uzza, also reminiscent of “*Allahu-Akbar* – Allah is Bigger and Greater) **in Yabesh.** **And they fasted** (*suwm* – abstained from food, depriving themselves of nutrition) **for seven days.”** (*Dabry ha Yowmym* / 1 Chronicles 10:12)

While this was written of King Saul, it is intended to read as a warning to those who would choose to believe the Apostle Paul…

**“So therefore, Sha’uwl** (*Sha’uwl* – Question Him) **was plagued and died** (*muwth* – was deprived of life as a result of a deadly pathogen which destroys) **for placing himself above the relationship, for being untrustworthy and unreliable** (*ma’al* – for being a fraud, treacherously deceitful, misleading others regarding the agreement, for having transcended beyond the standard, being unfaithful and severing the relationship, and committing adultery relative to the covenant)**,** **whereby** (*‘asher*) **he was a fraud, treacherously deceitful and misleading** (*ma’al* – for placing himself above the relationship, for being untrustworthy and unreliable, severing the agreement) **with regard to Yahowah. Concerning the Word of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, therefore, he was not observant** (*lo’ shamar* – he did not closely examine nor did he carefully consider, never focusing upon, regarding, or caring about)**.**

**In addition** (*wa gam –* and furthermore)**, he approached and consulted with** (*la sha’al* – he made inquiries and enquired about) **the spirits of the dead** (*‘owb* – communicating with spiritualists, mediums, necromancers, and ghosts)**, seeking to have a relationship with them** (*la darash* – investigating and trying to learn from them, resorting to taking them into account)**.** (*Dabry ha Yowmym* / 1 Chronicles 10:13)

**And he did not seek a relationship with, consult with, or care about** (*lo’ darash ba* – he did not look to, learn from, ponder, or petition) **Yahowah, and so he was put to death and destroyed** (*muwth* – he was killed, losing his life)**.”**

When read with an eye to the future, as a prophecy, this is one of the most important ever recorded. One thousand years hence another Sha’uwl would arise, a man who was deliberately deceitful and misleading, a complete fraud, who also conversed with demons. He, too, would place himself and his claims above Yahowah. Demonstrating that he was not observant, on countless occasions he misquoted the Word of God. As a result, all who believe Paul will die.

While Paul sought to take the promises Yahowah made to Dowd away from him and give them to his Dionysian ‘Jesus’ to create a pretense of credibility, Yahowah isn’t a fan of Replacement Theology. As such, Dowd will be restored. The Church age will end such that the Kingdom of Dowd can be reborn.

**“And, therefore, the kingdom** (*maluwkah* – the position of authority and dominion) **turned in the direction of** (*cabab* – came full circle, changing over to) **Dowd, the Beloved, son of Yshy, the Substance of Existence.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 10:14)

This is as clear as words allow. Sha’uwl was not Towrah observant, he did not listen to God, and in fact had no regard for Him. Death was the result. Neither weapons nor soldiers could forestall the onslaught of the plague.

In this case, as it is with almost all human conflict, the opposing sides both believed that god was on their side. Militarism, patriotism, religion, and the political schemes of man exacerbated the threat they had been conceived and deployed to prevent. The same remains true today.

For Roman Catholics, this is a dire pronouncement. The religion and its leadership are frauds, treacherously and deceitfully misleading. They have so little regard for Yahowah, they will not even allow His name to be spoken in their churches. And not one Roman Catholic among the billions is observant, considering the Towrah or attending Yah’s Feasts.

Then to add insult to injury, the Catholic claim of papal infallibility and the canonization and beatification of saints is designed to create a relationship with and communicate to the spirits of the dead. All such things are the plague of death for which there is no cure.

It is interesting to note that from a chronological perspective, the discussion we considered in *Shamuw’el* / He Listens to God / 2 Samuel 5:1-10 is repeated almost word for word over the course of the next ten statements in 1st Chronicles. In it, the Yisra’elites immediately recognized that even when Sha’uwl was king, Dowd served as their leader, savior, and shepherd. As a result, they immediately entered into a covenant with him, in accordance with Yahowah’s statement. Wasting no time, Dowd captured Tsyown, and built the City of Dowd on the lower ridgeline of Mowryah.

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Dowd realized that the intent of the Covenant was for man and God to live together. And he recognized the Ark of the Covenant was the enduring symbol of what brought us together.

**“He** [Dowd] **engaged to build** (*‘asah* – acted by fashioning and forming) **houses** (*beyth*) **for himself in the City of Dowd.**

**And he firmly established** (*kuwn* – arranged and appointed, producing) **a place for the Ark of God to stand** (*maqowm la ‘arown ha ‘elohym* – a site, dwelling place and home for the Almighty’s Ark of the Covenant and Mercy Seat)**,** **pitching and spreading out a tent for it** (*natah la ‘ohel huw’* – stretching out and extending a covered and protected dwelling place and home for it)**.** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 15:1)

**Then Dowd said, ‘No one may approach or carry** (*lo’ la nasa’* – no one may come near, raise, or lift up) **the Ark of God** (*‘arown ha ‘elohym*) **except** (*ky*) **the** **Lowyym** (*Lowyym* – those who Unite by Attending to)**, because** (*ky* – for the reason) **in this they** (*ba hem*) **were selected and chosen** (*bachar* – desired and preferred) **by Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **to approach, pick up, and carry** (*la nasa’*- to come near, lift up, and bear) **the Ark** (*‘eth ‘Arown*) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **and render assistance to Him** (*sharath* – to minister on behalf of, attending to and serving Him) **forever and ever** (*‘ad ‘owlam* – continually and eternally, for an unlimited duration of time)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 15:2)

Dowd was Towrah observant so he did as God instructed. He is alive and living with Yahowah as a result. This is not complicated.

**“Then Dowd gathered** (*qahal* – summoned to assemble, calling together) **all Yisra’el to Yaruwshalaim** (*kol Yisra’el ‘el Yaruwshalaim* – everyone who engages and endures with God to the Almighty’s source from which guidance and instruction regarding reconciliation and restoration flow) **to** **bring up** (*‘alah* – to ascend, taking up and lifting up) **the Ark of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **to its standing place and home** (*maqowm* – established location and dwelling place) **which relationally and beneficially** (*‘asher*) **he had prepared** (*kuwn la huw’* – he had confirmed and established for it to stand)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 15:3)

As we turn the page, once again we find that Yahowah was no longer speaking directly to the man He inspired to write the world’s most inspiring psalms. And yet, as a result of the wonderful time they had spent together, Dowd remained close, vitally interested in the purpose of His God. So it was at this time that the King of Yisra’el came to realize how inappropriate it was for him to live in a permanent home while the symbol of Yahowah’s purpose and presence sat beneath the fluttering fabric of a tent.

**“And it came to exist** (*hayah*)**, when** (*‘asher* – beneficially and relationally) **Dowd** (*Dowd* – the Beloved) **was settled and living** (*yashab* – was established and dwelling) **in his home** (*ba beyth* – within his house)**,** **Dowd said** (*‘amar*) **to Nathan** (*‘el Nathan* – to give, to entrust and bestow, to grant, permit, and ascribe)**, the prophet** (*ha naby’* – one who proclaims the message of God, providing His insights into the past and future)**,**

**‘Look** (*hineh* – behold)**, I am living** (*yashab* – I am settled and dwelling) **in a house** (*ba beyth* – home) **constructed from large cedar trees** (*‘erets* – of cedar; from *‘araz* – to be firm and strong)**, but the Ark of the Covenant** (*‘Arown Beryth*) **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) **is under** (*tachat* – is beneath in the ordinary flow of time) **a tent** (*yarya’ah* – the cover of a cloth shelter)**.’”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:1)

One of the most interesting aspects of God’s persona is a surprising lack of ego. He is the antithesis of “*Allahu-Akbar* – Allah is Greatest.” It did not bother Him in the least to have the most vital artifact in the universe hanging out in the breeze on a rocky outcropping that oxen had tread. This speaks volumes to open ears because it renders preposterous the perverse notion that God wants to be worshiped.

**“And so** (*wa*) **Dowd said to Nathan** (*Dowd ‘amar ‘el Nathan*)**, ‘Act upon** (*‘asah* – engage in, do and perform, expend the energy and effort to accomplish) **everything** (*kol* – all) **that relationally and beneficially** (*‘asher*) **is in your best judgment** (*ba leb* – is reasonable and appropriate after evaluating and considering the evidence, is in your heart, and thus in harmony with your inner nature, perspective, and conclusions)**, because** (*ky* – for the express reason) **the Almighty** (*ha ‘elohym*) **is with you** (*‘im ‘atah*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:2)

After having studied Dowd’s dissertation, the 119th *Mizmowr* / Psalm, I have come to appreciate the author’s action-based approach to the Towrah and its Covenant. He observed to know, exercised good judgment to understand, and then he engaged, acting in the most reasonable and rational way based upon what he had learned. Dowd recognized that the Covenant was conceived as a relationship, and that as such, for it to have any value, for it to fulfill its purpose, both parties would have to engage and invest in it, not only with their heart, soul, and mind, but also with their eyes, ears, hands, and feet. Yah did. So did Dowd.

Dowd, knowing that Nathan had come to the same conclusion, simply asked the prophet to do what he thought best. He didn’t have to lecture Nathan, query Nathan, or limit Nathan. Dowd and Nathan were equals, they were family, brothers, both children of Yah. They shared the Towrah in common and were thus motivated by the standard.

There are those I work with as well who are also children of the Covenant. We don’t question one another, limit one another, or lecture one another. We know and serve the same God and have come to know Him the same way…by reading His Towrah.

As we approach the next statement, I want you to know that the most common translation of *‘ebed* is “servant,” and yet that is not how I’ve rendered it. The reasons are many. First, in Hebrew, nouns are defined by their verbal roots. The basis of *‘ebed* is *‘abad*, the lexicon’s most used word for “work.” In common practice, it means “to expend considerable energy.” When it’s deployed with regard to man’s response to God, especially the Covenant relationship, it is most accurately rendered “partner, associate, coworker, or implement.”

Work is noble. It creates value and builds character. It benefits a family and enriches a community. It builds things, creates things, feeds us, protects us, enlightens us, and brings us together. Coming to know Yahowah by studying His Towrah requires work. And for the resulting relationship to have value, for it to bear fruit, we must be willing to engage by acting upon its guidance.

Speaking from experience, the best possible occupation is to work with Yahowah, conveying His message. Dowd epitomized this endeavor. If Yahowah ever had a partner, he is Dowd.

Also relevant in this regard, the Covenant is a family. Sons and daughters do not serve their fathers. They act upon their advice, and they work at the business of living as a family.

**“Then** (*wa*) **it happened** (*hayah*) **during that same night** (*ba ha laylah ha huw’*) **that the word** (*dabar* – the statement and declaration) **of God** (*‘elohym*) **came to Nathan** (*‘el Nathan* – to Give) **to say** (*la ‘amar*)**,** (3)

**‘Walk** (*halak* – go) **and convey to** (*wa ‘amar ‘el*) **Dowd, the Beloved** (*Dowd* – Beloved)**, My associate** (*‘ebed* – My coworker, one who engages and acts on My behalf; from *‘abad* – to act, engage, work, or serve)**, “This is what** (*koh*) **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) **says** (*‘amar*)**:**

**‘You, yourself, will not build** (*lo’ ‘atah banah* – you will not construct or restore (qal imperfect)) **for Me** (*la ‘any*) **the home** (*ha beyth* – the house) **to approach and live** (*la yashab* – to meet, be restored, and settle down, to dwell and abide (qal infinitive construct – serving as a possessive verbal noun, whereby the action and influence of the verb is intensified, interpreted literally and seen as genuine)**.’”’”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:3-4)

It is as I would have expected, but is nonetheless thought provoking that this house wasn’t for Yahowah to reside in, but instead it was to serve as a home “to approach and live, to meet and be restored, to settle down and abide” with God. In other words, the Home of the Covenant would serve the Children of the Covenant. The Christian bible translations which have published “build Me a house to live in” are not supported by the text, because the preposition “*ba* – in” wasn’t included in the sentence.

This is important because it properly reflects the realization that God’s home is in heaven and that the only purpose of having a home on earth is to camp out with His creation. Those who would build lavish cathedrals, churches, mosques, and shrines to God are wasting their time and embarrassing themselves. Those who call their church “a house of God” are delusional.

While God is not omnipresent, there are various manifestations of Yahowah’s presence which abide in very specific places. These include the Towrah and Prophets, the Ark of the Covenant, the Tent of the Witness, His fiery light, His heavenly envoys, His Set-Apart Spirit, in Yahowsha’, and attached to the souls of His Covenant children.

There was another reason for Yah’s preference for the tent. It speaks of the conclusion of the *Miqra’ey*, of *Sukah*, of Camping Out with God. It expresses the purpose of Yahowah’s plan.

Yahowah saw to it that His son would live in a beautiful home set upon the most important parcel of land on earth. He would have a commanding view of God fulfilling the promises he had predicted in the lyrics of his songs. But He did not want His son to build a home for Him. God gives. He does not take. Even the materials Dowd had amassed for its construction came from God, per Dowd’s own admission.

The least pretentious being in the universe said…

**“For indeed** (*ky* – for the express reason)**,** **I have not inhabited or remained in** (*lo’ yashab ba* – I have neither settled, dwelled, nor lived in) **a house** (*beyth* – a home) **since** (*min* – from) **the day** (*ha yowm* – the time)**,** **beneficially and relationally to show the way** (*‘asher*)**,** **I lifted up** (*‘alah* – I ascended, leading and elevating) **Yisra’el** (*‘eth Yisra’el* – those who engage and endure with God)**, even up to** (*‘ad* – continuously, without end, and for an unlimited period of time) **this discussion** (*ha zeh* – serving as a reference to and regarded as part of the current discourse)**.**

**And** (*wa*) **I have been** (*hayah* – I have come to exist and therefore have gone) **from** (*min*) **tent to tent** (*‘ohel ‘el ‘ohel* – portable and transient habitation to temporary dwelling; from *‘ahal* – to be clear and to shine by pitching a tent) **and out of** (*wa min*) **a tabernacle** (*mishkan* – a relatively large and portable communal habitat comprised of woven fabric or hides, an upright pillar, and tent pegs; from *shakan* – to settle and abide, to establish and dwell)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:5)

Just as the tents and tabernacle were temporary, so is our planet, indeed, the universe. God’s eternal home is in the seventh dimension. Everything beneath His level will, in a little more than a thousand years from now, cease to exist. He will create an entirely new universe, this time with His Covenant children as witnesses and participants.

Sometimes, often, usually, we don’t think. We do not consider what has transpired in the past and make the appropriate connections which causes us to misinterpret our current situation and misunderstand its implications regarding our future. Without a map or compass, without the Towrah or a functional conscience, we become hopelessly disoriented and lost. So while it is said, those who do not learn from the past are destined to repeat it, I’d suggest that a failure to consider Yahowah’s prior guidance forecloses a person’s ability to know Him. The fact is, God is predictable because He is consistent. His prior guidance remains dependable. Consider Exhibit A:

**“During the entire relationship, when** (*ba kol ‘asher*) **I walked** (*halak* – I moved and traveled) **with Yisra’el** (*ba kol Yisra’el*)**, did** (*ha* – as an interrogatory) **I speak a word** (*dabar dabar* – utter a single statement) **with so much as one** (*‘eth ‘echad*) **of the Judges** (*shaphat* – of those who adjudicate and lead by executing good judgment to render reasonable decisions) **of Yisra’el** (*Yisra’el*) **with whom** (*‘asher*) **I instructed** (*tsawah* – I directed and appointed) **to approach** (*la*) **by shepherding** (*ra’ah* – by caring for, meeting the needs of, taking care of, leading, guiding and protecting) **My family** (*‘eth ‘am* – My people)**,** **to ask** (*la ‘amar* – to mention or request)**,**

**‘Why haven’t you built for Me** (*la mah lo’ banah la ‘any* – what is the reason you have not established on My behalf) **a house** (*beyth* – a home) **constructed from large cedar trees** (*‘erets* – of cedar; from *‘araz* – to be firm and strong)**?’”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:6)

Case in point: *ra’ah* – shepherd. This is what Yahowah asked of the Judges, telling us that their role wasn’t to act like lawyers or authority figures. A shepherd lives with his sheep and cares about them. A shepherd guides his sheep by walking before them. A shepherd nourishes his sheep, leading them to the best pastures and eats with them.

A shepherd protects his sheep, risking his own life to keep them safe. This is what Yahowah asked of the Judges and of Dowd, the king, who was to lead as a shepherd. This is why Yahowsha’ served as the Sacrificial Lamb. It is what Yahowsha’ asked of His Disciple, Shim’own Kephas during their final meeting, repeating Himself over and over again. This is why Yahowah’s favorite titles, “*‘ab* – Father” and “*‘el* – God,” both begin with  – a ram’s head. Further, father, written,  , shows the lamb living with his family in a home . Yahowah also affirms His role as a shepherd in the title “*‘el* – God.” Scribed, , the second letter, which was drawn in the form of a shepherd’s staff , shows the lamb serving as a shepherd. Remarkable, because in this way, God is not asking anything of us that He, Himself, isn’t willing to do.

These realizations are essential because they illustrate the kind of relationship Yahowah is seeking to develop with us. He wants to live with us, enjoying long strolls, exploring the universe, caring for us by tending to our needs, protecting us and keeping us safe while showing us the most magnificent sights along the way. Shepherds are not worshiped by their sheep.

Sheep are never seen bowing down before them. A shepherd, unlike a rancher, camps out with his flock and does not live in a separate home. No lamb ever built a house for his shepherd. God just underscored each of these points because He wants us to be at ease with Him, to trust Him, and to follow Him. In this simple dialog about houses, we are being regaled with earth-shattering insights regarding the character of our Creator.

Since we have already discussed the reasons Yahowah never requested a permanent home, no Acropolis or Pantheon, no Mecca or Vatican, I’d like to share something amiss with Christianity. It is not only based upon their churches serving as houses of god, but more importantly, Christians are woefully ignorant of what Yahowah has said. They do not unfold the map He has provided. By viewing life from the perspective of their New Testament, the map is inverted. They have been beguiled into believing that God’s initial testimony and example isn’t reliable or relevant. So I would ask them, if their god could not be relied upon then, why trust him now?

Dowd, of all people ought to have known this. When he and God first met, he, like Moseh before him, was a shepherd. Before he had been asked to shepherd God’s family, he had tended sheep.

**“So then** (*wa* *‘atah* – therefore now, and in relation to this discussion) **this is what** (*koh*) **you should say to** (*‘amar la* – you should discuss with) **My associate and coworker** (*‘ebed*)**, Dowd, the Beloved** (*Dowd*)**, thus says** (*koh* *‘amar*) **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) **of the spiritual envoys** (*tsaba’* – heavenly representatives)**,**

**‘I took you** (*‘any laqah* – I grasped you by the hand and led you) **from** (*min*) **the pasture** (*ha naweh* – the grazing a flock, living and abiding in beautiful encampments along the way)**, from following after** (*‘achar*) **the sheep** (*tso’n* – the flock)**,** **to be** (*la hayah* – to exist as) **a leader** (*nagyd* – a worthy individual whose words are proper and true) **unto** (*‘al* – toward and near) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**,** **My family** (*‘am ‘any* – My people)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:7)

It was consistent, straight forward, and true. Not only did God describe the role of the Judges in terms of a shepherd, the role of a leader was similarly defined. Yahowah wants those who represented Him to think like Him. And frankly, why not? I have come to replace most every aspect of what I once believed with Yah’s perspective on the matter. As a result, my vision has improved. And I am at peace, knowing exactly where I stand with God. Our relationship has been defined, and I am at home in it.

**“I have been with You** (*wa hayah ‘im ‘atah*) **in every one** (*ba kol*) **of the steps which beneficially gave meaning to life as a result of the relationship** (*‘asher*) **you have walked** (*halak* – you have traveled and gone)**.**

**I have cut off** (*karat* – I have separated) **all of your foes** (*kol ‘oyeb* – each of your adversaries and enemies) **from your presence** (*min paneh*)**.**

**Therefore, I will engage, acting to create** (*wa ‘asah* – I will do what is required, working to make) **for you** (*la ‘atah*) **a name** (*shem* – reputation and renown) **akin to and consistent with** (*ka*) **the name** (*ha shem*) **of the most set-apart ones** (*gadowlym* – of those who become known by separating and devoting themselves) **of the Land** (*la ha ‘erets* – of the earth or region)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:8)

I have translated *‘asher* a thousand times, properly conveying its relational and beneficial attributes. In fact, *‘asher* was the first Hebrew word I translated back in the waning days of 2001. But this time, fifteen years later, I felt a tug on my heart, one that suggested that I examine the full slate of Hebrew terms that are written using these same three letters:    to see where the evidence would lead. And that is how I arrived at: “of the steps which beneficially give meaning to life as a result of the relationship.”

As I have noted in previous books, *‘asher* is used primarily to “refer to a relationship between things.” As such, it is commonly rendered “which, where, when, whoever, wherever, or whenever.” But far more than this, I discovered that *‘asher* addresses “a positive state of mind and a joyful attitude,” in addition to a “blessed and fortuitous outcome,” and thus “to a beneficial result.” Particularly revealing in this context, *‘asher* depicts “certain, specific, and correct arrangement of steps to be walked along a path to give meaning to life and upon which to stand to be properly established, rescued and made safe, stable and secure.” The three letters –    – graphically convey the leader of a flock speaking to and nurturing the sheep who are observant.”

Bringing it all together, this means that as long as Dowd was walking along the steps which lead to the *Beryth* and which comprise the *Miqra’ey*, Yahowah was with Him all the way. When he stumbled in a different direction, the relationship suffered. But it did not end. A relationship with Yahowah mirrors Yahowah’s nature in that it is eternal.

If I may indulge your patience a moment longer, *‘asher* isn’t an ordinary word, at least for me. *‘Asher* is the reason I am here translating Yah’s testimony and sharing the thoughts as part of the Covenant Family. As I was writing *Tea with Terrorists* in late 2001, I realized that one of many things that distinguished Allah from Yahowah is that Allah offered no prophecies to validate his credentials and Yahowah provided thousands of them. So since I was coming out of Christianity at the time, I decided that I’d run the odds on the chance fulfillment of twenty of the most interesting predictions Yahowah made of Yahowsha’ in the *Towrah* / Torah, *Naby’* / Prophets / *Mizmowr* / Psalms.

While it actually speaks more about Dowd than Yahowsha’, at the time I saw one such predictions, 2 Samuel 7:14, as saying that Yahowsha’ would be a descendent of *Dowd* | David. And while that was fine, God’s statement went on to say, at least in every popular Christian Bible translation, “when he sins I will not spare the rod.” But if Yahowsha’ sinned, he would have been disqualified from being God’s perfect Passover lamb, negating His sacrifices on our behalf – or so I thought at the time. I’ve since come to see the Towrah perfecting Yahowsha’, just as it did Dowd.

Nonetheless, I pulled a seldom-used *Strong’s Exhaustive Concordance of the Bible* off a dusty shelf and discovered some of what you’ve been reading, learning that *‘asher* addresses a beneficial relationship between things. Therefore, the statement properly translated actually states: “when sin is beneficially associated with him, revealing the specific and correct steps to be walked along the path to give meaning to life and to rescue those with the proper perspective, I will not spare the rod.” Rather than a mistake, it was brilliant.

How was it possible, I asked myself, that the religious scholars employed by the publishing houses responsible for the KJV, NKJV, ASB, NASB, IV, NIV, and NLT could all get this wrong, making their god out to be a liar who was punished for his sins? Yes, *‘asher* can be translated “when,” but not in this context. And all they had to do to get it right was to do what I did a few moments ago: consider the meaning of every word written the same way and select the most appropriate option, rejecting what is not. But they didn’t, so from that moment on, I devoted myself to learning what Yahowah had to say in His own words. And those words have led me to this place.

Moving on to the next salient insight, God did not say that He had harmed, killed, or destroyed Dowd’s enemies, only that He had separated them from His Beloved, keeping them away from his presence. In this light, *karat* is the verb that describes how the *Beryth* / Covenant was conceived, telling us that God “cut an agreement with us for the purpose of separation.” Also telling, since Yah is protecting this man from his foes, the Christian notion of “turning the other cheek and of loving one’s enemies” becomes highly suspect.

The great ones of the Land would include ‘Abraham, Ya’aqob, Moseh, Yahowsha’ ben Nuwn, Shamuw’el, Dowd, Yasha’yah, Yirma’yah, and Yahowsha’ as the Passover Lamb. However, since as few as one in a million actually knows Yahowsha’ by name, or the correct name of these prophets, Dowd’s | David’s renown can be counted among the most famous individuals in human history. Promise made. Promise kept. Regarding this, it is vital to think it through because there are greater implications.

**“I will appoint and bring about** (*wa sym* – I will give, locate, and make) **a place to dwell and take a stand** (*maqowm* – a home, an office, a place which provides a sense of direction, a site to offer perspective; from *quwm* – to rise and stand up) **for My family** (*la ‘am* – for My people to approach)**, Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**.**

**And I will plant them** (*nata’* – I will firmly embed them as seeds in fertile ground so that they can grow) **so that they might live, inhabiting this place** (*shakan* – camping out, abiding, dwelling, and remaining)**,** **under him** (*tachat* – succeeding him in an orderly and planned arrangement of time and space)**.**

**And he will not be agitated or anguished** (*wa* *lo’ ragaz* – so he will not be provoked or astonished, will not be shaken or tremble in anxiety) **ever again** (*‘owd* – any longer)**.**

**So the sons** (*wa beny*) **of injustice** (*‘awlah* – of evil intent who are wrong, dishonest, criminal, harmful, fraudulent, and wicked) **will not continue** (*lo’ yacaph* – will no longer increasingly nor ever again add to, joining together) **to wear him down** (*balah* – to oppress him) **as it was in the beginning** (*ka ‘asher ba ha re’shown* – like at the start when this began)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:9)

Yahowah is a God of promises. He routinely tells us what He is going to do and then does what He has vowed. He carved out a place for His people and rooted them in fertile land. He tended to them because this would be no ordinary locale. Yisra’el is “*maqowm* – a place to take a stand, to rise up and stand up to show the way, to provide direction and perspective on the proper way to live.” And as *maqowm*, Yisra’el is both God’s “home” and His “office,” the place He “abides” with man and “works” with humankind.

Yahowah is fond of agricultural metaphors. Throughout time, they have resonated with those willing to listen to His stories. Planting seeds in fertile ground, tending to them, removing weeds and pruning vines, watering them so that they grow and are fruitful, all provide tangible insights into His nature and purpose. He is in the business of growing good things and of harvesting the most valued crop, whether it be barley, grapes, olives, or human souls. But not everywhere is *maqowm*, so make sure you are rooted in the proper place.

While *tachat* in the third person masculine singular is accurately rendered “under him,” it also addresses the fact that the things which matter most to God “would play out in this place according to His plan in an orderly and proper arrangement of time” and in harmony with the songs His Beloved has written. There would always be music in the background, with lyrics which call us home. And so they have and will, especially during the *Mow’ed Miqra’ey* every forty *Yowbel* marking time on Yah’s calendar.

Dowd’s young life was inspired but not easy. His later life was easy but not inspired. He began by preventing a giant of a man, a warrior, from humiliating and expelling his people. For doing so, the king these same people had chosen to make their decisions for them sought to kill him.

Even after Sha’uwl’s death, Dowd would have to fight to keep the Philistines away. But it was during this time, the most challenging and aggravating in his life, that Dowd was inspired to write his songs. The more he strived, the more he thrived, putting him in a position to explain how to properly apply the Towrah to our daily lives because he was living it. When life was hard, full of challenges, and everyday brought both obstacles and opportunities, Dowd was dependent upon Yahowah for guidance and answers. He shared what he learned and experienced for our benefit. And while his insights are of value to anyone, anywhere, at any time, they are treasured by those willing to engage and work with Yah as did Dowd.

But once Dowd’s life became comfortable and easy, once he became consumed by transient pleasure and routine occurrences, once he became rich, powerful, self-indulgent, and self-reliant, while Yahowah stilled loved him, God could no longer work through him. There would be no more inspired lyrics or great accomplishments. Therein is a lesson for all of us.

In this light, some things have to be agitated and pressed, even crushed, to maximize their value. Grain is ground into flour and then baked in an oven to make bread. Grapes are crushed and then fermented to create wine. Olives must be crushed to extract their oil. These three agricultural products serve as metaphors for saved souls, which is why we ought not be surprised that our souls become more valuable when they are challenged, tried and tested, pressed, annoyed, and aggravated. Similarly, muscles atrophy when not worked, just as our ability to think rationally and communicate effectively wanes when inadequately exercised.

Successful individuals typically succeed because they were willing to take a calculated risk, they have prepared in advance, they have learned from their prior experiences, and they are willing to accept a challenge, knowing that their understanding, attitude, and fortitude provide the courage and will to prevail. Combine this approach with a reliance upon Yahowah’s guidance, and the results change the world.

**“Appropriately, from the time** (*wa la min yowmym*)**,** **when to show the way to the beneficial relationship** (*‘asher* – provide the proper perspective)**,** **I appointed and instructed** (*tsawah* – I assigned and provided directions to) **the Judges** (*shaphat* – those who execute good judgment and render reasonable and rational conclusions to resolve disputes) **on account of** (*‘al* – on behalf of) **My family** (*‘am* – My people)**, Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God)**.**

**Moreover** (*wa*)**,** **I have humbled and subdued** (*kana’* – I belittled, imposing a lowly status upon, silencing the pretentious and noisome (in the hifil perfect, God is saying that He worked with Dowd to accomplish this result, but that His intervention would not continue much beyond the present time))**, accordingly** (*‘eth*)**, all of your rancorous adversaries** (*kol ‘oyeb* – every one of your enemies who were threatening in open and hostile opposition)**.**

**Furthermore** (*wa*)**, I declare unambiguously before you** (*nagad la ‘atah* – I am continuously informing you, providing a message, while reporting My verdict and warning before you and right out in the open (hifil imperfect – revealing that the message will influence those who hear it and that the consequences will be ongoing with unfolding results throughout time))**:** (*wa*) **‘The house** (*beyth* – the home) **for you** (*la ‘atah* – so that you can approach and come near)**,** **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) **will build to establish His family** (*banah* – He will construct as a home to restore His children and for them to abundantly prosper; from *ben* – son or child (qal imperfect dictates a literal interpretation of something that will have enduring consequences))**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:10)

Having found the meaning of life with *‘asher*, I decided I’d play along with *banah*, a word that I’ve translated many hundreds of times. And while there were no surprises in any of the lexicons, it is what none of them said that needs to be known. *Banah* is from “*ben* – son,” a masculine noun which becomes feminine with the concluding . This helps associate it with the “*beryth* – covenant family,” which is also feminine. Graphically, *banah* was written:   . Its letters depict the floorplan of a family home comprised of a single doorway, a sperm, symbolic of the conception of life between husband and wife in a marriage, and a person, standing up, looking up, and reaching up to God. *Banah* speaks of a family living in a home.

These realizations are hinted at in Hebrew dictionaries, but not stated overtly. They acknowledge that *banah* means: “to build or rebuild, to create or form, to procreate, making a family, restoring and establishing the means to prosper and live life abundantly.” Therefore, rendering it simply as “build” is woefully inadequate.

Yahowah is speaking about building a home for His family – a house for us to live in and enjoy. It is why He says that He will lift up Dowd’s offspring, encouraging and restoring his descendants by way of his sons and their sons.

**“And it will occur** (*wa hayah* – it will happen and come to exist) **at another time when** (*ky* – indeed, surely, providing a contrast and implying an alternative, for this express reason when) **your days** (*yowmym* – your time) **are fulfilled** (*male’* – are completed and fully proclaimed, wholly satisfied, and everything is totally accomplished)**, toward the time** (*la* – to the point in time and place that) **you walk** (*halak* – you travel and journey through life) **with** (*‘im* – in the company of and together, accompanying) **your fathers** (*‘aby* – male progenitor of offspring, originator and forefathers)**.**

**I will cause your offspring to rise and stand up** (*quwm ‘eth zara’* – I will encourage and restore your descendants, and I will establish and keep your posterity and family) **after you** (*‘achar ‘atah*) **who** (*‘asher* – beneficially and relationally to show the way and provide perspective) **will be** (*hayah*) **from your sons** (*min beny*)**.**

**Then** (*wa*) **I will establish** (*kuwn* – I will fashion and form, appoint, build, and support, making steadfast) **his kingdom** (*‘eth malkuwth huw’* – his realm and reign, his royal residence and authority as sovereign)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:11)

So the question lingers in our minds: at what point were or will these two promises be fulfilled? Are the days of Dowd over, completely finished, and done? Have the promises regarding him all been fulfilled? Is Dowd currently walking with his forefathers? This does not say “when you are succeeded on the throne or when you die and go to the grave like your fathers.”

Also, since “*zara’* – seed” is always singular, regardless of whether it is addressing one or many descendants, this could be addressing Solomon, Yahowsha’, or Yisra’el. Further, whose kingdom is going to be established, Solomon’s or Yahowsha’s, both being descendants of the aging king? Or neither, since Yah is insistent regarding the Second Coming of Dowd and the restoration of his Kingdom.

While I could be wrong, here is my take on this. We have a partial fulfillment of both promises, albeit in a very limited way, with Yahowah supporting Dowd’s son, Solomon, and of God supporting the son’s kingdom – at least up to a point. But Solomon was really never a stand-up guy. He was far more into personal indulgences than he was into restoring the relationship between Yahowah and Yisra’el. Fact is, Solomon led Yisra’el away from Yahowah. And that is perhaps why the books attributed to him contain no prophecy and are personal, focusing on Solomon’s life, not the life Yahowah intended.

A much more compelling argument can be made that God is promising to have Yahowsha’, a descendent of Dowd, stand up for us so that Yahowah can lift us up and restore the relationship, giving us life in abundance. This could well be what Yahowsha’ was declaring when He read the citation from *Yasha’yah* / Isaiah 61:1-2 regarding His fulfillment of the restoring promises associated with the *Yowbel* as recorded in Luke 4:14-21.

However, Yahowsha’ spoke of the kingdom to come, as in “Your Kingdom come, Your will be done, on Earth as it is in Heaven.” That is to say, he did not establish the Kingdom nor was he sovereign over it. He realized that Yahowah had already promised the Kingdom to Dowd. And therefore, the king of the promised Kingdom will be Yah’s beloved, Dowd.

That said, let’s hold off on our conclusions for a while. We are going to return to this prophecy again and again as we transition from *Observations* to *Coming Home*. It will eventually serve as a fulcrum upon which our relationship with Yah pivots.

While this is somewhat corroborated in Acts 1:5-7, it is with great caution that we should approach anything we find in the Christina New Testament. The Greek texts typically vary from completely inaccurate to mostly inaccurate. Nonetheless, the citation reads:

“For Yahowchanan immersed with water, but not many days from now (on *Shabuw’ah*), you will be immersed with the Set-Apart Spirit. (5)

So when they came together, they asked him, ‘Yahowsha’, will you at this time restore the Kingdom to Yisra’el?’ (6)

Yahowsha’ replied, ‘It is not for you to know times or epochs the Father has fixed by His own authority. (7)

But when you receive power when the Set Apart Spirit has come upon you, then you shall be my witnesses both in Yaruwshalaim, in all of Yahuwdah and Samaria, and even to the remotest part of the earth.’

And after he had said these things, he was lifted up while they were looking on, and a cloud received him out of their sight.” (Acts 1:5-8)

This, therefore, to the degree that this is reliable, it reveals two things. First, Paul lied when he limited Yahowsha’s Disciples to Yahuwdah, claiming the rest of the world for himself. And second, the eternal kingdom was going to be established at a time so remote from Yahowsha’s departure, there was no reason for the Disciples to know the era in which it would occur.

That leads us to a third possibility, one which is affirmed in Chronicles and Samuel. The Kingdom of Dowd will be celebrated during the one-thousand-year observation of *Sukah* upon Yahowah’s return. The fact that it will be eternal and everlasting means that Dowd is symbolic of the kind of relationship Yahowah envisions developing with all of His Covenant children. Thank God, God loves rascals.

Before we move on, while I think that there are shadows of the fulfillment with Solomon and brilliant reflections with Yahowsha’, ultimately, Dowd will be walking on earth with his fathers from 6000 Yah to 7000 Yah and thereafter in a new universe and in heaven. I strongly suspect that this represents the promised Kingdom of Dowd that is being addressed, a time which runs coterminous with the celebration of the millennial *Sukah* *Shabat*. Also, what he was inspired to write on our behalf will continue to play a significant role in the ultimate restoration of the Covenant.

As we approach this next statement, especially considering that Yahowah just vowed to enable them to rise, helping them stand up, in the process of restoring His family, combined with what we have just learned regarding *banah*, we can foreclose on the misstatement found in most bible translations (about Dowd / David building the House for God) and discover something quite remarkable in the process.

**“He** (*huw’*) **shall procreate a son to approach Me by building** (*banah la ‘any* – he shall build for Me that which restores children, reestablishing and developing that which prospers abundantly, fortifying the procreation of sons and daughters by erecting; from *ben* – son or child (qal imperfect – interpret this relationally and literally, recognizing the ongoing influence over time)) **a family and home** (*beyth* – a house and household) **and I will establish** (*wa kuwn* – I will form and fashion, I will arrange and shape, I will appoint and support (polel perfect – the process will be completed in a finite period of time whereby the object is being influenced by God)) **his seat of honor** (*kisse’* – his throne) **for all time** (*‘ad ‘owlam* – even throughout eternity, forever, everlasting)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:12)

Dowd did not build Yahowah’s house on the threshing floor he had purchased, even though he had accumulated many of the materials which would be used. The actual construction was begun under Solomon, his son, with the cornerstone laid in year 3000 Yah, 968 BCE. (Using my friend’s Masoretic-based accounting, Dowd was anointed as the Messiah, becoming Yahowah’s son when immersed in the Set-Apart Spirit at age 8 on this date.)

That said, since the previous statement spoke of God establishing the kingdom of one of Dowd’s sons, the initial declaration in the twelfth verse could still be referring to Solomon. But if that is the case, we would have to eliminate Dowd or Yahowsha’ from consideration relative to the promises found in the eleventh verse. And should we conclude that “he” is Solomon, we would have to read the reference to “his seat of honor” also applying to Solomon which is preposterous when one compares Yahowah’s relationship with the father and son.

However, if we consider what we have learned thus far about *banah* to render the clause “*huw’ banah la ‘any* – he shall procreate a son to approach Me by building,” then all of the profound implications associated with the previous statement remain valid, and the seat of honor rightfully remains Dowd’s to occupy. His home and his seat shall always remain adjacent to the Father who loved him most of all. Underscoring this, Dowd’s life and lyrics are second only to the Father’s Towrah with regard to procreating the Covenant’s children, to restoring and reestablishing a family fit to occupy the home of God.

There are few things I have come to appreciate more than Yahowah’s relationship with Dowd. God called a flawed man “*tsadaq* – right, righteous, and vindicated,” thereby negating the premise of Pauline Christianity while liberating the Covenant’s children to live enjoyable and productive lives without fretting about our indiscretions. Beyond this, Dowd’s approach to God focused on being right, on correctly understanding the essential elements of Yahowah’s Towrah guidance. He literally read and reasoned his way into the relationship. And the lyrics to his songs inspire us to approach Yahowah the same way.

Dowd was not ‘Adam, enjoying a perfect relationship with God in ‘Eden. Dowd was not Noah, building an ark by listening to and acting upon Yahowah’s instructions, thereby saving his family and humankind. Dowd was not ‘Abraham, the man through whom the Covenant was established. Dowd was not Ya’aqob, the individual Yahowah used to establish Yisra’el. Dowd was not Moseh, through whom the Towrah was given. And Dowd, as the Shepherd, was not Yahowsha’, the Lamb who came to honor His Father’s promises by fulfilling the first four *Miqra’ey*.

I consider Dowd to be the most extraordinary man who has ever lived. While he was an ordinary fellow, albeit extraordinarily brilliant, Dowd more than anyone revealed how to engage in a relationship with Yahowah, observing, thinking, saying, and doing what matters. And trust me on this, we are just beginning to sing his praises.

God responded to and interacted with Dowd the same way Dowd engaged with Yahowah. They were on the same page. They spoke the same language. They enjoyed and valued the same things. Tsyown, therefore, encompasses both homes, Dowd’s and Yah’s. It is Tsyown that brings us together.

But more than anything, the life and lyrics of Dowd prove that you don’t have to be good, much less perfect, to be saved by God, just right. And the only way to be right is to do what Dowd did: observe the Towrah, ponder its implications, come to understand Yahowah’s approach, especially the five conditions of the Covenant and the seven-step path home provided by His annual meetings, and then act upon them.

I cannot be Yahowsha’. He was perfect. Any attempt to follow His example comes up woefully short. Moreover, we ought not want to be the Lamb come Passover. But I am capable of knowing and understanding much of what Dowd came to learn, because of what he shared. And so I’m able to follow him through the *Towrah* into the *Beryth* along the *Miqra’ey* to Yahowah. And while that will not earn me a seat of honor or a home next to Yah’s, I’ll be living in their proximity forever, and that’s more than good enough for me. God has more than enough to offer His Covenant children, even the most impoverished of us, to keep us entertained throughout time.

Dowd earned his seat of honor. I do not covet the esteem Yahowah affords him. In fact, I’m in Dowd’s debt. His life and lyrics led me home. Thanks to what I learned from him, his Father is my Father.

The “*beyth* – home for the family” being discussed here, and between our Heavenly Father and His children, can be summarized as…

**“I** (*‘any*) **will be** (*hayah* – am and will be, existing as (qal imperfect – genuinely and literally, continually and always)) **for him** (*la huw’*) **accordingly** (*la* – to approach)**, a Father** (*‘ab*)**, and** (*wa*) **he** (*huw’*) **will be** (*hayah* – will genuinely and always be (qal imperfect)) **to Me** (*la ‘any*) **therefore** (*la* – to come near), **a son** (*ben*)**. And** (*wa*) **My** (*‘any*) **unfailing and unwavering love** (*chesed* – steadfast affection and devotion, mercy and favor, dependable kindness in the relationship)**,** **I will not withdraw, turn aside, nor remove** (*lo’ suwr* – will not alter nor change, will not cut off nor reject, will not diminish nor negate (hifil imperfect – God is facilitating the ongoing and enduring benefits enjoyed by Dowd)) **from being with him** (*min ‘im huw’*) **as** (*ka ‘asher*) **I removed and withdrew it** (*suwr*) **from him who was before you** (*min ‘asher hayah la paneh ‘atah*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:13)

Yahowah is, of course, speaking of His renunciation of Sha’uwl at the conclusion of this statement. According to God, Sha’uwl’s goodness was second to none, but he was wrong regarding the Towrah, so he was forsaken.

The Covenant is a father and child relationship. We are family. And in a home, there is no place for fear or worship, and no merit to politics or religion. Families demonstrate their love and affection for one another, they work together and support each other. Children are protected and instructed, nurtured and guided. They are led by example. Parents are wont to make sacrifices on behalf of their children, knowing that the more they give, the more they receive in return.

So it all boils down to this. Within the Covenant, Yahowah, the Creator of the Universe and Author of Life, becomes our Father. We are adopted into His family as His children.

In the Covenant, Yahowah’s love is unconditional and eternal. It is unfailing and unwavering. It is what God is offering. It is what God wants.

**“And** (*wa*) **I will stand up and present him** (*‘amad huw’* – I will enable him to stand upright, remaining and enduring (hifil perfect)) **in My home** (*ba beyth ‘any* – in My family, house, and household)**. And in My realm** (*wa ba malkuwth* – and in My dominion and kingdom) **throughout all eternity** (*‘ad ha ‘owlam* – for the duration of time, forevermore)**,** **his seat of honor** (*kisse’ huw’* – his throne, demonstrating the respect to which he is entitled) **shall be** **established** (*kuwn* – will be arranged, appointed and upheld (nifal – the subject passively receives and carries out the action))**, forevermore, throughout the whole of time** (*‘ad ‘owlam*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:14)

It is fascinating to note that the eternal realm or kingdom is Yahowah’s, not Dowd’s, as we would expect. But in it, Dowd is not only given a seat of honor next to his Father, Yahowah will get up to greet His son, presenting him standing upright during their welcoming embrace. This is actually how I expect Yahowah to greet all of the Covenant’s children.

God will stand up to embrace and then present each new arrival, each of whom will remain standing in His presence. Then after we have all been introduced and welcomed into Yah’s home, we will be given a seat of honor, each of us sitting beside a God big enough for everyone to be positioned right next to Him.

The example of Dowd is the exemplar for all mankind. Through the lyrics of Dowd’s songs, we are shown the way to God. Yahowah’s means to perfect the imperfect is dramatically portrayed throughout the life of His Beloved. If you want God to stand up to welcome you into His home, observe His Towrah and act upon it. Even better, share what you have learned with everyone who is willing to listen. The more the merrier.

Let’s take a moment to visualize a room comprised and adorned in light, filled with radiant members of the Covenant family, all beaming with joy, with the most brilliant, and yet inviting, individual in the universe standing in its midst, smiling, a twinkle in His eye, while soaring music plays in the background. This may well depict our initial encounter with our Heavenly Father as we enter His home for the first time. He will embrace us, introduce us, demonstrating His love for us. I also expect that every member of Yah’s Covenant family will be as happy for their God and their brothers and sisters as they are for themselves. In fact, for many of us, standing in the back of the room, as Yahowah greets someone we may have helped in some way, will be the most enjoyable and satisfying moment of our lives.

**“In accordance with every one of these words** (*ka kol ha dabarym ha ‘eleh*)**,** **and consistent with every aspect** (*wa ka kol*) **of this revealing communication regarding the relationship agreement** (*ha chazown ha zeh* – of this prophetic announcement and vision; from *chazah* – to be observant, perceptive, and intelligent through close examination and careful consideration)**,** **therefore** (*ken*)**,** **Nathan** (*Nathan* – One who Gives) **spoke to** (*dabar ‘el*) **Dowd** (*Dowd* – the Beloved)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:15)

Those who speak for God are specifically instructed not to add anything to nor subtract anything from Yahowah’s testimony. That is not to say that we shouldn’t seek to expound upon it, sharing insights we discover along the way. But any attempt to annul or invalidate anything God has said will render an individual unacceptable. No one bears more guilt in this regard than the wannabe apostle, Sha’uwl / Paul, whose entire message was predicated on rejecting everything Yahowah said and did.

Having received these marvelous reassurances, Dowd realized that Yahowah was not holding his recent past against him. The most favored son went home…

**“So then** (*wa*)**, King** (*ha melek*) **Dowd** (*Dowd* – Beloved) **entered into** (*bow’* – came to) **and settled down** (*wa yashab* – and remained, restored and seated, living and dwelling) **before the presence of** (*la paneh* – approaching and coming face to face with) **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)**. And he asked** (*wa ‘amar* – then he said)**, ‘Who am I** (*my ‘any* – what am I)**,** **Almighty** (*‘elohym*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**?**

**And what** (*wa my*) **is my home and family** (*beyth ‘any* – is my house and household) **that** (*ky* – indeed) **You have brought me** (*bow’ ‘any* – You have come here with me) **here** (*halom* – to this place in Your presence) **forever** (*‘ad* – eternally)**?’”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:16)

In this way, Dowd continues to speak for all of us. He is, in large degree, the voice of mankind. We have no idea what Yahowah sees in us that would cause Him to choose to have us spend an eternity in His presence. Why is it that someone as magnificent as Yah would want someone flawed and inadequate to live next to Him forever?

The answer, of course, is found in *beryth*, and its root, *beyth*, and in *‘ab* and *ben* – in home and family, in father and son. There is great joy in investing in the life of someone you love, of raising children. Dowd was a source of satisfaction and happiness for God. Most of all, Yahowah wants to share His life and universe with His children, raising us to be more like Him every moment throughout endless time.

As I approached the next statement, I found that the words led me in an entirely different direction than what others had published. According to the NASB, David said: “And this was a small thing in Thine eyes, O God; but Thou hast spoken of Thy servant’s house for a great while to come, and hast regarded me according to the standard of a man of high degree, O LORD, God.”

I do not know what their concluding clause even means. But I suspect that it is a legacy of the errors which were previously promoted in the King James Version: “And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant’s house for a great while to come, and has regarded me according to the estate of a man of high degree, O LORD God.”

Both renditions have God choosing to favor the House of Dowd due to his elevated status among men when the opposite is true. Yah chose Dowd when he was a lowly shepherd hanging out with his sheep in a pasture, and Yah is the one responsible for elevating Dowd’s status. Moreover, *towr* is the masculine variation of *towrah* and means “towrah explorer” or “towrah teacher,” not “estate” or “standard.”

Recognizing that the subject of this discussion is rather important, in that it serves to explain why God loved and blessed this man more than any other, let’s see if we can more accurately convey that reason. Therefore, based upon the primary definition of each word, this is what the son said to his Father…

**“Moreover** (*wa*)**, this** (*zeh*) **was insignificant** (*qaton* – was a small thing, was not unlike lifting Your little finger) **from Your perspective** (*ba ‘ayn ‘atah* – in Your eyes)**, God** (*‘elohym*)**.**

**And yet** (*wa*)**, You have spoken** (*dabar* – You have expressed in words) **concerning** (*‘al* – about) **the home** (*beyth* – the house and family) **of the one in Your service** (*‘ebed ‘atah* – of Your associate and coworker, Your partner and implement) **from the perspective of long ago and from far away** (*la min rachowq* – from a great distance) **and** (*wa*) **have looked upon me** (*ra’ah* – have seen, viewed, considered, and perceived me) **akin to** (*ka* – similar to and in the manner of, in accord with) **an explorer of the Towrah** (*towr* – one who investigates, seeking to discover information by traveling through the guidance of the Towrah, one who learns by gathering information and making associations so as to be a Towrah Explorer and Towrah Teacher) **for humankind** (*ha ‘adam*)**,** **elevating their thinking and ascending the steps to** (*ha ma’alah* – journeying upward by walking upon the stairway to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, Almighty** (*‘elohym*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:17)

Dowd correctly assessed that it doesn’t actually diminish Yahowah in the slightest in the seventh dimension, to enhance our lot here on earth or in the hereafter. While the process is complex and the enhancements infinite, that is the advantage of working in lower dimensions.

He’s saying that while God has done far more for him than he deserves, it cost Yah nothing to do so. And that’s true. In fact, God actually gains something (fellowship with a loved one) by empowering us. In this way, Dowd is providing a valuable perspective on where we are as opposed to where God intends to take us.

The son also realizes that time isn’t the same for us as it is for his Father. He recognizes that Yah’s perspective from beyond our universe enables Him to view things that are yet to be as if they already were. Therefore, Dowd knows that God sought to enhance the lives of His Covenant children as He was creating the universe.

But far more than this, a literal rendering of these words shows that Dowd actually understood the reason the Creator of the universe was so enthralled with him. Dowd did something no one else had done, something God wanted most of all. Dowd was “an explorer of the Towrah, one who investigated God’s teaching, seeking to discover His guidance, by traveling through the pages of the Towah, becoming a Towrah Explorer and Towrah Teacher.” Dowd “made the connections mankind needed to elevate our thinking so that we could ascend the stairway to Yahowah,” from three dimensions to seven, from flawed and inadequate to perfected and empowered.

Dowd is Tsyown. He inscribed the signs along the way he walked to Yahowah.

Having provided everything mankind needed to understand to enter our Heavenly Father’s Home, but realizing that his contribution in this regard was the reason Yah singled out him for action, the favored son asked…

**“What more can Dowd contribute and testify as a witness** (*mah yacaph ‘owd Dowd* – how much beyond this can Dowd add to help others, repeat, do over, correct, or teach now and again into the future (hifil imperfect)) **for You, God** (*‘el ‘atah*)**, as Your coworker** (*la ‘ebed*)**,** **to manifest Your glorious reward and acknowledge the significance of Your manifestation of power** (*la kabowd* – Your status and reputation, Your abundance and importance, Your beautiful nature, magnificent presence, and distinct riches)**, Your devoted and dedicated associate** (*‘eth ‘ebed ‘atah*) **wants to know** (*yada’* – to acknowledge, reveal, make known, to be shown and understand)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:18)

The man who had done more than anyone in human history to lead us through the Towrah, into its Covenant, and to God wanted to do more. He was a witness to the manifest glory of God and had a lifetime of personal experiences to share.

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**, along with and for the benefit of** (*ba ‘abuwr –* in, on behalf of, along with, and for the sake of) **Your partner** (*‘ebed ‘atah* – Your coworker and associate; from *‘abad* – to work, expending considerable energy and intensity toward the mission)**,** **and according to Your good judgment** (*wa ka leb* – and consistent with Your disposition, inclination, and determination as a result of rationally considering the evidence and rendering an appropriate decision, and according to Your conscience and moral standard, Your thoughts, heart, character, and inner nature)**,** **You have accomplished** (*‘atah ‘asah* – You have performed and done, You have engaged in and acted upon, and You have brought about (qal perfect)) **accordingly** (*‘eth*) **all** (*kol*) **of these great things** (*geduwlah ha zo’th* – of these recognizable and honorable manifestations of Your ability, dignity, importance, and power, even majesty; from *gadal* – to grow and magnify, to promote and empower) **to** (*la* – to approach, to move toward the direction of, with the goal of) **make known** (*yada’* – to show and convey information leading to understanding of our close association and friendship, to reveal and acknowledge through proper instruction and teaching, through observation and comprehension to make aware (hifil infinitive construct)) **everything** (*kol*) **worthy and empowering, honorable and great** (*ha geduwlah* – that fosters growth and magnifies, that is magnificent and majestic)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:19)

Yahowah enriched and enlightened, empowered and energized the life of His son because through him we come to realize what our Heavenly Father wants to accomplish with all of His children. If we are willing to engage, after exploring the Towrah, and serve as witnesses for Yah, this is precisely what we should expect.

**“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)**, there is no one like You, and without You, there is nothing** (*‘ayn ka ‘atah* – without You, accordingly, it would all be for naught, empty, and non-existing)**.** (*wa*)

**There is no** (*‘ayn*) **God** (*‘elohym*) **except** (*zuwlah* – besides or apart form) **You** (*‘atah*)**,** **which is** **consistent with** (*ba*) **every one of** (*kol*) **the steps which beneficially have given meaning to life as a result of the relationship which** (*‘asher*) **we have heard** (*shama’* – we have listened to, proclaimed, and reported) **with our ears** (*ba ‘ozen ‘anah*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:20)

We listen to God by reciting His testimony. In doing so, we discover that there is only one God, who has but one name, who has provided a singular path to life. We also discover that He is consistent, never changing, and always reliable. He alone provides everlasting meaning and purpose to our existence.

Also, while God is unique, so are His people. It is what we should expect.

**“And** (*wa*) **who** (*my*) **is like** (*ka*) **Your people** (*‘am ‘atah* – Your family)**,** **Yisra’el** (*Yisra’el* – individuals who engage and endure with God)**, the only nation** (*gowy ‘echad* – the one and only, certain and unique group of related people) **on the earth** (*ba ha ‘erets* – in the land and realm) **that makes known the steps which beneficially give meaning to life as a result of a relationship** (*‘asher*) **the Almighty** (*ha ‘elohym*) **walked** (*halak* – journeyed and led)**, approaching to** (*la* – for the purpose to) **redeem and ransom** (*padah* – liberate from servitude, slavery, and bondage to freedom, rescuing and delivering) **for Himself** (*la huw’*)**, a family** (*‘am* – a people) **for the purpose of** **confirming** (*la sym* – to place and set, to appoint and assign, to establish and affirm for the purpose of examination) **Your great and empowering** (*la ‘atah geduwlah* – Your honorable and esteemed, worthy and magnificent) **name** (*‘atah shem* – personal and proper name, reputation and renown)**.**

**And it was awesome** (*yare’* – and it engendered respect and appreciation) **to remove** (*la garash* – to drive out) **from the presence** (*min paneh*) **of Your family** (*‘am ‘atah*) **whom for the benefit of the relationship** (*‘asher* – whom to show the way to life) **You** **redeemed and ransomed** (*padah* – You liberated from servitude, slavery, and bondage to freedom, rescuing and delivering) **from the Crucibles of Human Oppression** (*min Mitsraym* – away from Egyptian political, religious, military, and economic subjugation) **the Gowym nations** (*Gowym* – non-Yisra’elites)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:21)

Yahowah talked the talk and then walked the walk. He did both for the benefit of His family, revealing and providing a way home. And that path leads away from all forms of human control, religious and political, militaristic and economic.

Redemption is an interesting concept in that it requires a price to be paid to ransom a slave from captivity. The only way God could remain just and forgive us was to accept our penalty personally. This is the express purpose of *Pesach* and *Matsah*.

**“So** (*wa* – also) **You appointed and gave to** (*nathan* – You placed as a gift upon, causing) **Your people** (*‘am ‘atah* – Your family)**, Yisra’el** (*Yisra’el* – individuals who engage and endure with God)**,** **to be a family for the purpose of approaching You** (*la ‘atah la ‘am* – as a people to direct and guide toward the goal of nearing You) **forever and ever** (*‘ad ‘owlam* – throughout the duration of time, unending and eternally)**. And** (*wa*) **You** (*‘atah*)**, 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)**, shall exist as** (*hayah* – were, are, and will be, existing as) **God** (*‘elohym*) **for them** (*la hem la*)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:22)

It is hard to reconcile Christian replacement theology with this assertion. The promises made to Yisra’el remain in full effect. They are eternal. They were not usurped by any church. Moreover, Yahowah is not the Christian god.

**“So now** (*wa ‘atah* – so then)**, 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)**, the word** (*ha dabar*) **which You have beneficially spoken regarding the relationship to show the way** (*‘asher dabar*) **before and concerning** (*‘al*) **Your coworker** (*‘ebed* – Your associate, servant, and one who works with you, expending considerable energy to accomplish the work)**,** **and concerning his family** (*wa ‘al beyth huw’* – and regarding his household)**,** **may it be trustworthy and true** (*‘aman* – I would like it to be established and enduring (nifal imperfect jussive – the subject carries out and receives reflexive action on an ongoing basis under the auspices of freewill, expressing volition) **forevermore** (*‘ad ‘owlam* – eternally) **engaging and happening** (*‘asah* – acting and performing) **in accord with what** (*ka’asher* – consistent with the way) **You have said** (*dabar* – You have stated)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:23)

Dowd is certain of a great many things, one of which is that God does what He says. He follows through and fulfills His promises. The fact that the reward is nearly incomprehensible can, at times, however, cause even the most confident among us to speak in this way. But we should be careful here in expressing the influence of the jussive mood. Rather than pleading with his Father, the son is demonstrating his choice to be with his Father.

Another thing Dowd recognized that is sparsely understood today, is that the single most important thing to know about God is His name. If you do not know it, you do not know Him.

**“Your name** (*wa shem* – Your reputation and renown) **will endure, verified and true** (*‘aman* – confirmed and enduring, reliable and dependable, established and lasting)**,** **and also** (*wa*)**,** **it will be revered as great** (*gadal* – honored and promoted) **throughout eternity** (*‘ad ‘owlam* – forevermore, for all time) **by saying** (*la ‘amar* – on account of affirming)**, ‘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) **of the spiritual implements** (*tsaba’* – of the divisions of heavenly envoys and vast array of messengers) **is the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – individuals who engage and endure with God)**, a God** (*‘elohym*) **for Yisra’el** (*Yisra’el*)**.’**

**And** (*wa*) **the family of Dowd** (*beyth Dowd*)**, Your implement** (*‘ebed* – Your associate, coworker, servant, and assistant)**,** **will be established and sustained** (*kuwn* – will be prepared, steadfast, ready, and supportive) **by Your presence** (*la paneh ‘atah* – before and facing You)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:24)

While this is not true at the moment, in that *Ha Shem* is the g-d of Israel and of Judaism, it will ring true again in the fall of 2033. And it will remain so for all time thereafter.

**“Because indeed** (*ky*)**, You** (*‘atah*)**, my God** (*‘elowah*)**, have revealed and made known by opening the ears** (*galah ‘eth ‘ozen* – have audibly and vocally communicated so as to clearly hear) **of Your partner** (*‘ebed* – associate and coworker, implement and servant) **to build a home for him** (*la banah la huw’* – to construct a home and procreate a family for him to approach)**. Therefore, and for this reason** (*‘alken*)**,** **Your implement** (*‘ebed* – Your servant and coworker) **can continue to investigate, approach by anticipating intervention, and render thoughtful decisions** (*la palal* – can come near and ask questions, exercise good judgment, request mediation and intercession, speaking out regarding (hitpael infinitive – Dowd is acting on his own initiative to deliver all of the verb’s implications, becoming the living embodiment of *palal*)) **about coming into Your presence** (*la paneh ‘atah* – arriving face to face)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:25)

*Palal* is almost always rendered as “pray” in bibles published by religious institutions, but that is not what it means. It actually speaks of “exercising good judgment by making comparisons, thereby discriminating fact from fiction after a thorough investigation.” It is “to decide by cutting through the evidence that is observed so as to discern what is trustworthy.” *Palal* is not only a “thinking” verb, it addresses the idea of “asking questions, receiving answers, then requesting intervention.” As a result of what is understood, to *palal* is “to speak favorably, intelligently, knowledgably, and persuasively about the expected reconciliation of a relationship, making declarations which advocate and promote a particular and anticipated consequence based upon the circumstance.”

Dowd had come to realize that his bad behavior was not being held against him, that Yahowah had forgiven him, and more importantly, that God was devoted to honoring the great contributions he had made to help all humankind understand the Towrah and its Covenant. His statement reflects the overwhelming sense of confidence he had in the liberty we all experience as children of the Covenant. It conveys our overwhelming desire to share what we have come to know.

*Palal* is the catalyst, the means to excite our passion to speak out in favor of Yahowah. Nothing is more satisfying than encouraging those whose eyes, ears, and minds are open to exercise good judgment in favor of accepting the conditions established to become part of God’s family. Our response is not only active, informed, thoughtful, and rational, it is one of advocacy, using sound arguments to persuade others into accepting the truth based upon the insights that have been derived from being observant.

As it is with Dowd, my relationship with Yahowah is *palal* – I investigate His Word and learn by exercising good judgment by making reasonable connections, thereby forming a proper perspective from which to know and approach Yah. As a result, I’m passionate and make every attempt to be persuasive, encouraging others to take advantage of the greatest offer ever made.

**“So** (*wa*) **now** (*‘atah*)**,** **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)**,** **You, as God** (*‘atah huw’ ha ‘elohym*)**,** **have spoken** (*dabar* – declared and promised, communicating) **about Your coworker** (*‘al ‘ebed ‘atah* – concerning Your associate, partner, and implement) **regarding these good and generous, pleasing and joyful things** (*ha towb ha zo’th* – these valuable, moral, festive, beautiful, productive, favorable, and enjoyable things)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:26)

Is it any wonder the first child of the Covenant was named “*Yitschaq* – Laughter?” Is it any surprise Yahowah’s seven annual meetings are “*chag* – festivals?” And yet it is genuinely bewildering that all but one in a million people have exchanged our fun-loving Creator for a cosmic killjoy, one who sends people to hell to torture them, who expects to be worshiped, and one who wants to control everyone as Lord.

The list of good things afforded the beloved son is actually no different than that which Yahowah is offering every child of the Covenant who seeks to explore His Towrah and act upon its promises. Our Heavenly Father through His Son paid the price on *Pesach* and *Matsah* to ransom and redeem us, as He has already done for His Beloved.

Yah will stand up and greet Dowd upon his arrival in heaven, but He will do the same for us. Dowd will endure forever, perfected and established in Yahowah’s presence, but so shall we. Dowd’s home will be built by God and sit beside His, but so shall it be with ours. Yahowah will always be Dowd’s Father, but He is ours as well the moment we are adopted into His family. Yah will treat Dowd as a beloved son, as He will treat every child of the Covenant.

And Yah will make Dowd’s name great, and He will share His with His beloved, but the same is true of everyone who promotes the Towrah and embraces its Covenant. And we will all do as Dowd is doing now, curiously and thoughtfully observing all God has conceived for our edification and enjoyment, our empowerment and enrichment.

Dowd is not only the living embodiment of Tsyown, he is symbolic of the Covenant, and of everything Yahowah is offering His creation. And all that is expected and required of us is to be explorers of the Towrah, choosing to be sons and daughters of Yahowah by embracing His “*beryth* – family covenant relationship.

**“Henceforth** (*wa ‘atah*)**,** **be willing to boldly, continuously, and confidently** (*ya’al* – continue with determination toward the conclusion, content and pleased to accept, the agreement resolved) **bless** (*la barak* – to kneel down to greet in love and to lift up, invoking favor upon, demonstrating a positive disposition toward) **the family** (*‘eth beyth* – the home and household) **of Your implement** (*‘ebed* – Your associate and partner, Your coworker and servant) **so that they may approach and continue to exist** (*la hayah*) **forever** (*la ‘owlam* – eternally) **in Your presence** (*la paneh*)**,** **because You** (*‘atah ky*)**,** **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)**, have kneeled down in love to lift them up and favor them** (*barak* – to bless, demonstrating a positive disposition)**,** **and so** (*wa*) **they are blessed, favored, and lifted up** (*barak*) **forever** (*‘owlam* – eternally)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:27)

What more could anyone possibly want than this?

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*Observations*

Covenant

4

### Home

*Yah’s Family…*

Have you ever wondered why Solomon, not Dowd, built Yahowah’s Home for the Covenant Family on Mowryah? I was surprised to learn that God told us not once, but twice. Turns out, life does not come from death and conflict does not lead to reconciliation.

**“Then** (*wa*) **Dowd** (*Dowd* – the Beloved) **said** (*‘amar*) **to Sholomah** (*la Sholomah* – Reconciliation and Restoration; from *shalowm* (also correctly transliterated Sholomoh))**,**

**‘My son** (*ben*)**, I** (*‘any*) **had it** (*hayah* – existing) **in my thinking, judgment, and desire** (*‘im leb* – with my way of evaluating things and taking them to heart) **that I would build for the family** (*la banah* – that I would construct, and establish to restore and procreate) **a home** (*beyth* – a house) **to recognize and approach** (*la*) **the name** (*shem*) **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)**, my God** (*‘elohym ‘any*)**.** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 22:7)

**Then** (*wa*) **it came to** **exist with me** (*hayah* *‘al ‘any*) **the Word** (*dabar*) **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)**, to say** (*la ‘amar*)**, “Too much blood** (*dam la rab*) **you have shed** (*shapak* – you have caused and poured out)**,** **and a great many wars** (*wa milchamah gadowl* – and so many conflicts and battles) **you have engaged in** (*‘asah* – you have acted upon)**, so you shall not build** (*lo’ banah* – you will not construct for the family or establish) **a home** (*beyth* – a house, family, or household) **for My name** (*la shem ‘any*) **because** (*ky* – for the express reason) **of the substantial quantity of blood** (*damym rabym*) **you have spilled** (*shapak* – you have caused, shed, and poured out) **upon the Land** (*‘erets*) **before My presence** (*la paneh ‘any*)**.** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 22:8)

**Behold** (*henah*)**, a son** (*ben*) **shall be born to you** (*yalad la ‘atah*) **who shall exist** (*huw’ hayah*) **as an individual** (*‘iysh*) **of favor and tranquility, freedom and contentment** (*manuwchah* – of harmonious relationships and fortuitous circumstances, of a fully satisfied state, of repose and calm composure, and of peace)**,** **and** (*wa*) **I will free him from conflict** (*nuwach la huw’* – I will form a spiritual alliance to restore and secure him, providing freedom; from *ruwach* – spirit) **from all of his enemies** (*min kol ‘oyeb* – from everyone who is adversarial in hostile opposition) **from all around** (*min cabyb* – from all sides who would surround and encircle)**, because** (*ky*) ***Sholomah* | Reconciliation** (*Sholomah* – Restoration, Harmonious Relationship) **shall be** (*hayah*) **his name** (*shem huw’*)**.**

**So** (*wa*) **reconciliation and satisfying restoration** (*shalowm* – salvation and contentment, prosperity and wellbeing, a complete cure from the danger of plagues, and a harmonious relationship) **and** (*wa*) **freedom from unfavorable circumstances and conflict** (*sheqet* – tranquility and peace) **I will give** (*nathan* – I will grant and bestow) **to Yisra’el** (*‘al Yisra’el* – to Individuals who Engage and Endure with God) **throughout his days** (*ba yomym huw’*)**.”’”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 22:9)

It was God who chose Solomon’s name, basing it on His intent through the *Beryth* and *Miqra’ey*. The home for those who are reconciled and renewed would be built by the son of the Beloved, an individual named “Reconciliation and Renewal.” Yahowah was offering the cure for the plague of death.

It is telling that the home Dowd wanted to build for the family led to Yahowah’s name. In fact, if you follow Dowd to Yah, you will find “*Shalowm* – Restoration and Reconciliation.”

There is a statement made related to this father’s provisions for his son to build a home for his Father which is intriguing.

**“Refined** (*zaqaq* – heated in a crucible to separate the pure and valuable from the dross) **gold** (*zahab*) **by weight** (*mishqal* – relative mass for comparison) **for the** **model and detailed plan** (*tabnyth* – the pattern for the replica and likeness representing something) **of the ceremonial chariots** (*merkabah* – the transport vehicles to be ridden) **of the Karubym** (*Karubym* – guardians of ‘Eden who hover over Yahowah’s throne and His Mercy Seat on the Ark of the Covenant; from *karowz* – heralds to make proclamations, *karah* – cottage, *kerah* – banquet and feast where an exchange is made as part of a bargain, and *karuwb* – to provide blessings)**, gold** (*zahab*) **spread out** (*paras*) **to cover and adorn** (*cakak* – to clothe and protect) **the Ark** (*‘arown* – the Chest; from *‘arah* – to harvest and gather and *‘aruwkah* – to heal and restore) **of the Covenant** (*beryth* – family-oriented relationship and marriage vow) **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)**,** **everything** (*kol*) **in writing, inscribed** (*kethab* – communicated in a language through alphabetic characters; from *kathab* – to record in writing, engraving and inscribing using letters) **by the hand** (*yad*) **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)**, He provided insights and understanding** (*sakal* – He conveyed comprehension through effective teaching and instruction leading to an appropriate response) **for the entire** (*kol* – the whole and totality) **plan** (*tabnyth* – the detailed pattern for the replica, imagery, and likeness representing the construction of something; from *banah* – to build and establish the family home) **of the work of the spiritual messenger and representative** (*mala’kah* – business and service of the *mal’ak* – heavenly representatives, messengers, and envoys)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 28:18-19)

The implications are tantalizing. While it’s obvious that everything Yahowah says and does is designed to illustrate important aspects of His plan, and that by making comparisons between His Word and His symbols, we come to understand what He is offering, I’m thrilled to read that Yahowah spelled this all out for Dowd in writing. Wouldn’t you love to have a copy of that detailed report?

In a way, we do have access to it, or at least to the insights it provides. That is why Yahowah wanted to ensure that the lyrics to Dowd’s psalms would be precisely accurate right down to the smallest details. The *Mizmowr* Yahowah inspired His Beloved to write on our behalf “*sakal* – provides understanding through effective teaching and instruction, leading to an appropriate response” regarding how to observe His Towrah, engage in His Covenant, and answer the Invitations to His Meetings.

In this regard, *tabnyth* confirms that the details matter. God is never careless or capricious. Every aspect of every instruction is precise, revealing, and reliable. The closer we look, the deeper we dig, the more connections we make, the more we think, the more we will learn, therefore, the greater the likelihood is that we will respond correctly.

This is especially reassuring for me because I view everything God says symbolically. I am devoted to providing comprehensive and fully amplified translations, uncovering every conceivable detail for our edification. And I am compelled to share every insight I’ve derived from His testimony along the way. And equally important, I have come to the conclusion that the best way to observe the Towrah is to view it from the perspective provided by the lyrics of Dowd’s *Mizmowr* – especially the 91st and 119th, the 22nd and 88th, the 19th and 23rd.

I’ve been consistent throughout these many books, recognizing that while *mala’kah* means “work,” since itis the feminine of *mal’ak*, the Hebrew word for “heavenly envoy and spiritual messenger,” it should be rendered as the “work of the spiritual messenger and representative.” In this discussion on developing an understanding regarding the details of God’s plan, the blended translation becomes essential. Yahowah’s Ark of the Covenant, with the Towrah beside it and the Ten Statements inside, serves to convey the way the *Miqra’ey*, especially *Pesach*, *Matsah*, and *Bikuwrym*, render God’s children immortal and innocent so that as a result of His mercy and plan, they can be adopted in our Heavenly Father’s Family and sit down beside Him. This beneficial outcome is the work of Yahowah’s Spiritual Messenger and Heavenly Representative, the Set-Apart Spirit and Yahowsha’.

When we understand the plan and know the architect, we exude confidence. Dowd wanted to share this assurance with his son.

**“Then** (*wa*) **Dowd** (*Dowd* – the Beloved) **said** (*‘amar*) **to Sholomah** (*la Sholomah* – Reconciliation and Restoration; from *shalowm*)**, his son** (*ben*)**, ‘Choose to be resolved, firm, and strong** (*chazaq* – make the choice to be intense, even harsh, hard to distract or dissuade, seeking every opportunity to repair and restore the relationship by being overpowering and persistent, always going beyond what might be expected, actually inflexible, engaging with a sense of urgency (qal imperative – genuinely and of your own volition)) **and** (*wa*) **courageously** (*‘amets* – be obstinate and stubborn, established and determined, intensely persistent, mustering the strength to (qal imperative – genuinely and of your own volition)) **act and engage** (*‘asah* – doing what should be done, working at accomplishing the mission (qal imperative – genuinely and of your own volition)**.**

**Do not be timid or afraid** (*‘al yare’* – never fear or show distress, even when the circumstances appear unfavorable (qal imperfect jussive – literal interpretation and ongoing behavior, where the jussive, rather than conveying third-person volition, underscores the negating of timidity and fear)) **and avoid confusion** (*wa ‘al chatat* – do not be dismayed or discouraged, avoid corruption and misperceptions, misunderstandings and muddled thinking, never panic, do not be confounded or broken, never become demoralized or downcast, and never allow terrorism to shatter your resolve)**, because 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) **Almighty** (*‘elohym*)**, My God** (*‘elowah ‘any*)**, will not be feeble or falter with you** (*lo’ raphah* – will never let go or hang limp, slack off in the work, lacking the power or force you require, and He will never relent or relax with you) **or abandon you** (*wa lo’ ‘azab* – forsake you, leave you or release you, reject or desert you, negating the relationship with you)**, ever, always and eternally** (*‘ad* – for an unlimited duration of time) **finishing and completing** (*la kalah* – showing determination to conclude and fulfill; from *kol* – in all things and in everything, and *kalal* – perfectly and to perfection, so as to perfect through the totality of) **all of** (*kol* – every aspect of) **the work of the spiritual messenger and service of the heavenly representative** (*mala’kah* – business and service of the *mal’ak* – heavenly representatives, messengers, and envoys) **for the tasks and efforts** (*‘abodah* – for the considerable energy that will be expended to do the work; from *‘abad* – to work and serve on behalf) **of the Home** (*beyth* – family and household) **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)**.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 28:20)

There are five virtues on this list which pertain to Solomon, and thus mankind, and five characteristics which apply to Yahowah, and thus to God. All of which are inconsistent with the Christian perspective on God and are in direct conflict with Paul’s hypocritical and errant proclamation on “love” as he presented it in 1st Corinthians 13. Each statement of resolve is also incompatible with Socialist Secular Humanism. Dowd did not encourage his son to be loving or kind, to be tolerant or compromise, to be flexible or adaptable, to be forgiving or accepting, to be passive or accommodating.

Dowd, having served as Yahowah’s most beloved and brilliant shepherd for the past forty years, drove to the heart of the matter, delineating the most important virtues any of us will ever manifest relative to our Creator. And then he explained how this attitude and approach meshed with Yahowah’s character and nature, His purpose and plan.

Therefore, if we want to work with God, if we want to maximize the value of our relationship with Him, if we want our lives to actually matter, it is incumbent upon us to consider what the man Yahowah loved more than any other, the man Yahowah declared was His son, the man who accomplished more than anyone in human history, the man God called “*tsadaq* – right,” encouraged of his son – *Dowd* | David:

1) “*Chazaq* – make the choice to be intense, even harsh, hard to distract or dissuade, seeking every opportunity to repair and restore the relationship by being uncompromising and tenacious, always going beyond what might be expected, being inflexible while engaging with a sense of urgency, resolved to be firm, strong, and overpowering.”

2) “*‘Amets* – be obstinate and stubborn, established and determined, intensely persistent and persevering, mustering the capacity to be courageous, daring, gutsy, and brave.”

3) “*‘Asah* – engage and act, expending considerable energy and resources doing what should be done, working at accomplishing the mission.”

4) “*‘Al yare’* – never fear nor show distress, even when the circumstances appear unfavorable, and do not be timid or afraid.”

5) “*‘Al chatat* – avoid confusion and corruption, misperceptions and misunderstandings, do not be dismayed or discouraged, never panic, do not be confounded or broken, never become demoralized or downcast, and never allow terrorism to shatter your resolve.”

This man who knew Yahowah better than anyone who has ever lived, after declaring that Yahowah was, is, and always will be his God, informed his son that his Heavenly Father:

1) “*Lo’ raphah* – would never be feeble nor falter, never let go nor hang limp, always retaining a firm grasp and an upright attitude, never slacking off in the work, never hesitating or wavering, never lacking the power or force required to complete the plan, never relenting or relaxing with those who do His bidding.”

2) “*Lo’ ‘azab* – will not abandon or forsake His children, will never leave them nor release them, will never reject or desert His sons, will never negate nor deny the relationship with them, never forgetting them.”

3) “*La kalah ‘ad* – will throughout time fulfill, eternally completing, and always finishing His plans, showing everlasting determination to conclude every last promise right to the end without fail, regarding all things perfectly and to perfection, so as to perfect through the totality of the mission.”

4) “*Mala’kah* – doing the work of the spiritual messenger and service of the heavenly representative, investing the required effort and resources to achieve and complete the business and the service of the supernatural envoys, heralds, and emissaries.”

5) “*‘Abodah beyth Yahowah* – expending the effort to serve, dedicating the considerable energy associated with the work and tasks associated with the home, family, and household of Yahowah.”

Every promise Dowd reaffirmed and offered to his son is available to each of us as Yah’s sons and daughters. We are all part of the same family.



We now know what Dowd sought for his son. But are you aware of what Solomon sought from God?

The answer is found amongst a flurry of activity. As Solomon engaged to commence work on the Home for which he had been appointed, advised, and named, the Chosen People gathered around him and embarked upon the journey that would lead them from the Tent of the Meetings, through the Ark of the Covenant, by way of Moseh’s contribution to the relationship, unto the Threshing Floor of Tsyown, and then upward to their God.

In that the sentences which comprise this presentation are long and filled with the signs of *Tsyown*, let’s consider the entirety of Solomon’s request in *Dabry ha Yowmym* / 2 Chronicles 1:1-10 before we contemplate Yahowah’s response or dissect the parts which comprise this remarkable discussion.

**“And** **Sholomah** **embarked on a journey** **with the entire** **assembled community which had gathered together in response to the summons** **with him,** **to** **the elevated place** **which was on Gib’own,** **because that is where** **the brilliant Tent of the Appointed Meetings** **existed** **of the Almighty,** **which to beneficially show the way to the relationship, Moseh, the associate** **of** **Yahowah, had engaged to construct in the wilderness.** (*Dabry ha Yowmym* / 2 Chronicles 1:3)

**However, the Ark** **of the Almighty,** **Dowd** **had carried up** **from** **Qiryath Ya’arym** **upon making preparations for its arrival, because** **Dowd** **had pitched and spread out** **a radiant covered shelter for it** **in Yaruwshalaim.** (*Dabry ha Yowmym* / 2 Chronicles 1:4)

**During that night, God** **appeared,** **approaching** **Sholomah.** **And He said to him, ‘Ask what** **I should give to you** **as a gift.’** (*Dabry ha Yowmym* / 2 Chronicles 1:7)

**And** **Sholomah** **said to God, ‘You have acted and engaged, working collaboratively, with** **my father, Dowd,** **showing unfailing devotion, extraordinary mercy, and great affection, and You enabled me to reign as king** **in his place.** (*Dabry ha Yowmym* / 2 Chronicles 1:8)

**Thereby and henceforth,** **Yahowah, Almighty, may this serve as reliable and trustworthy verification of the word You conveyed** **in conjunction** **with Dowd, my father. Indeed, You have caused me to reign over** **a family** **as** **numerous** **as** **the dust** **of the Land.** (*Dabry ha Yowmym* / 2 Chronicles 1:9)

**So then, therefore, the capacity to understand** **and knowledge** **give to me. Then** **I will want to go out** **before this family** **and** **come to** **those who** **make decisions, adjudicating matters, seeking justice** **by resolving disputes and controversies** **in association with** **this extraordinary family of Yours.’** (1:10)

There is so much to learn from what has been said thus far. Let’s return to the beginning and consider why Yahowah asked Dowd to name his son “Reconciliation and Restoration.”

**“And** (*wa*) **Sholomah** (*Sholomah* – Reconciliation and Restoration; from *shalowm*) **embarked on a journey** (*halak* – walked, venturing out, traveling) **with the entire** (*wa kol*) **assembled community which had gathered together in response to the summons** (*qahal* – the crowd having associated and congregated for a common purpose) **with him** (*‘im huw’*)**,** **to** (*la*) **the elevated place** (*ha bamah* – the hill or mount) **which beneficially** (*‘asher* – which to show the way to the relationship) **was on Gib’own** (*ba Gib’own* – on the Hill; a location six miles northeast of Yaruwshalaim)**,** **because that is where** (*ky sham*) **the brilliant Tent** (*‘Ohel* – the shining Dwelling and Household, the radiant Covered Shelter, Home, and Habitation; from *‘ahal* – to shine clearly and brightly) **of the Appointed Meetings** (*Mow’ed* – the Agreed, Authorized, and Designated Times to Meet for a Festival Feast; from *ya’ad* – the agreed upon and fixed appointments to assemble and meet for betrothal) **existed** (*hayah*) **of the Almighty** (*ha ‘elohym*)**,** **which to beneficially show the way to the relationship** (*‘asher*)**, Moseh** (*Mosheh* – One who Draws Out; from *mashah* – to draw out)**, the associate** (*‘ebed* – the partner and implement, the servant and coworker) **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)**, had engaged to make** (*‘asah* – had acted upon to fashion and create) **in the wilderness** (*ba ha midbar* – in the sparsely inhabited and openly desolate and barren wasteland; a compound of *ma’* – the who, what, where, when, why, and how of *dabar* – the word)**.”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:3)

The purpose of the *Beryth*, and of developing a family-oriented relationship with Yahowah, is to embark on an eternal journey, exploring and discovering, experimenting and learning, sharing and growing, together. It is the embodiment of *‘asher*, of beneficially revealing the way of the relationship. Like the ‘Ohel, we will be as light, shining Yahowah’s radiance clearly and brilliantly, which is the very catalyst that will enable these voyages through space and time. By way of this transformation, we will be free to go anywhere and everywhere, and always doing so beside the One who conceived it all for our enjoyment – and His.

There are seven *Mow’edym* – Appointed Meetings established by God. These Festival Feasts are called *Miqra’ey* – Invitations to be Called Out and Meet with God. Conceived by Yahowah and proclaimed by Moseh, they not only work hand in hand with the conditions of the Covenant, and they are symbolized by the Ark of the Almighty. They lead us back to the place where we began – to camping out with God. At Sukah we return to ‘Eden, doing so over the course of six thousand years, and all through the design and fulfillment of Passover, UnYeasted Bread, Firstborn Children, the Promise of the Shabat, Trumpets, Reconciliations, and Shelters.

I have always been, and continue to be, intrigued by the meaning of “*midbar* – wilderness.” It speaks of “a sparsely inhabited place,” yet it is predicated upon *dabar*, the very “Word” of life. I suspect that our answer to the question posed by *ma’* / *mah*, preceding *dabar*, serves as the determining factor as to whether we are among the few or many, the living or the dead. Whose word do we consider valid, God’s or man’s? Are we a product of Moseh’s Towrah or Paul’s New Testament? Are we a member of the Covenant or Humanism?

**“However** (*‘abal*)**, the Ark** (*‘Arown* – the Chest; from *‘arah* – to harvest and gather and *‘aruwkah* – to heal and restore) **of the Almighty** (*ha ‘elohym*)**,** **Dowd** (*Dowd* – the Beloved) **had carried up** (*‘alah* – had withdrawn to ascend, moving upward and rising) **from** (*min*) **Qiryath Ya’arym** (*Qiryath Ya’arym* – Establishing the Foundation for Building a Place to Walk through a Forested and Growing City; a town near the northern border of Yahuwdah) **upon making preparations for its arrival** (*ba kuwn la huw’* – in conjunction with preparing for it, supporting and establishing it)**, because** (*ky*) **Dowd** (*Dowd*) **had pitched and spread out** (*natah* – outstretched an extended covering) **a radiant covered shelter** (*‘Ohel* – the shining Dwelling and brilliant Tent, Home, and Habitation; from *‘ahal* – to shine clearly and brightly) **for it** (*la huw’*)**,** **in Yaruwshalaim** (*Yaruwshalaim* – Source from which Direction and Guidance Regarding Reconciliation Flow)**.”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:4)

We began this chapter trying to properly assess the location of *Tsyown*. And while that was established early in our review, the conversations between Dowd and Yahowah have served to suggest that *Tsyown* is not actually a place, but instead the life and lyrics of a person, the beloved son of God. No matter how often Dowd stumbled, no matter his failings or flaws, Yahowah’s love was unwavering and steadfast. Dowd, therefore, reveals that the way to God isn’t by being good, isn’t by being religious, isn’t through any human institution, isn’t by way of confession or repentance, and isn’t by way of obedience to an arcane and limiting set of laws.

Yahowah is in the business of perfecting the imperfect by way of His *Towrah* – Guidance, it’s *Beryth* – Covenant Relationship, and His *Miqra’ey* – Invitations to be Called Out and Meet with God, all of which are manifest in the Ark of the Almighty, which is why Dowd brought it home. These four things are akin to Russian *Matryoshka*, whereby dolls of similar construction and appearance are nested one inside of the other. Yahowah is introduced, conveyed, and represented by the Towrah. Inside, and as part of the *Towrah’s* Directions, we find the *Beryth* Relationship. As we open it up and consider its requirement, the path to our Heavenly Father’s Family is found in the *Miqra’ey* Invitations. Dowd would refer to these things as the *mitswah* and *mishpat*, the terms and conditions of the relationship being facilitated by the means to justly resolve disputes.

As we open Yahowah’s Invitations, and read them, the instructions we find therein are not only manifest in the Ark of the Covenant, the Ark of the Almighty is our assigned seat in Heaven. Everything Yahowah and His Towrah have to say about our relationship and the means to it are portrayed in this one artifact. Yahowah’s engraved Statements are set inside with His Towrah outside, all to explain the purpose of the Ark. It is comprised of a Mercy Seat, one affected by Passover and UnYeasted Bread, enabling the beneficiary to sit beside God as a son or daughter as a result of Firstborn Children.

Then enabling the benefits of the Promise of Seven, the Covenant’s children are enriched and empowered by Yahowah, enabling us to do what Dowd has done – live to Trumpet the truth about God and His purpose. The back of the Mercy Seat is comprised of the golden wings of spiritual beings, which are being afforded to us, so that we can eternally travel through space and time, perfected and empowered by the light of Yah. We are thereby enhanced with the *‘ohel yaruwshalaim* – the brilliant and radiant light which empowers, enlightens, perfects, and immortalizes as a result of the guidance regarding reconciliation and renewal that flows out of this place and things.

**“During that night** (*ba ha laylah ha huw’*)**, God** (*‘elohym*) **appeared** (*ra’ah* – was revealed, seen, and observed)**,** **approaching** (*la*) **Sholomah** (*Sholomah* – Reconciliation and Restoration; from *shalowm*)**.** **And He said to him** (*wa ‘amar la huw’*)**, ‘Ask** (*sha’al* – make a request and inquire about) **what** (*mah*) **I should give to you** (*nathan la ‘atah* – I should genuinely and continually provide, bestowing upon you as a gift)**.’** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:7)

**And** **Sholomah** (*Sholomah* – Reconciliation and Restoration) **said to God** (*‘amar la ‘elohym*)**, ‘You have acted and engaged, working collaboratively, with** (*‘asah ‘im* – You have expended considerable effort and energy to create and bring about, endeavoring to perform and get things accomplished with) **my father** (*‘ab ‘any*)**, Dowd** (*Dowd* – the Beloved)**,** **showing unfailing devotion, extraordinary mercy, and great affection** (*chesed gadowl* – demonstrating remarkable love, being enormously steadfast throughout the relationship, tremendously favoring and benefiting him)**, and You enabled me to reign as king** (*wa malak ‘any*) **in his place** (*tachat huw’* – succeeding him on his behalf)**.”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:8)

It was a rather simple choice of words, but telling nonetheless. Solomon stated that Yahowah was “*‘asah* *‘im ‘ab ‘any* – engaged with my father.” They acted and engaged together, working in conjunction with one another, expending considerable effort and energy to accomplish the mission in unison. Yahowah conveyed *Tsyown* through Dowd, with Dowd, by Dowd, and for Dowd. It was a collaborative effort.

There is, to my knowledge, no time that God has acted alone. Even at the conclusion of *Pesach*, and throughout the duration of *Matsah*, when the *Ruwach* – Spirit of Yahowah forsook the *nepesh* – soul of Yahowsha’, He was laden with my sins and yours. We were there with Him. He was doing it for us, because Yahowah seeks our company. He desires companionship. He loves being a Father. His purpose is to live and grow, experiencing and sharing life with the Children of the Covenant. Dowd is the prime example.

The Mercy Seat of the Ark of the Covenant is *chesed*. It is the concept that Christian Grace corrupted because it is not free, unearned, faith-based, or religious. Yahowah is devoted to the Covenant and to its children. The purpose of Yahowah, the plan presented in His *Towrah*, the result of the *Beryth*, the conclusion of the *Miqra’ey*, and the depiction of the *‘Arown*, collectively and individually, demonstrate: “*chesed gadowl* – unwavering and unfailing devotion, extraordinary and unsurpassed mercy, great and unbridled affection. Remarkable and enduring love, being inordinately steadfast throughout the relationship, tremendously favoring and benefiting” those who would dare approach the Almighty and sit in His presence.

This is the truth which has been verified for our benefit. The means to God has been established and presented. It is reliable and dependable, unassailable and trustworthy.

**“Thereby and henceforth** (*‘atah* – as a result)**,** **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)**, Almighty** (*‘elohym*)**, may this serve as reliable and trustworthy verification** (*‘aman* – by design this is real and dependable, firmly established, verified and true, unassailable proof (nifal imperfect jussive – the subject carries out and receives the action on an ongoing basis by its will and design)) **of the word You conveyed** (*‘atah dabar* – of Your communication, statements, and pronouncements) **with Dowd** (*‘im Dowd* – in conjunction with the Beloved)**, my father** (*‘ab ‘any*)**.**

**Indeed** (*ky*)**, You have caused me to reign** (*wa malak ‘any*) **over** (*‘al* – beside and on account of) **a family** (*‘am* – a group of related people who are kin) **as** **numerous** (*rab* – great) **as** (*ka*) **the dust** (*‘aphar* – the dry ground or loose soil comprised of natural earthen material) **of the Land** (*‘erets* – of the realm)**.’”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:9)

Yes, indeed, Dowd is *Tsyown*. The words Yahowah conveyed to Dowd, which are now expressed in these Writings and throughout his Psalms, and therefore through Him to us, serve as “*‘aman* – reliable and trustworthy verification by design which is real and dependable, firmly established, confirmed and true, serving as unassailable proof” that by observing the Towrah in the manner prescribed by Dowd, we, too will come to know Yahowah and live with Him.

**“So then, therefore** (*‘atah* – now and henceforth)**, the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa mada’* – information which prompts thinking; from *yada’* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **give to me** (*nathan la ‘any* – bestow and grant for me)**.**

**Then** (*wa*) **I will want to go out** (*yatsa’* – I will be comfortable coming out to serve (qal imperfect cohortative – genuinely, continually, and by choice) **before this family** (*paneh ha ‘am zeh*) **and** (*wa*) **come to** (*bow’* – including and returning to) **those who** (*ky my*) **make decisions, adjudicating matters, seeking justice** (*shaphat* – leading and defending, judging and vindicating by exercising good judgement by resolving disputes and controversies)**,** **in association with** (*‘eth*) **this extraordinary family of Yours** (*‘am ‘atah ha zeh ha gadowl*)**.’”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:10)

When we know Yahowah, we come to appreciate and value the same things He cherishes and enjoys. As a result, we typically request that which He is prone to give. Therefore, we get whatever we request and God gets to do what He wants as well. It is always a win-win scenario. In this case, having been raised by a father who engendered God’s love by demonstrating a superlative aptitude for understanding His Word, while possessing an uncommon ability to explain what he had come to observe and perceive, Solomon wanted the same. It had worked for his father, and since Yah is reliable, it would serve him as well.

While understanding trumps knowledge, the former is built upon the latter. We observe, closely examining and carefully considering, Yahowah’s Word to know, and then we thoughtfully ponder the implications, discerning how everything fits together to form a complete picture which we then explore from the proper perspective for comprehension.

This is what Solomon wanted, so that he could be comfortable, competent, consistent, confident, and correct when shepherding Yahowah’s family. At this time, the Judges knew more than he, and were likely wiser as well, but since understanding fortified by knowledge is the most powerful commodity in the universe, he would be able to do the job God had asked of him – no matter the subject or circumstance.

This is the product of understanding. It is the very thing Yahowah most wants to impart. It is the key which opens Heaven’s Door.

But keep in mind, Solomon did not ask to understand the universe or the composition of the atoms which comprise it. He did not inquire about the nature of man, the ways of war, the elixir of politics, the myths of religion, or the means to establish a thriving business. He was not trying to succeed in some athletic endeavor, win the affection of a pretty girl, or pass some sort of academic test. He did not seek to become a brilliant scientist, an acclaimed general, a revered leader, an esteemed theologian, or an accomplished businessman. He sought understanding and knowledge of one thing and for one reason. Solomon wanted to go out before God’s extraordinary family, making decisions, adjudicating matters, and seeking justice by resolving disputes and controversies in a manner consistent with the guidance Yahowah has provided regarding the Covenant through his father, Dowd.

Also worth considering is that “*shaphat* – making rational decisions, adjudicating matters, seeking justice, defending what is right, judging and vindicating by exercising good judgment through the resolution of disputes and controversies” is the antidote for “*babel* – confusion and corruption.” Man’s way is *babel*. It is the sum and substance of religion and politics. God’s way is *shaphat*. It is the sum and substance of understanding. One leads to *She’owl*, the other to *Shamaym*.

Now that we have contemplated Solomon’s request, let’s consider Yahowah’s reply, initially without the distraction of the details, and then using the details to complete the picture and bring it into focus.

**God** **said** **to** **Sholomah, ‘Because** **for the benefit of the relationship and to show the way, it came to exist** **that this** **was in your best judgment, and** **you have not requested** **wealth** **through the accumulation of material possessions, the glory of power, or** **the accompanying soul of those who hate you, or even a long or great life** **you did not request, but** **you have inquired about** **for yourself** **the capacity to understand** **and attain knowledge** **for the benefit of the relationship and to show the way** **so that you can consistently** **make decisions, adjudicating matters to resolve disputes, and seek justice,** **in association with** **My family,** **whom to beneficially show the way** **I enabled you to lead them,** (11) **the capacity to understand** **and knowledge** **are granted to you, and** **wealth, and accumulation of material possessions, even the glory of power, I will give to you** **beneficially as a result of the relationship** **such that no king will exist** **before you or after you** **who will be similarly upright or correct**, **right, honest, or proper.”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:12)

I suspect that Yah is offering Solomon the exact same thing He is giving to each and every child of the Covenant who seeks to understand the ways and words of the extraordinary family of God. It is our inheritance. It is the sole reason that this discussion between God and this man has been preserved for our consideration.

So let’s dive in and see if this is so. When the son of Dowd named Reconciliation asked Yahowah for “**the capacity to understand** **and attain knowledge**” because “**I will want to go out** **before this family** **and** **come to** **those who** **make decisions, adjudicating matters, seeking justice** **by resolving disputes and controversies,** **in association with** **this extraordinary family of Yours**,” God replied…

**“God** (*‘elohym*) **said** (*‘amar* – answered and promised) **to** (*la* – on behalf of) **Sholomah** (*Sholomah* – Reconciliation and Restoration)**, ‘Because** (*ya’an* – since as a demonstration of cause and effect) **for the benefit of the relationship and to show the way** (*‘asher*)**, it came to exist** (*hayah* – it was, is, and will be) **that this** (*zo’th*) **was in your best judgment** (*‘im lebab ‘atah* – was your desire after thoughtful consideration, taking this to heart and incorporating it into the fabric of your life)**, and** (*wa*) **you have not requested** (*lo’ sha’al* – you have not asked for, inquired about, or begged on behalf of) **wealth** (*‘osher* – more money than is needed and an abundance of societal status symbols giving the pretense of being rich; from *‘ashar* / *‘asar* – to be enriched by taking a tithe) **through the accumulation of material possessions** (*nekacym* – through the ownership or control of things including property and possessions)**, the glory of power** (*wa kabowd* – the attribution of high status, an honored and respected reputation, the manifestation of power or a reward, to be important)**, or** **the accompanying soul of those who hate you** (*wa ‘eth nepesh sane’ ‘atah* – or the life of those who dislike, shun, or oppose you)**, or even a long or great life** (*wa gam yomym rab* – an abundance of days)**,** **you did not request** (*lo’ sha’al* – you did not inquire about, ask or plead for, nor beg)**, but** (*wa*) **you have inquired about** (*sha’al* – you have requested) **for yourself** (*la ‘atah*) **the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and attain knowledge** (*wa mada’* – obtain information which prompts thinking; from *yada’* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **for the benefit of the relationship and to show the way** (*‘asher*) **so that you can consistently** **make decisions, adjudicating matters to resolve disputes, and seek justice** (*shaphat* – lead by defending, judging, and vindicating, exercising good judgment by resolving conflicts and controversies)**,** **in association with** (*‘eth*) **My family** (*‘am ‘any*)**,** **whom to beneficially show the way** (*‘asher*) **I enabled you to lead them** (*malak ‘atah ‘al huw’* – I facilitated your reign over them)**,** (11) **the capacity to understand** (*ha chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa ha mada’* – information which prompts thinking; from *yada’* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **are granted to you** (*nathan la ‘atah* – are bestowed upon you)**, and** (*wa*) **wealth** (*‘osher* – money in abundance and societal status symbols)**, and accumulation of material possessions** (*wa nekacym* –ownership or control of things including property and possessions)**, even the glory of power** (*wa kabowd* – the attribution of high status, an honored and respected reputation, the manifestation of power or a reward, to be important)**, I will give to you** (*nathan la ‘atah* – I will place upon you, producing on your behalf) **beneficially as a result of the relationship** (*‘asher* – to show the way) **such that no king will exist** (*ken lo’ hayah la ha melek*) **before you or after you** (*‘asher la paneh ‘atah wa ‘achar ‘atah*) **who will be similarly upright or correct** (*lo’ hayah ken* – who will be as right, honest, or proper)**.”** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:12)

This is a remarkable affirmation that the lone means to participation in the Covenant is by way of knowing and understanding its conditions to the extent we respond appropriately and engage correctly. It serves to explain why Yahowsha’ began His affirmation of the Towrah during His Instruction on the Mount by saying that there is no reason for us to ask anything of the Father because He not only knows what is in our best interests, He is predisposed to grant us everything we need to enjoy the Covenant’s benefits.

And along this line of thinking, it’s fascinating to note that Yahowsha’ used the Towrah’s unpopular Doorway to Life, a.k.a., Passover, as the portal which facilitates our Father’s purpose, insinuating that this was the reason not a single Yad or Stroke of the   
Towrah and Prophets would be annulled or negated as long as the heavens and earth exist. It is the lone means to Yahowah and to life.

This is, however, a wholesale repudiation of Pauline Christianity. Save understanding and knowledge, there is no reason to ask God for anything, including one’s salvation. And even in the case of the aforementioned, they are all guaranteed, afforded to anyone and everyone who closely examines and carefully considers the Towrah, its Covenant, the Invitations, and the Ark, and responds appropriately. It is therefore insulting, even foolish, to ask God to provide that which He is already committed to give.

The only thing worse than asking God for money or possessions, health leading to a long life, prevailing at love, deliverance from a trying ordeal, succeeding as part of some human endeavor, winning a game, or becoming victorious in battle is to credit Him when one prevails.

With knowledge and understanding of the Covenant, which is afforded by observing the Towrah and answering the Miqra’ey, Yahowah is ready, willing, able, and committed to lavishing all of the benefits of being heirs of the One who created the universe for His children. That makes us abundantly rich, as we inherit the universe and are adorned in His glorious manifestation of power.

The five benefits of the Covenant are echoed in these gifts: eternal life which is given to those who are right with regard to the Covenant, perfection which is to be correct regarding God’s offer, adoption which is to become part of the extraordinary family, enrichment which is to become abundantly wealthy, inheriting the universe, and empowerment beyond anything any human ruler has or will ever experience.

The concluding word of the previous statement was *ken*. It means “to be right, to be correct, to be honest, and to tell the truth.” It is the purpose of *Tsyown*.

As a result…

**“Then** (*wa*) **Solomon** (*Sholomah* – Reconciliation and Restoration; from *shalowm* – complete reconciliation of the relationship, delivering restoration in full, providing tranquility and peace, to be rewarded with prosperity and contentment, making amends to restore friendship, to provide recompense) **proceeded** (*chalal* – to pierce and penetrate a wound, and thus to initiate the process by taking the first steps) **to build** (*banah* – to establish the home and restore the family) **by way of** (*‘eth*) **a Home** (*beyth* – a house and family) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **in Yaruwshalaim** (*ba Yaruwshalaim* – Source of Guidance and Instruction Regarding Reconciliation and Restoration) **on the mountain of Mowryah** (*ba har ha Mowryah* – the mount for teaching about revering Yahowah’s means to change us based upon an exchange which separates grain from the chaff; a compound of *mowra’* (from *yara’*) – to revere, *mowrah* – to teach, *mowr* – to change based upon an exchange, *mowrag* – the threshing sledge, and Yahowah) **where beneficially to show the way to the relationship** (*‘asher*)**,** **Dowd** (*Dowd* – the Beloved)**, his father** (*‘ab*), **had been revealed** (*ra’ah* – had viewed, seen, shown, and perceived) **that** **as a result of the relationship** (*‘asher*)**,** **he, Dowd, had firmly established and prepared** (*kuwn* – he had decided upon, fashioned, and formed, secured, set up, and stabilized, appointed and made ready (hifil perfect)) **the place for the home to stand** (*maqowm* – the directions for dwelling in the household and standing place, the location of the office where the business is run; from *quwm* – to arise and stand up, to be established and endure) **upon** **the threshing floor** (*ba goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernel from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light)**, the** **Yabuwcy.** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 3.1)

It is fascinating to note that the primary meaning of *chalal*, which was rendered “proceeded,” is “to pollute, defile, and profane, and to treat with contempt and to dishonor as reprehensible.” The Home for the Covenant Family of Yahowah “commences the process of resolving our propensity to dishonor” the things of God, which in turn separate us from our Father. So it is by “piercing and penetrating the wounds” inflicted by *babel*, that allow them to drain and heal as we initiate our journey home.

This would be just a beginning, the initial first steps to building a home for God’s Covenant Family. Solomon would deploy timber and stone and apply gold and jewels to erect and emblazon the Tsyown his father’s life had represented. It would be the ultimate wonder of the ancient world, a shining beacon on the most coveted place on earth. While Yahowah would have it torn down by Babel and built anew, and then destroyed by the Beast of Rome, becoming a shrine to Satan, these simply served as signs, directing those who would observe them away from the work and purpose of man to the way of God.

The Home of Yahowah on Earth, and the Household known as the Covenant, will be built upon the summit of Mowryah by no less than God, Himself. And this time, it will be comprised of that which is indestructible: light.



*Observations*

Covenant

5

### Pay Attention

*From Religion to Relationship…*

The declaration Yahowah inspired *Yasha’yah* | Isaiah to convey to the world is of profound importance. God issued a scathing indictment of His people, chastising their attitude, thinking, and behavior, but especially their propensity to be religious.

For those who have placed their faith in faith, and who promote the notion of an all-loving God saving them, the Creator scuttled your dreams with the opening chapters of His most important prophetic revelation. There will be no Ark for the New Testament crowd. They will all drown in the flood of their own delusions.

The prophet revealed, unequivocally and undeniably, that the institution God detests more than any other in the entire human experience is the very thing man universally associates with Him: religion. It is the ultimate irony, one missed by almost everyone, from the faithful who inexplicitly cling to lies as if they were lifeboats, to atheists who denounce the notion of God by bashing moronic religious presumptions.

What we are going to learn, if we haven’t discovered it already, is that Satan isn’t God’s biggest concern or mankind’s most formidable adversary. It is religion.

That isn’t to exonerate Satan, because he’s a coconspirator. But he simply provided the impetus for religion, possessing souls already predisposed to aggrandize themselves at the expense of others, and then teaching them how to twist what God had said to advance their ambitions. Religion is man’s scheme, something for which humankind deserves credit and blame.

In Yasha’yah / Isaiah, God has already provided a litany of evidence to advance this conclusion and to make His case. Everything Yahowah has said thus far has been directed towards men and their religion. God is scolding humankind, not the Adversary. The book opens with Yahowah telling us that His children rejected Him, not Satan. Thereafter, Yahowah delineated the role religion played to lead His people astray.

And be aware, it was not Judaism Yahowah was criticizing. It was the Babylonian religion. The latter had been festering for two thousand years while the former had not yet been invented.

The myth promoted by misguided theologians and wishful multiculturalists that “we all worship the same god” has also been invalidated based upon what we have read. There is only one God and He, Yahowah, is the antithesis of every religious construct, including the fact that He does not want to be worshiped.

In reality, the gods of religion exist only in the minds of those duped into believing in them, like the Babylonians believing their Lord Bel was god, Egyptians believing it was Ra, Greeks putting their faith in Zeus, Romans in Jupiter, Christians in Jesus, and Muslims in Allah. While the religious writs describing these imaginary characters differ in more ways than they agree, their depictions are wholly inconsistent with Yahowah. He, unlike the interlopers, actually demonstrated His existence, proving that He inspired the words He conveyed through His prophets. No faith needed.

While we have been over what Yahowah revealed several times, and while some of this is painful to read, especially today when religion is waxing while thinking is waning, before we press on, it’s important that we remain cognizant of what Yahowah has presented for our edification thus far. He began by explaining that the family relationship He intended had been rejected in favor of religion. God criticized our thinking and our faith.

**“Listen,** **Spiritual Realm,** **and** **choose of your own accord to** **pay attention and respond,** **Material Realm,** **because** **Yahowah has spoken, ‘I reared My children, lifting them up, helping them grow, and enabling them to be great,** **and** **I raised them, taking them to a higher place, but they have actually rebelled against Me.** (*Yasha’yah* / Isaiah 1:2)

**A cow, one who looks, sees what is around her, and views the world from the proper perspective,** **is aware of and recognizes** **her creator as the one who gave her birth, and is not** **an ass,** **a stubborn beast of burden,** **with** **regard to** **his** **Lord.**

**Yisra’el, Individuals who Struggle and Fight Against God,** **does not know and remains unaware. My people** **have failed to consider this connection and thus do not understand.** (*Yasha’yah* / Isaiah 1:3)

**Woe to** **an** **errant and blameworthy** **nation akin to Gentiles,** **severely stubborn and heavily laden, dulled and unresponsive,** **with the corruptions and the guilt associated with perverted distortions, the offspring** **of errant and evil** **children** **who lack integrity.**

**They have rejected and abandoned** **Yahowah. They have come to despise and they actually revile, genuinely feeling contempt** **for, the Set-Apart One** **of Yisra’el (Individuals who Engage and Endure with God).** **They have become strangers, alienating themselves, having gone backwards in the wrong direction.** (*Yasha’yah* / Isaiah 1:4)

**For what reason, and on whose account,** **do you want to be continually afflicted and destroyed** **over and over again,** **associating with and adding to** **your obstinate and hostile rebellion?**

**The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment, is cramped up and infirmed.** (*Yasha’yah* / Isaiah 1:5)

**From the sole of the foot** **and all the way up to the top of the head, there is nothing in it** **that is healthy or sound. Emasculated and castrated, slashed, battered, and bruised with wounds associated with a devastating and deadly plague** **which are raw and rotten,** **they have not been cleansed** **nor medicated, they have not been bandaged, not even soothed** **with olive oil.** (*Yasha’yah* / Isaiah 1:6)

**Your land** **will become** **lifeless and ruined. Your cities and towns** **will be consumed by fire. Your soil** **before you and conspicuously in your presence** **will be devoured and destroyed** **by** **illegitimate, unauthorized, and foreign foes, the most nauseating of whores.**

**They will bring devastating perversity and adversarial transformations,** **similar to** **being overthrown by** **estranged enemies.** (*Yasha’yah* / Isaiah 1:7)

**But the daughter** **of Tsyown, the Conspicuous Signs Posted to Mark the Way,** **will be preserved and left as a reminder.**

**It will be like a sheltered place for living** **in a vineyard, like an overnight cottage for a watchman** **in a challenging, ill-treated garden** **filled with stubborn and pervasive stubble, like an awakened encampment** **preserved by the observant.’** (*Yasha’yah* / Isaiah 1:8)

**If** **Yahowah,** **of the host of spiritual messengers,** **had not spared and preserved a remnant** **on our behalf, as a few** **survivors, then like** **Sodom, scorched and burning,** **we would have been, and approaching** **Gomorrah, a tyrannically manipulated** **and** **depressed habitation,** **we would be likened and compared.** (*Yasha’yah* / Isaiah 1:9)

**Choose to listen to the Word** **of** **Yahowah, leaders** **of** **the Scorched and Burning,** **and** **listen intently, perceiving what is said and then respond appropriately** **to the Towrah Teaching and Guidance** **of our God,** **you people** **of** **the Tyrannical and Manipulated Habitation.** (*Yasha’yah* / Isaiah 1:10)

**‘By what means do you think that I can be approached by the great multitude and exalted aspects of your sacrifices?’** **asks** **Yahowah.**

**‘I have actually fulfilled and literally satisfied, having completed** **the uplifting** **offerings to rise** **associated with the male lambs.**

**In addition, the lipid** **tissue** **of overfed fatlings** **and the blood of bulls, lambs, and goats, I do not want or desire.** (*Yasha’yah* / Isaiah 1:11)

**Because if** **you come to approach** **to look upon** **My presence,** **who or what was it** **that sought this beggary** **from your hand, thereby** **to tread upon** **the blowing of My trumpets in My court?** (*Yasha’yah* / Isaiah 1:12)

**You should not increasingly and habitually come, continuing to bring** **devastatingly** **worthless, completely invalid, and deceptive** **tributes and offerings. Incense** **is an abomination** **to Me.**

**I cannot comprehend, endure, or overcome the falsifications** **associated with your oppressive and lifeless religious assemblies which hinder and withhold the benefits of** **the Time of Renewal** **and the Shabat, even the calling out** **of the Miqra’ – Invitation.** (*Yasha’yah* / Isaiah 1:13)

**Your Times of Renewal,** **and your designated meetings,** **My soul** **hates. They have literally become** **an annoying problem** **to Me. I am weary of enduring their duplicity.** (*Yasha’yah* / Isaiah 1:14)

**So with the spreading out** **of the palms of your hands, I will hide** **My eyes and presence** **from you.**

**Also,** **because** **you choose to make many worthless** **prayers, abhorrent pleas, and repulsive petitions, I will not be listening.** **Your hands** **are full of the shedding of blood** **and your fingers are full of iniquity.** (*Yasha’yah* / Isaiah 1:15)

**Choose to actually wash yourselves, and of your own freewill, remove the impurities, bathing yourself using an abundance of water,** **demonstrating a desire to be free of foreign sediment and impure substances, to be upright and acquitted.**

**And then of your own volition, reject and turn away from** **your** **evil and counterproductive** **rituals and** **endeavors, these things you have** **done before My eyes,** **thereby** **refraining from being** **invalidated or seen as unethical, improper, and wrong.** (*Yasha’yah* / Isaiah 1:16)

**Desire learning, be receptive to being taught, and be open to instruction,** **to being right to prosper. Seek, choosing to enquire about** **the means to justly resolve disputes and to exercise good judgment.**

**Live an upright life, walking the right way, serving as a guide** **for those who are oppressed by human institutions.**

**Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally contending with, even ridiculing** **the congregation of the bound, dumb, and forsaken.** (*Yasha’yah* / Isaiah 1:17)

**Please, let’s go for a walk,** **because I want to continuously engage in rational dialog,’ says** **Yahowah.**

**‘Even if** **your sins are** **as** **crimson, like** **snow,** **they shall be made white. Even if** **they are as ruddy red and as dirty as ‘Adam,** **like** **crimson, they shall be like wool.** (*Yasha’yah* / Isaiah 1:18)

**If** **you are genuinely willing** **and** **listen,** **by way of the good and beneficial qualities** **of the Land,** **you shall actually be nourished.** (*Yasha’yah* / Isaiah 1:19)

**But if** **you consistently refuse to agree and continually withhold your consent** **and** **are rebellious, by the sword,** **you shall be devoured because the mouth** **of Yahowah** **has spoken it.** (*Yasha’yah* / Isaiah 1:20)

**How, and by what means,** **has this city** **which was once filled with** **enduring truth become like** **a whore?**

**The upright and vindicating path to execute good judgment** **regarding** **the righteous** **means to justly resolve disputes had once dwelled in her, even through the darkest hours. But now,** **they have become murderers.** (*Yasha’yah* / Isaiah 1:21)

**Your silver, your money, and that which you yearn for** **have become** **impure worthless dross. Your alcoholic drinks** **are diluted** **in the sea.** (*Yasha’yah* / Isaiah 1:22)

**Your political and religious officials** **are defiant and obstinate in their rebellion,** **and they are closely associated, sharing a common agenda, with** **kidnappers, slave traders, and thieves.**

**Every one of them** **loves** **a bribe** **and chases after** **illicit inducements to buy influence,** **for** **payoffs, and rewards.**

**They do not bring justice to** **the fatherless child. Quarreling with the congregation of the bound, dumb, and forsaken** **is not pursued by them.’**

**Therefore,** **this is the prophetic announcement** **of the Upright One** **of** **Yahowah** **of the spiritual implements,** **the Mighty One** **of Yisra’el, ‘Woe, I will be relieved** **of** **My adversaries.** **I will take vengeance** **on** **My enemies.** (*Yasha’yah* / Isaiah 1:24)

**So I will turn My hand** **upon you, desiring to remove your impurities** **in the manner of** **natural laundry chemicals. Your repulsive rubbish,** **and your worthless divisions,** **all of which** **I will choose to remove.** (*Yasha’yah* / Isaiah 1:25)

**Then** **I will opt to restore** **your judges,** **as it was at the beginning,** **along with your counselors who provide advice and direction,** **as it was from the start.**

**Thereafter, for you to approach, it will be called** **the “City of Righteous Vindication”** **and the “City of Confirmed and Enduring Truth.”** (*Yasha’yah* / Isaiah 1:26)

**Tsyown – the Signs Marking the Way, by the means to exercise good judgment regarding the way to resolve disputes,** **shall ransom and redeem** **those who change their attitude and turn** **the right way, justly causing them to become innocent and upright.** (*Yasha’yah* / Isaiah 1:27)

**Then** **the downfall and destruction** **of the revolting rebels who defiantly transgressed the agreement,** **along with** **the** **errant, blameworthy, and sinful, will occur all together at the same time** **with those who** **have** **rejected, abandoned, and forsaken** **Yahowah.**

**For they will perish, be destroyed, and vanish from sight, ultimately being incarcerated.’”** (*Yasha’yah* / Isaiah 1:28)

There was no mention of Satan, no rebuke of the Adversary. Religion misled the people, taking them away from God – not to Him. Rather than affirming Yahowah’s name and testimony, religious leaders had deliberately hidden one and purposefully corrupted the other. Rather than endearing the people to God, religious worship, holidays, and doctrine had estranged humankind, and in the process engendered animosity.

Religion had caused mankind to rebel against Yahowah. Faith had become more important than thinking. Compliance was favored over comprehension.

And yet, all the while, Yahowah’s signs remained. Through *Tsyown*, the truth could be known and understood – at least by those willing to read and consider what they had to say.

The only uplifting moment in the midst of this religious plague occurred when *Yahuwdah* | Judah came to enjoy a century of peace and prosperity following *Yachizqyahuw* | Hezekiah’s reintroduction of Yahowah’s *Towrah*, celebrating *Pesach*, *Matsah*, and *Bikuwrym* while rooting out and destroying all traces of religion beginning in 716 BCE.

Since this occurred after Yasha’yah’s pronouncement, and also recognizing that Judaism would not be known for another five or six centuries, the religious customs Yahowah was criticizing were Babylonian. They were, therefore, remarkably similar to those practiced by Christians today, whose Babel became their Bible – serving as a corruption of Yahowah’s testimony.

However, let’s never lose sight of the Babel in Judaism. It permeates the Babylonian Talmud and Kabballah.

Affirming this line of reasoning, Yahowsha’ was not only Towrah observant, He became the living embodiment of *Pesach*, *Matsah*, and *Bikuwrym*, while the Set-Apart Spirit honored the promises of *Shabuw’ah* in 33 CE, 777 years after this wholesale indictment of religion was proclaimed through *Yasha’yah*. When we consider Yahowah’s denunciation of religion and its effect on humanity’s attitude toward God in the opening chapter of *Yasha’yah*, we ought to recognize that it is the Plague of Death emanating from Paul’s poison pen that irks Yahowah more than any other in that Christianity has sought to annul and then replace His *Towrah* | Teaching, *Naby’* | Prophets, and *Mizmowr* | Psalms, His *Beryth* / Covenant, and His *Miqra’ey* | Invitations to Meet with *babel* – the Babylonian propensity to confuse by corrupting.

That is not to say that Yahowah despises Islam any less, because even after the Philistine menace had been subdued, we find the Palishty depicted as the last in a long line of those who would embrace the Satanic overtures of the religions of Eastern antiquity in chapter two of *Yasha’yah*. And thus, the *Palishty* | Philistines now serve as a metaphor for Muslims – something Islam has embraced under the moniker of the “Palestinians.” We even find an overture associating Allah with Satan in the chapter, with Muslims shown mocking God and terrorizing His people.

When last we considered Yahowah’s prophetic revelation through *Yasha’yah*, we had been verbally transported into the future, to the last of days. God had become especially frustrated with what man was thinking, doing, and saying. But now, rather than His indictment being solely against His people, Yahowah’s disdain was leveled against the world’s leadership at large. And yet in spite of man’s way, God affirmed that He would proceed with His plan. He would build His Home for His Children upon the place His Covenant was confirmed. Indeed, *Tsyown* would lead to the *Towrah*. *Dowd* | David’s life and lyrics would show the way.

But alas, while some would benefit from this relationship, including Gentiles, most would remain religious until it was too late. Submission and fear, the pursuit of wealth and weapons, and the worship of gods men had made would continually degrade the human experience.

**“This is the Word** **which relationally and beneficially** **Yasha’yah (Salvation and Freedom Are from Yahowah), son** **of ‘Amowts (the Trustworthy and Steadfast),** **observed in the prophetic vision** **concerning** **Yahuwdah (Beloved of Yah)** **and** **Yaruwshalaim (Source of Instruction Regarding Reconciliation).** (*Yasha’yah* / Isaiah 2:1)

**It shall come to pass in** **the last days,** **established and firmly fixed, completed and enduring,** **the House, Home, and Family** **of** **Yahowah existing** **in proximity to the summit of the first and foremost** **mountain** **of the mountains. It will be** **lifted up, supported, and sustained** **as part of** **these elevated places.**

**So then** **every** **Gentile** **shall flow forth with a joyful countenance, beaming with happiness, and shining brightly** **upon [the home and family].** (*Yasha’yah* / Isaiah 2:2)

**And many** **people who are part of the family** **shall travel, and they shall say, ‘Walk** **because we can of our own volition ascend** **to** **the mountain** **of Yahowah,** **to the House and Family** **of the God** **of Ya’aqob,** **in order for Him to teach and guide us** **by means of** **His ways so that we can choose to continually walk** **in His manner.**

**For indeed, because** **from** **Tsyown (the Sign Posted to Mark the Way),** **shall be brought forth the Towrah – the Source from which Teaching and Guidance Flow** **and** **the Word** **of** **Yahowah** **from** **Yaruwshalaim.** (*Yasha’yah* / Isaiah 2:3)

**Then He shall execute good judgment,** **being discerning by making appropriate connections regarding** **the Gentiles,** **and** **He shall reasonably conclude that the** **enriched and empowered** **people who are part of the family** **are right, deciding to vindicate them once and for all.**

**Then they shall beat** **their weapons** **for plows** **and** **their spears** **for pruning hooks. And Gentile nations** **shall not rise up** **towards** **Gentile nations** **deploying weapons of war.** **They will no longer train or teach** **war** **ever again.** (*Yasha’yah* / Isaiah 2:4)

**House of Ya’aqob,** **choose to walk because then we can genuinely and continuously journey throughout space and time of our own volition** **in the light** **of Yahowah.** (*Yasha’yah* / Isaiah 2:5)

**Except, indeed,** **by way of contrast,** **your people** **have rejected and abandoned** **the house and family** **of Ya’aqob,** **because** **they are full** **of the ways of** **Eastern antiquity** **and** **of fortune tellers, magicians, and those who practice sorcery by attempting to communicate with dead souls and demonic spirits** **in the manner of** **the Palishty, the foreign foes who invade the Promised Land, invoking fear, while separating and terrorizing, and with** **the offspring** **of foreigners,** **they clasp hands and engage in the business of mockery and ridicule.** (*Yasha’yah* / Isaiah 2:6)

**Their land** **is filled and satisfied** **with silver and gold. And there is no end** **to their treasures.** **Their land is filled** **with swift stallions, and there is no limit** **to their chariots of war.** (*Yasha’yah* / Isaiah 2:7)

**Their land is filled** **with religious images and false gods, the work of their hands. They convey their intent by bowing down in homage and allegiance** **to that which they have made** **with their fingers.** (*Yasha’yah* / Isaiah 2:8)

**So humankind** **bows down in submission and fear,** **each and almost every individual** **is humiliated and humbled. Therefore, do not accept them, support them, endure them, or respect them.** (*Yasha’yah* / Isaiah 2:9)

**Then the haughty and arrogant appearance and perspective** **of mankind** **shall be diminished and degraded,** **reducing and collapsing** **the spatial dimensions** **of those haughty and arrogant individuals. So** **the set-apart aspect of** **Yahowah will be inaccessible in that day which is His day.** (*Yasha’yah* / Isaiah 2:11)

**Indeed,** **the day** **for the approach** **of** **Yahowah** **of the spiritual implements** **shall be a time of degrading diminishment for** **all of the arrogant and haughty elitists who have risen to positions of authority, for those who have ascended to power, and for the highest ranking and most prominent.** (*Yasha’yah* / Isaiah 2:12)

**It will be likewise for** **all** **the strong and established** **who whitewash and pave over, the highest ranking, most overbearing and haughty,** **and the exalted and honored; against** **all of the high and mighty, especially the religious worship of Allah as the Greatest** **of Bashan, the Serpent.** (*Yasha’yah* / Isaiah 2:13)

**I am against all** **of the mountainous powers which have sought or ascribed high status for themselves,** **and against all who are** **exalted and honored.** (2:14)

**I am against every** **official and exalted** **podium and pulpit** **and against every** **fortified and impregnable** **barrier and wall.** (*Yasha’yah* / Isaiah 2:15)

**I am against all** **the ships** **of Tarshysh** **(as a metaphor for America),** **and against all** **of their vessels’ coveted treasures.** (2:16)

**So then, the arrogant** **man shall bow in submission after being brought down and humbled and then reduced in stature,** **and the rebellious nature and spatial dimensions** **of men** **shall be diminished.**

**Therefore,** **the set-apart aspect of** **Yahowah will be unapproachable and inaccessible in that day which is His day.** (*Yasha’yah* / Isaiah 2:17)

**The artifacts of worship, the ineffectual ideas, the worthless idols, and the false gods shall utterly and completely** **go away, be removed, be discarded, and vanish.** (*Yasha’yah* / Isaiah 2:18)

**And they will go into the caves in wastelands** **of rocks** **and into holes in the ground** **from their dread of the presence** **of Yahowah, and from the overwhelmingly impressive splendor of His majesty** **in His** **stand** **to inspire** **the Land.** (*Yasha’yah* / Isaiah 2:19)

**In that specific day, His day, He will throw away** **human** **objects of worship, their ineffectual religious ideas, their money,** **and** **their worthless idols and false gods of gold which** **they made for themselves** **to provide explanations, pontifications using words, while bowing down in worship, giving them** **to the rodents, dung-beetles, and moles.** (*Yasha’yah* / Isaiah 2:20)

**Therefore, they will enter into** **the crevices** **of the rocks, and thus be securely confined** **for being adversarial, and into** **the fissures** **of volcanic stone, all** **from their dread** **of** **Yahowah, and from** **the overwhelmingly impressive splendor of His majesty** **in His** **stand** **to inspire** **the Land.** (*Yasha’yah* / Isaiah 2:21)

**You should refrain from approaching and you should forsake,** **staying away from the provision and lot** **of the man,** **whose** **conscience** **promotes hypothetical equivocations which inflame resentment and kindle animosity, because** **of what** **he plans and plots.”** (*Yasha’yah* / Isaiah 2:1-22)

Upon His return, Yahowah’s ire is directed expressly at religious, political, economic, and military leaders, as well as the tools and symbols of their trade. The most esteemed will be the most degraded. The most prominent will be diminished. And along with them, God will remove and destroy all traces of religion. Man’s propensity for worship and war will be no more.

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Unless we are cognizant of where we have been, it’s difficult to know where we are going. So now that we have reviewed these haunting appraisals of how religion has forestalled man’s relationship with God over the course of the past three millennia, as we move forward, let’s consider what Yahowah has to say about His relationship with those living in Yaruwshalaim, Yahuwdah.

This is the consequence of religion. In its wake, God becomes unknowable. And in its presence, God is not available. His provisions to uphold life have been withdrawn. The very next line in *Yasha’yah* / Isaiah reads…

**“Indeed, behold, the Upright Pillar of the Tabernacle, Yahowah** **of the Spiritual Implements,** **is removing** **from** **Yaruwshalaim** **and** **Yahuwdah** **the support which upholds life** **and** **the provisions extended by the shepherd’s staff, all** **supplies** **of** **bread** **and** **all** **supplies** **of water.”** (*Yasha’yah* / Isaiah 3:1)

The intent of this chapter was to present the third chapter of *Yasha’yah* / Isaiah. But this is as far as we will get – at least for now. The implications of Yahowah withdrawing His support and removing His provisions for life are so ominous, we will stop what we were doing and devote our undivided attention to answering two questions. What are Yahowah’s provisions for life and how do those who are bereft of them receive them now that they have been withdrawn?

Let’s be clear, since Yahowah cannot and will not renege on the promises He has made relative to His Covenant and Invitations to Meet, those who have accepted the former and answered the latter are unaffected by this statement.

All of the benefits associated with both are in full effect. So God is not saying that He is annulling His Covenant or cancelling His Invitations, but instead alerting Yahuwdah that as long as they remain overtly religious, He is withdrawing from them. This makes Yahowah much more difficult to find and to know. While it’s still possible, it must be achieved from the proper perspective by those who are no longer religious.

This much is certain. Yahowah’s provisions to uphold life are presented in His *Towrah* | Instructions. They are found in the provisions of the *Beryth* | Covenant and in His *Miqra’ey* | Invitations to Meet. But since all three – the *Towrah*, *Beryth*, and *Miqra’ey* – are either ignored, corrupted, or rejected by religious institutions which replace them with the likes of their New Testament and Talmud, the way to life remains an enigma to most. Simply stated: where there is religion, there is no access to God.

Directly following Yahowah’s explicit and comprehensive condemnation of religion, this is a stunning declaration. It reveals that religion not only estranges the preponderance of people from God, the presence of religion causes God to withdraw His support and remove access to the provisions He has provided to sustain life. When there is no one through whom to communicate His message, no one willing to listen, and no one available to work with, apart from His preexisting *Towrah*, the path to Yahowah is hidden.

All those who would claim to speak for God, therefore, mislead. For thousands of years, humankind would stumble and die in a darkness of its own making. We have turned off the lights, and without illumination, the Towrah cannot be observed. And even some 777 years later, when the Light of Yahowah stood in our presence as the living symbol of Yahowah’s provision, man ignored what He said and did, becoming even more religious in the process.

As we have done in the past, let’s deploy the power of observation to closely examine and carefully consider the words which comprise God’s ominous declaration. He just said…

**“Indeed** (*ky*)**, behold** (*hineh* – look up and pay attention)**, the Upright Pillar of the Tabernacle** (*‘edown* – the Upright One set into the foundation to hold up the Tent of the Eternal Witness)**, 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) **of the Spiritual Implements** (*tsaba’* – of the command and control regiment of Heavenly Envoys)**,** **is removing** (*cuwr* – is taking away, leaving and rejecting (hifil absolute active – as a descriptive verb the subject, Yahowah, is actively causing the object, Yaruwshalaim, to engage in the process of removing)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance Regarding Reconciliation Flow) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Relate to Yah, Related to Yah, and Beloved of Yah) **the support which upholds life** (*mash’en* – the supportive pole which holds someone and something up, the basic provisions needed for life (masculine); from *sha’ah* – to support by providing something to lean upon) **along with** (*wa*) **the provisions extended by the shepherd’s staff** (*mashe’nah* – supplies used to help in some way, specifically, a staff used to protect, lead, and rescue sheep)**, including all** (*kol*) **stores** (*mish’an* – provisions for life and assistance) **of** **bread** (*lechem* – to consume food and to struggle when opposed) **and** (*wa*) **all** (*kol*) **supplies** (*mish’an* – assistance and provisions) **of water** (*maym* – of rain, of the sea, and of tears)**.”** (*Yasha’yah* / Salvation and Freedom Are from Yahowah / Isaiah 3:1)

The relationship had completely soured. There was no longer any hope of reconciliation. Religion had run amuck. So Yahowah announced that He was withholding His “*mash’en* – support,” the “provisions required to uphold life.” The “*mashe’nah* – shepherd’s staff” was being withdrawn, and with it, God’s “leadership, protection, and assistance.” The Creator would no longer be walking with His flock. They were released to fend for themselves.

In this regard, it is interesting that of the three variations of *mish’an*, two were masculine and the other feminine. While it is conjecture on my part, I see the First Family in these words: Father, Mother, and Son. To begin, *mash’en*, representing the “Upright Pillar of the Tabernacle,” is the supportive timber that was set into foundation of the Tent of the Restoring Witness to enlarge and secure the Home God had prepared for His Covenant Family. The “*‘Edown* – Upright One” is Yahowah standing up for us as Yahowsha’ on Passover and UnYeasted Bread, sustaining our lives through His sacrifice.

In the feminine form, *mashe’nah* may then depict the role our Spiritual Mother, the *Ruwach Qodesh*, plays in the lives of the Covenant’s children. She is the source of eternal life. Her spirit is our provision. She provides counsel, and thus serves as the staff which leads and nurtures, assists and protects, us. Collectively the *mash’en* and *mashe’nah* provide the bread and water of life. From this perspective, while Yahowah is mentioned by name, Yahowsha’ represents the “*lechem* – bread” of life and the Set-Apart Spirit is the source of living and cleansing “*maym* – waters.”

Additionally, there were three shepherds, and thus three shepherd’s staffs, deployed by Yahowah to lead His sheep home: Moseh with the words of the *Towrah*, Dowd with the lyrics of the *Tsyown*, and Yahowsha’ as the living embodiment of the *Miqra’ey*.

While I’ve routinely translated  as “*‘edown* – upright pillar” rather than as “*‘adown* – lord,” for a host of compelling reasons every time it is used in conjunction with God, when presented as an aspect of the “*mash’en* – supportive pole holding something up which sustains life,” there can be no argument that this is a superior choice. Apart from this defining context, however, since Yahowah shows great affinity for the title, Father, the irreconcilable conflict between the kind of relationship manifest between a Father and son versus a Lord and subject is sufficient to reject the vocalization *‘adown* as “lord and master.” Moreover, Yahowah refers to the Adversary, Satan, as *Ba’al*, the most common Hebrew word for “Lord.” They have nothing in common, especially not a title.

Also compelling, throughout the Towrah, the vocalization *‘edown* is used specifically to describe the “upright timber placed upon the foundation of the Tabernacle to support the Tent of the Restoring Witness.” I tend to suspect that God knows what He is talking about – especially since He was there. Even the letters, when their graphic depictions are considered, convey Almighty God as part of the flock  opening the door  to His home while securing and augmenting  the lives of His children .

As a result of *Yahuwdah*’s propensity to be religious, Yahowah has taken something away, something essential to supporting and upholding life. So while I know what He is referring to, and I realize that most of those reading this do as well, it is important that everyone be given the opportunity to understand as clearly as His words allow precisely what comprises Yahowah’s provisions for life.

Even for those of us who are privileged to know the answer, there is always a great deal more to learn. Therefore, one word at a time, one insight and instruction after another, we will open the *Towrah* and journey through the *Beryth* | Covenant as it was presented by Yahowah. Along the way, we will also focus on answering the question: how do we get it back?

The answer, at least to acquiring the provisions for life, and even to the perspective required to ascertain the basis for them, is found in this pronouncement’s second word, *hineh*. So in the remainder of this chapter and the next, we are going to follow Yahowah’s strategic deployment of *hineh* in *Bare’syth*, beginning in the Garden, as it appears at the impetus of the flood, following it to Babel, and then throughout the story of the Covenant. I think we’ll be rewarded. In fact, I’m not only certain of it, I’m of the conviction that this will be among the most enlightening and enriching undertakings any of us has ever embarked upon.

*Hineh*, translated “behold” in this statement, conveys the idea of “looking up and paying attention.” It once served as the actual name of the letter, Hey – , and still serves as its definition. It is the only character repeated in Yahowah’s –  name. The Hey is also found twice in the verb, *hayah* – , “to be,” which God used to convey His very existence when He introduced Himself to Moseh.

In *hineh* –  we find the letter repeated on either side of a Nun, which was written using the depiction of a sperm. While these dual occurrences of the letter  in ,  and  may be subtle and are often overlooked, little things are sometimes the most revealing.

In these two words which facilitate our awareness of Yahowah’s existence, “*hineh* – ” and “*hayah* – ,” not only are there two s, the letters set between them are equally revealing. In *hayah*, ‘Abraham and Sarah are represented by the s. They reached up to grasp hold of Yahowah’s hand , relying upon Him. As a result of His provisions and by acting upon His instructions, they gave birth to the first child “*ben* – ” born into the Covenant family, “*Yitschaq* – Laughter,” who is then depicted by the sperm  in *hineh*.

The very existence of Yahowah, and indeed, the basis of His name, is predicated upon the hope that His creation would look up to Him and pay attention to Him. By doing so, God could adopt us as His sons and daughters, enabling us to live forever with Him through His Family Covenant. This realization is further affirmed by the third element introduced between the two individuals standing up and reaching up to Yahowah in the midst of His name. The tent peg, , conveys the ideas of living protected and secure within a home, and of being enhanced, enriched, and empowered as a result of the additive and growing nature of a family.

*Hineh* is introduced in the opening chapter of the *Towrah*, in *Bare’syth* 1:29. So that we appreciate the context in which it was conveyed, at the conclusion of the fifth day of creation, the Creator said…

**“‘Let the earth bring forth living creatures after their kind,’ and it was so.** (*Bare’syth* / Genesis 1:24)

**And God caused the living creatures of the earth to procreate within their species… And God saw that this was good.** (*Bare’syth* / Genesis 1:25)

**Then God said, ‘Let us make man in our image, according to our likeness. And let them rule over the fish of the sea and over the birds of the sky and the mammals of the earth….’** (*Bare’syth* / Genesis 1:26)

**So God created man in His own image, in the image of God He created man, male and female He created them.** (*Bare’syth* / Genesis 1:27)

**Then God knelt down in love to lift them up. And God said to them, ‘Be fruitful and productive, becoming greater in every way. Fill the earth and exert your influence over it….’** (*Bare’syth* / Genesis 1:28)

**Then** (*wa*) **God** (*‘elohym*) **conveyed** (*‘amar* – expressed in words (qal imperfect – literally conveying something that would have actual and ongoing consequences))**,** **‘Pay attention** (*hineh* – behold, something important is being accentuated, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative and consider the context, because, surely, this will change your perspective)**, I have provided** (*nathan* – I have given, producing and offering, I have placed and appointed (qal perfect – addressing a finite period of time when something has been totally accomplished and should be interpreted literally)) **on your behalf** (*la ‘atem ‘eth* – to facilitate your approach, therefore) **every** (*kol*) **plant** (*‘eseb* – form of green vegetation suitable for consumption; from an unused root meaning to glisten and grow) **producing seeds** (*zara’ zera’* – sowing seeds and yielding offspring, producing descendants and conceiving a family) **which beneficially shows the way to the relationship** (*‘asher* – which provide the blessing 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, 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 your stability, safety, and security, being led to pursue life the right way) **upon** (*‘al* – on) **the surface** (*paneh* – the presence and before, appearing on the face) **of the entire** (*kol* – of the whole) **realm** (*‘erets* – land, region, territory, and ground, even material realm)**, and also therefore** (*wa ‘eth*)**,** **every** (*kol* – the entirety of and every kind of ) **tree** (*ha ‘ets*) **whereby a blessing is provided, the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life** (*‘asher* – which beneficially shows the way to the relationship and encourages stepping out with regard to this teaching and guidance to pursue life the right way) **with the fruit** (*ba huw’ pery* – with regard to its harvest and offspring) **of those trees** (*‘ets*) **sowing seeds** (*zara’ zera’* – producing seeds and yielding offspring, producing descendants and conceiving a family) **for your benefit and for you to approach** (*la ‘atem* – on your behalf)**.**

**They exist for you** (*hayah* – you shall have them exist and for you they are (qal imperfect – literally with ongoing implications)) **to be consumed as nourishment** (*la ‘aklah* – to be eaten as food and to be devoured as a symbol of what is true, even unexpected, surely and indeed serving as a marker of emphasis designating the goal and means to draw near unto it)**.’”** (*Bare’syth* / In the Beginning / Genesis 1:29)

It would be redundant for God to restate that He provided plants which yield seeds and trees which bear fruit and reproduce after their kind. He said this very thing using these same words in Bare’syth 1:11-13 when describing the result of the third day. And the fact that they could be eaten was not only obvious, it was irrelevant, since unlike the instruction soon to be provided in Bare’syth 2:15-17, there was no rationale for the guidance here in Bare’syth 1:29. Further, this rather mundane and repetitive insight on horticulture and biology would not follow the first use of the highly-charged “*hineh* – pay attention” unless God was addressing something else, and simply using plants, trees, and seeds as symbols for a vastly more nourishing insight.

All one has to do to appreciate this symbolism, and understand the implications, is look to *Bare’syth* 1:14-19 where the message of the fourth day is presented. There, Yahowah speaks of the greater and lesser lights in the spiritual realm serving as signs of the Meetings, to provide light, and thus enlightenment, but also as separation between light and darkness.

Yahowah was using this symbolism to predict His arrival to fulfill the *Mow’ed* in year 4000 Yah, and to help us spiritually distinguish between light and darkness, between right and wrong, so that properly enlightened, we would choose to separate ourselves from the darkness of man and seek to be set apart unto the Light of God. The stated implication is that the things Yahowah provides are “*towb* – good, pleasing, beneficial, healthy, and nourishing.”

While nothing Yahowah has to say about food is invalid, it almost always serves as a metaphor. If we consume that which is provided by God, it is nourishing, and we will live and grow. If we consume human rubbish, that which is tainted and unhealthy, corrupted and perverted, it is going to make us sick, and too much of it will kill us.

When we substitute words for food, in this case the plants and fruit of the trees, we discover that what God has offered in His Towrah will nourish us, while man’s corruptions may kill us. What we consume matters. We ought to trust the things of God and reject anything contrary to His instructions. The consequence will have a direct influence upon whether we become the offspring of the Covenant or a product of the seed of man.

This translation of *hineh* as “pay attention, behold something important, notice that an insight is being accentuated, be observant right now, without delay, this very instant, standing up, looking up, and reaching up, listening carefully to the guidance being emphasized, noticing the details in the narrative while considering the context, because, surely, what follows will change your perspective” is fully amplified.

That is to say almost every connotation that could be derived from the word’s use in the *Towrah*, *Naby’*, and *Mizmowr* was conveyed in the definition. And in the case of *Yasha’yah* 3:1 and *Bare’syth* 1:29, each thought seems to apply. It is all true. And while this was the very first time *hineh* was used, there will be one thousand others, each deployed to encourage us to consider the implications within the context of what precedes and follows its use.

Yahowah said “Pay attention, behold something important is being accentuated, be observant, look up and listen carefully to the insights, notice the details and consider the context, because I have provided and produced something, appointing it and placing it before you and on your behalf to facilitate your approach and establish your perspective.” This alone should get our undivided attention. But in *Bare’syth* 1:29, *hineh* was reinforced and expounded upon by *‘asher* – the very word that led me to Yah. It appeared twice in this sentence. And that is significant following *hineh*.

Fully and accurately defined, *‘asher* conveys 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 this teaching and guidance, 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.”

So now through the lens of *‘asher*, we are afforded the insights Yahowah didn’t want us to miss. When viewed from the proper perspective, the following testimony affirms that God’s provisions to support and uphold life can still be relied upon. Yahowah is using plants to symbolize His Word, trees as metaphors for His plan, and their seeds to speak of the offspring, or beneficiaries of these things, of children and family.

Therefore…

**“Pay attention, behold something important is being emphasized. Be observant, look up and listen carefully to the insights. Notice the details and consider the context, because I have offered something, placing it before you to facilitate your approach.**

**I have provided on your behalf every plant producing seeds which beneficially show the way to the relationship providing the blessing of an elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the right path to a prosperous life by way of this teaching and guidance which now appears throughout the realm.**

**Also, therefore, every tree provides the blessing of an upright and elevated state, a joyful attitude and a contented mindset to those walking the correct way along the proper, specific, and certain path to abundant life.**

**The fruit, offspring, and harvest of those trees are sowing seeds, thereby producing descendants and conceiving a family for your benefit and for you to approach.**

**They exist for you to consume as nourishment, devouring them as a symbol of what is true, even unexpected, all surely and indeed serving to emphasize and properly designate the means to draw near.”** (*Bare’syth* / In the Beginning / Genesis 1:29)

Even though it required some effort and thought, I suspect that we would all agree; this served as a fortuitous introduction to the symbolic aspects of *hineh*. The next time, however, will be considerably more straightforward – albeit fraught with concern.

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*Hineh* is deployed again in *Bare’syth* / Genesis 6:13, with Yahowah encouraging Noach to look up and pay attention because the land had become overwhelmed with cruelty and violence. For there to be any hope of a relationship, He would have to eliminate the perpetrators and start again with the eight souls willing to listen and respond to His life-saving instructions.

In that this story sheds light on the reason Yahowah was withholding His provisions to sustain life in *Yasha’yah* / Isaiah 3:1, while also illustrating through *hineh* that God wanted Noach to understand His justifications for doing so, let’s review it from the beginning to its conclusion, wherein the Covenant was established for the first time based upon Noach’s willingness to listen to Yahowah’s instructions.

God’s message begins…

**“Indeed, when the defilement and slaying,** **the profane nature, contemptible attitude, and disgraceful wounding of the descendants of ‘Adam came to exist on an ongoing basis, it increased dramatically, growing to the point of being multiplied in a myriad of ways, reaching into the tens of thousands of them shooting arrows at one another within the area and before the presence of the descendants of Adam. And daughters were born to them.** (*Bare’syth* / Genesis 6:1)

**The sons of the Almighty** **saw that** **the daughters of ‘Adam were** **indeed desirable and valuable. So they grasped hold of and took** **for themselves** **women** **from any which, as a result of their relationships and to benefit their ways,** **they chose.** (*Bare’syth* / Genesis 6:2)

**Then** **Yahowah** **said, ‘My Spirit** **shall not remain nor abide** **with the descendants of ‘‘Adam forever** **because, in addition to this,** **he is** **flesh and prone to** **proclaiming, publishing, and preaching news which is considered good and beneficial by those who hear it. So for a period of time, it shall come to be that his days will be** **one-hundred-twenty** **years.’** (*Bare’syth* / Genesis 6:3)

**There were for a limited period of time, the Nephylym, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who are militaristic and thus meet with an untimely death, existing in the region in those days, but also those bearing a resemblance to them in a slightly different form, for some time thereafter.**

**By association, the sons of the Almighty came to make a habit of pursuing the daughters of man (the female descendants of ‘Adam), and they conceived children for themselves.**

**These warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power,** **who were from a relatively long time ago,** **were individuals with reputations and recognizable names.”** (*Bare’syth* / Genesis 6:4)

Now that we have our bearings, let’s examine the words of God as if our very lives depended upon understanding them.

**“Indeed, when** (*ky* – by contrast, and as a verifiable result) **the defilement and slaying** (*chalal* – the profane nature, contemptible attitude, and disgraceful wounding, the dishonorable pollution and violent, harmful stabbing; from *chalah* – sickening disease, illness which weakens and grieves, painful travails (hifil perfect – the subject causes the object to participate in the action which is comprehensive, albeit finite in duration)) **of** **the** **descendants of ‘‘Adam** (*ha ‘‘Adam* – mankind, humans with a *neshamah* – conscience) **came to actually and continually exist** (*hayah* – began to occur, becoming manifest (qal imperfect – actually and habitually)**, it increased dramatically** (*la rabab* – it grew to the point of being multiplied greatly in a myriad of ways, reaching into the tens of thousands with the shooting of arrows (qal infinite – genuinely intensifying the action of the highly descriptive verb)) **upon the presence of the realm of the descendants of ‘‘Adam** (*‘al paneh ha ‘adamah* – on account of the face of and before the presence, thereby identifying the ground where Adam’s descendants lived, symbolically turning them the ruddy red color of blood)**.**

**And daughters were born to them** (*wa bath yalad la hem* – therefore, in addition, female offspring were conceived by them (pual perfect – passively causing the object to suffer the effect))**,** (6:1) **and the sons of the Almighty** (*wa beny ha ‘elohym* – the children and male offspring of the Father, God Almighty) **saw that** (*wa ra’ah ‘eth* – they perceived and they noticed accordingly therefore that (qal imperfect)) **the daughters of ‘‘Adam** (*ha bath ha ‘‘Adam* – the female offspring of the man) **were indeed** (*ky* – surely as a result and by way of comparison and contrast, truly) **desirable and beneficial** (*towb* – pleasing, beautiful, and valuable, better, and more productive and prosperous, facilitating the accumulation of possessions, possessing a useful quality)**.**

**So they grasped hold of and took** **for themselves** (*wa laqah la hem* – and they selected, obtained, and collected on their behalf (qal imperfect)) **women** (*‘ishahym* – female individuals who had the potential to be, but were not necessarily wives or mothers) **from any which as a result of their relationships and to benefit their ways** (*min kol ‘asher* – from every one whose benefit) **they chose** (*bachar* – they desired or preferred, they selected and considered (qal perfect))**.”** (*Bare’syth* / In the Beginning / Genesis 6:2)

*Chalal*, translated “the defilement and slaying” above, depicts the problem Yahowah was seeking to resolve. The vast preponderance of people, and most especially the descendants of Adam, therefore those with a *neshamah* / conscience, were polluted with religious myths. Corrupt, they had become violent and deadly.

*Ha ‘‘Adam* can be translated “the man, the man called ‘Adam, or the descendants of ‘Adam.” *Ha ‘adamah*, which also appears in this statement, is either “the realm associated with ‘Adam” or “the ground where ‘Adam’s descendants lived.” While *‘adamah* is nothing more than “*‘‘Adam* – mankind,” rendered in the feminine, and thus perhaps, “humankind,” it is often defined as “ground” and is based upon the “ruddy red color of blood.”

So while rendering both *ha ‘‘Adam* and *ha ‘adamah* as “man” and as “ground” is deficient, ignoring the definite article and Hebrew basis for both words including their association with the first man created in Yahowah’s image, the failure to associate the corrupt and deadly tendencies of these folks to the *neshamah*, which gave them a competitive advantage, deprives this statement of the principal insight required to understand it.

This infers that the *neshamah*, which was the singular attribute that differentiated ‘‘Adam and Chawah from the humans living outside of the Garden, was passed along to the “daughters who were born to” “the descendants of Adam.” That is what made them “desirable and beneficial.” The *neshamah* equips a person to think, to exercise good judgment, and to understand – even to predict the most likely outcome of events based upon the circumstances that led up to them. It, like the Tree of the Knowledge of Good and Evil can be used for good or bad. In this case, it was almost universally detrimental, making those equipped with it vicious killers who desired such women because their superior intellect would aid in the construction of weapons and accumulation of possessions.

The “sons of the Almighty” refers to ‘‘Adam being conceived in God’s image and also to the relationship Yahowah had with ‘Adam, denoting His desire to have his descendants become part of His Covenant Family. In this context, therefore, it depicts men with a *neshamah*, the only thing capable of conceiving sons in our Heavenly Father’s likeness. These individuals are unlike *mal’ak*, the heavenly messengers who, while being spiritual beings, were not created in the image of God. They would never be described as “*ha ‘adam*.” The *mal’ak* are implements, not sons. There is no Covenant for them. The daughters of ‘Adam, therefore, depict women born with a conscience, with the ability to reason.

They were seen as desirable because children born unto them would be vastly more capable than those conceived without a *neshamah*. And in those days, sons supported their father’s ambitions. It became a recipe for disaster.

You may have noticed that there was no love involved here, no volition on behalf of the women. They were seized and taken, not unlike what occurs in Islam. They had nothing to say in the matter. Also noteworthy, most English bible translations render *‘ishahym* as “wives” when the word simply means “female individuals.” As “women,” they would have had the potential to be, but were not necessarily, mothers or wives. And without consent, the idea of marriage is ludicrous.

There is a theory worthy of exploring based upon the uncommon “ym” plural of a feminine word because they are typically rendered “ot.” If the supposition is correct, the ym pluralization of the feminine suggest that there is only one true mother. This female individual would be the Ruwach Qodesh – our Spiritual Mother.

**“Then** (*wa*) **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) **said** (*‘amar* – communicated using words (qal imperfect))**, ‘My Spirit** (*Ruwach ‘any* – Spirit of Mine, always feminine in the text; from *ruwach* – to accept as a result of being perceptive, to facilitate understanding, and to provide relief and restoration, enlarging an individual and expanding their capabilities over an interval of space and time) **shall not remain nor abide** (*lo’ duwn* – will not dwell nor contend with, will not plead with or vindicate (qal imperfect)) **with the descendants of ‘‘Adam** (*ba ha ‘‘Adam* – with mankind, humans with a *neshamah* – conscience) **forever** (*la ‘owlam* – indefinitely or eternally, for an unending duration of time) **because** (*sha* – for the reason and to make a contrast) **additionally** (*gam* – besides moreover and in addition)**, he is** (*huw’*) **flesh and prone to preaching** (*basar* – biological life, an animal, a corporeal construct subject to decay; based upon the verbal root, *basar* – to proclaim, publish, and preach news considered good and beneficial by those who hear it)**.**

**So for a period of time, it shall exist that his days will be** (*wa hayah yowmym huw’* – therefore it shall actually and for a limited period, that his time shall be (qal perfect)) **one-hundred-twenty** (*me’ah wa ‘esrym* – a hundred and twenty) **years** (*shanah* – repetitions of the seasons, times to change and be different, repeat of the solar year)**.’”** (*Bare’syth* / In the Beginning / Genesis 6:3)

Time had run out for every man and woman with a *neshamah* – conscience, save Noach and the seven souls with him, circa 2968 BCE – Year 1,000 Yah. It will expire once again, this time for everyone who fails to embrace the Covenant prior to 2033 CE, Year 6,000 Yah, exactly 5,000 years after the flood.

Yahowah’s Spirit is akin to light, and thus much like energy. As such, it is eternal. Our physical bodies are comprised of matter, and are thus mortal. One cannot reside with the other beyond a finite period of time. To become immortal, to enter Yahowah’s presence, to become more like Him, to inherit the benefits of the Covenant and be empowered and enriched, we will have to jettison our physical bodies and be transformed into light. But this only applies to the Covenant’s children. While Yahowah will abide with them forever, those who remain mortal, those who cling to the family of man, those impressed by expressions of human power and influence, will remain estranged.

The primary meaning of *basar* isn’t “flesh.” Its verbal root, *basar*, reveals the actual reason Yahowah’s Spirit would not endure with man. Humankind had become overtly religious: “proclaiming, publishing and preaching news considered good and beneficial by those who hear it.” Ask any Christian to define “Gospel,” and this is what they will say.

The limitation of 120 years is still in effect. Even with all of man’s scientific and medical advancements, the longest human lifespan was that of Jeanne Calment of France, a woman, not man, who died in 1997 at 122 years old. (Women have the capacity to live longer because they have two X chromosomes while men have just one. Once one of one is damaged, there isn’t a second option to fall back upon.) The second oldest woman, Susannah Jones, an American, died in May 2016 at 116. The longest lived man in recorded history was Jiroemon Kimura of Japan, who died in 2013, four years shy of 120. While they are all dead, the oldest living man was Yisrael Kristal, a Yisra’elite. He was born in September 1903 and was 113 at the time of his passing in August 2017.

The length of a human life is determined largely by our genes. Human cells are limited in the number of divisions they will support, and they progressively lose telomeres with each subsequent cell partition until a few short telomeres become uncapped leading to an arrest of growth known as replicative aging. While these cells do not die initially, in the absence of genomic alterations, the telomere DNA remain quiescent, producing different proteins than younger cells. But then once a tipping point is reached and many telomere ends become uncapped, the propensity of the critically shortened telomeres to divide leads to rapid cell death and puts the body into crisis.

There is, however, an enzyme called telomerase, which can lengthen clipped telomeres. Unfortunately, it has the side-effect of promoting malignancy. This should not be surprising since cancer is caused by rapidly replicating cells. The potential reward, the ability to provide a lifespan of up to a thousand years, has global pharmaceutical companies salivating. Since it would create the fabled Fountain of Youth, genetic research scientists are trying to find a solution to the lifespan limitation of telomere DNA without the deadly side-effects of telomerase-induced cancer.

While it is unlikely that they will solve this challenge prior to Year 6000 Yah (2033 CE), at least with a drug that will be widely available, the fact that the DNA language of life can be edited to lengthen and shorten a human lifespan has profound implications regarding our interpretation of the Towrah. For example, Adam’s and Chawah’s DNA would have been programmed such that it prevented cell senescence indefinitely. But then, the information contained in the Tree of the Knowledge of Good and Evil may have altered our initial script so that it started the aging clock ticking. Adam, Chawah, and those closely related to them would then have had the capacity to live for up to a thousand years.

Thereafter, since He authored the code of life, Yahowah could have edited our DNA such that 120 years would be the upward limit of human existence. As such, the oldest of the last generation conceived with the capacity to witness Yahowah’s return would have been born in 1913 – one of the darkest years in American history (the year the Federal Reserve was clandestinely created commencing the destruction of the currency and the Federal Income Tax was establish to control everyone by redistributing wealth, all while Europe moved closer to world war).

Looking ahead, those who are born to Covenant parents during the Millennial Shabat of Sukah will likely have their DNA reprogrammed such that they will again have the potential to live for 1000 years. As is the case with so many things we have discovered in the Towrah, from six days of creation accurately representing 13.7 billion years, depending upon whose clock one is considering, to the asteroid impact and upwelling of seawater which led to the flood, or now the reduction in human lifespans, Yahowah’s explanations are not only plausible, they can be validated.

Now moving on to the next statement, I’m appalled by the number of conspiracy advocates who promote the myth that the Nephylym were “giant spiritual beings” who “mated with human women.” Many use the book of Enoch, which is an outright fraud, to advance their case. The Nephylym were not giants, they weren’t even particularly tall, but they were religious. And they were also militant, becoming the living embodiment of the things God hates most. We know this about them because this depiction serves as the basis of their name.

**“There were** (*hayah* – for a limited period of time, there actually and literally existed (qal imperfect)) **the Nephylym** (*ha Nephylym* – those who prostrate themselves and are stillborn; from the verbal root, *naphal* – to fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action, becoming inferior in the process, those subject to miscarriage, and thus untimely death) **existing in the region** (*hayah ba ha ‘erets* – came to exist within the land or territory, albeit for a limited period of time (qal perfect)) **in those days** (*ba ha yowmym ha hem*)**,** **but also by comparison, in a slightly different form, they existed for some time thereafter** (*wa gam ‘achar ken* – and in addition, besides, but also by similarity and resemblance, after this, for some time later in another form, somewhat different and distinct but of the same genre, one following the other)**.**

**By association** (*‘asher* – revealing the benefits and showing their way of life)**, the sons of the Almighty** (*beny ha ‘elohym*) **came** (*bow’* – actually made a habit of pursuing (qal imperfect)) **to** (*‘el* – toward and upon) **the daughters of man** (*bath ha ‘‘Adam* – the female offspring of mankind who were descended from ‘Adam)**, and they conceived children for themselves** (*wa yalad la hem* – they approached and impregnated them, culminating in the birth of their offspring (qal perfect))**.**

**These** (*hem*) **warriors and political leaders** (*gibowr* – prominent individuals with the ability to fight and who prevailed in their quest for military and political power)**,** **who hailed from a relatively long time ago** (*‘asher min ‘owlam* – who are from antiquity and thus from the distant past)**,** **are individuals with reputations and recognizable names** (*‘ysh ha shem* – men of renown)**.”** (*Bare’syth* / In the Beginning / Genesis 6:4)

Most Hebrew nouns are defined by their verbal, or actionable, roots. *Nephyl*, and in the plural, *Nephylym*, is no exception. It is based upon “*naphal* – those who prostrate themselves and are stillborn.” It, therefore, depicts “religious people who bow down in prayer and die as a result.” Fully amplified, *naphal* describes those who: “fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action becoming inferior in the process.” It is related to *nephel*: “those subject to miscarriage, and thus untimely death.” It reveals that the religious conceive “stillborn children.”

Since *ha* *Nephylym* is a title, it should be transliterated rather than translated, and then explained either within a parenthetical as part of the translation itself, as a footnote, or in collaborative commentary. But there is absolutely no justification for translating *ha Nephylym* as “giants.” This error is a legacy of the *Septuagint*, one incorporated into the Latin *Vulgate* and then passed along through the King James Version. Even *Strong’s*, while attempting to justify the KJV as is their penchant, attributes *nephylym* to the verbal root, *naphal*, acknowledging that it is “from 5307.” And yet, 5307 – *naphal*, is the antithesis of giant, of big, or of standing tall.

Since the erroneous nature of English Bible translations is a product of religion, once we have concluded our evaluation of *Bare’syth* 6:4, we will use the errant rendering of *ha Nephylym* in English bibles as “giants” to explain how these errors originated and why these mistakes are seldom corrected. It is a long and sordid tale, one that deserves our undivided attention.

Before we go down that road, however, let’s continue to focus on what Yahowah just revealed in *Bare’syth* 6:4. And what I find particularly interesting about this passage is what follows *ha* *Nephylym*. Yet, as we shall soon see, the insight is something every translator missed. Speaking of these overtly religious individuals and of their deadly and militant nature, even of the fact that they were in essence killing their own children, in Bare’syth 6:4, Yahowah said: “*wa gam ‘achar ken* – but also by comparison, in a slightly different form they continued to exist for some time thereafter.”

This means that a propensity for worship and war did not die out with the Nephylym, but instead, both traits continued to plague humankind throughout the civilizations which followed. And indeed, this was the case with Sumer, Babylonia, Assyria, the Hittites, Canaanites, Egyptians, Minoans, Phoenicians, Carthaginians, Greeks, Spartans, Romans, Persians, Byzantines, Ottomans, Indians, Chinese, Japanese, Aztecs, Incas, and Mayans, *et al*. Alone, man is bad, but in tribes, nations, and civilizations, he is far worse. It is the very point Yahowah will soon make regarding Babel.

Not long ago, I was denouncing the savage and grotesquely immoral nature of Rome, calling them the most horrific civilization in human history. By doing so, I was in essence echoing Yahowah’s perception of them. But my son stopped me dead in my tracks. He agreed that Imperial Rome was more ruthless than any of the barbarian tribes they subjugated and, in his estimation, the Roman Catholic Church has been an even greater menace to mankind, but then he asked, “Can you name a non-religious, nonviolent civilization?” No. Every human civilization has been uncivilized – a legacy of the Nephylym. Rather than looking for giants or over-sexed spirits, we ought to have been looking at ourselves.

The conclusion of this misunderstood and errantly translated passage should have been easy to assess. The Nephylym, and those who resembled them throughout antiquity, were “*gibowr* –warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power.” According to God, these egomaniacal despots were “*‘ysh ha shem* – men of renown,individuals with reputations and recognizable names.” They all left their mark on the world, one too often made by their weapons of war.

To be famous, or in this case, infamous, isn’t good. God does not value soldiers or those who deploy them. They are not heroes. They are not valiant. Their might did not make them right. Their fame is their shame. There is no one depicted herein to be found in heaven.

Should you believe that I’m projecting my personal predilections with this assessment, as opposed to conveying Yahowah’s bias and perspective, you may want to consider what follows in *Bare’syth* 6:5, a statement we will consider after we track down the reason bible translations can all say the same thing and all be wrong.

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Let’s use the propensity of English bibles to misrepresent *ha Nephylym* as a prime example of why we should be suspect of everything published by a Christian institution. Their renditions of Genesis 6:4 are wrong, stating something that is absolutely and unequivocally untrue. There was no race of giants. In fact, the average height of men is substantially taller today than it was five-thousand years ago. Moreover, by misrepresenting God’s message, the essential lesson He was conveying relative to mankind’s propensity to be religious and deadly, necessitating the flood, was lost on every reader.

This is what Yahowah revealed:

**“There were for a limited period of time, the Nephylym, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met with an untimely death, existing in the region in those days, but also those bearing a resemblance to them in a slightly different form for some time thereafter.**

**By association, the sons of the Almighty came to, making a habit of pursuing the daughters of man (the female descendants of ‘Adam), and they conceived children for themselves.**

**These warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power,** **who were from a relatively long time ago,** **are individuals with reputations and recognizable names.”** (*Bare’syth* / Genesis 6:4)

As I suspected, the long litany of errors, and especially the notion of “giants,” began as an errant translation from Hebrew to Greek by an unthinking scribe composing the *Septuagint*. *Brenton’s* *Septuagint* Translation of Genesis 6:4 reads: “Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown.”

As you now know, there is absolutely no justification etymologically, in paleontology, anthropology, archeology, or ancient history, to support changing *ha Nephylym* to “giants.” And there is absolutely no value whatsoever of transliterating the name without explaining it – especially based upon what God told us about them. Factually, the statement “now the giants were upon the earth in those days” is false. So either the translation was wrong or the Author was wrong. And if you believe that man was right, I’ll take that wager.

Without an appreciation of what it means to be a son of God, all manner of misconceptions are possible, some of which we will witness in subsequent “translations.” Further, *hayah ba ha ‘erets* is much more accurately translated “existing in the region” than “were upon the earth.”

The phrase, *wa gam ‘achar ken*, is trivialized by “and after that,” destroying the reason it was included in the text. Yahowah is telling us that the vicious religiousness of the *Nephylym* would continue to exist in other civilizations for quite some time. He was correct.

*Halak*, whose primary meaning is “to walk,” is commonly deployed to convey “to go.” But *bow’*, which was used here, means “to come” or “to pursue.” Moreover, if the intent were to say “were wont to go,” the verb would have had to have been written in the volitional mood, but it wasn’t. Likewise, *‘el* means “to.” Had God wanted to say “in,” He would have used *ba*.

The *Septuagint’s* translator ignored the definite article, *ha*, preceding *‘adam*, and then failed to convey the fact that *‘‘Adam* was the name of the first man Yahowah created in His image.

There was no reason to write “*children*” in italics, which means that it was added for readability without justification in the text, because *yalad* means “to conceive children.”

While *gibowr* can be rendered “mighty and powerful,” it does not mean “giants.” The most accurate translation in this context would be “warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power.” This underscores the point Yahowah was making in reference to the *Nephylym*, and the one He will confirm in the next statement. And finally, while it is possible to extrapolate *shem* as “renown or reputation,” its primary meaning is “name.”

Therefore, as is the case with almost every attempt to render a Hebrew statement in Greek, the *Septuagint* translator failed miserably. Either Hebrew concepts are difficult to convey in Greek or the Greek scholars who attempted these translations were inadequately schooled in Hebrew – or both. More to the point, Greeks were not only the most xenophobic race in recorded history, they universally hated Yahuwdym and their language, Hebrew – believing that they and theirs were superior. However, since Yahowah and His Word are inseparable, to hate Hebrew is to hate God. To disassociate oneself from Hebrew is to estrange oneself from God.

The reason this is important is because English Bible “Old Testament” translations were derived from the Greek *Septuagint* as it was reflected in the Latin *Vulgate*. And that is a serious problem because the only people who surpassed Greeks in their overt animosity toward Yahuwdym and Hebrew were Romans. If we were to search the world for the two most inappropriate languages and cultures to communicate Hebrew ideas, we would find none worse than Helens promoting Greek and religious Roman scribes writing in Latin.

As I had anticipated, rather than translating the Hebrew text, Jerome replicated the *Septuagint’s* mistake in the Latin *Vulgate* on behalf of his Roman Catholic overlords. He wrote: “*gigantes autem errant super terram in diebus illis postquam enim ingress sunt filii Dei ad filias hominum illaeque genuerunt isti sunt potentes a saeculo viri famosi,*” which translates as: “Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown.”

In a moment, we will study the long and sordid history of English Bible translations, but before we do, let’s read what some of the earliest and then a few of the most recent bibles have offered in translation of *Bare’syth* 6:4. Following the *Septuagint* and *Vulgate*, Wycliffe, the first to translate the Latin into Anglo-Saxon, a precursor to English on behalf of the common man: “Soothly giants were on the earth in those days, forsooth after that the sons of God entered in to the daughters of men, and those daughters begat; these were mighty of the world and famous men (they were the mighty and famous men of the world).” While he was wrong, his heart was in the right place.

The next to publish, Tyndale, composed: “There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the doughters of men and had begotten them children the same children were the mightiest of the world and men of renowne.” While it would be natural to assume that “tirantes” was meant to be “tyrants,” as in ruthless despots, since the Tyndale Bible renders the same word in *Bamidbar* / Numbers 13:13 as “giants,” we would be closer to the truth with the assumption that his intent was to depict beasts who were frighteningly terrible.

The third oldest English bible translation was composed by Cloverdale, although he copied Tyndale word for word. His renditions of Genesis 6:4 and Numbers 13:13 echo the mistakes made by his mentor.

Thereafter, we find the next four English “translations” slavishly returning to the familiar pattern of the Latin *Vulgate*. Without exception, they all replicated the errant rendering of *ha Nephylym* found in the *Septuagint* and thereby plagiarized Wycliffe’s efforts. King Henry VIII’s *Great Bible* reads “giants,” as does Queen Elizabeth’s *Bishop’s Bible*.

The resolutely Protestant *Geneva Bible*, demonstrating its adherence to the Latin text of the Church they opposed, proposed: “There were giants[g] in the earth in those days: yea, and after that the sons of God came unto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renown[h].” Footnote [g] says: “or tyrants” as an ode to Tyndale, and footnote [h] reads: “which usurped authority over others, and did degenerate from that simplicity, wherein their fathers lived,” which is neither helpful nor accurate.

The first Roman Catholic English translation (of the Latin *Vulgate*, of course), known as the *Douay-Rheims*, offered: “Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown.”

Proving that the *King James Bible* made no attempt to translate the Hebrew text, but simply plagiarized earlier translations of the Latin *Vulgate*, the king’s minions published: “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore *children* to them, the same *became* mighty men which *were* of old, men of renown.”

Simply stated, the cast of alleged scholars who worked on the KJV were guilty of plagiarism. If students in their classes attempted such a thing, they would have received a failing grade and then dismissed in shame from the school. Any time someone copies someone else’s work and passes it off as their own, they are wrong, even if the original answer was right. But when they copy an erroneous work, they not only reveal their ignorance, they reveal their character, proving that they cannot be trusted. Such is the case with the whole of the KJV – the most acclaimed and popular of all English translations. That is a sobering indictment, especially for those who are rational and moral.

Thereafter, the *Webster Bible* parroted their predecessors: “There were giants in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bore [children] to them: the same [became] mighty men, who [were] of old, men of renown.”

The *Common English Bible* toed the same line: “In those days, giants lived on the earth and also afterward, when divine being and human daughters had sexual relations and gave birth to children. These were the ancient heroes, famous men.”

I suspect that you are noticing a trend. These mistakes were all copied from one to the next. To call them “translations” is to dishonor the word. And while they all proved that they cannot be trusted, no one seemed interested, willing, or able to hold them accountable. Worse, no one protested, stating that these lies and deceptions could not possibly be the inerrant word of God. There were no giants. Divine beings did not mate with humans.

Now that we have considered the oldest English bibles, let’s see what time has wrought. Surely, more recent “translations” will be more accurate, right?

In *Young’s Literal Translation*, after “Jehovah saith” and before “Jehovah seeth,” we find, “The fallen ones were in the earth in those days, and even afterwards when sons of God come in unto daughters of men, and they have borne to them – they [are] the heroes, who, from of old [are] the men of name.” Well, at least, *shem* was literally rendered. As for “Jehovah,” they got one of the four letters right.

*The Good News Translation* was bad news. The authors of this modern paraphrase proposed: “In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly beings. They were the great heroes and famous men of long ago.” This, of course, is invalid in every conceivable way. There were no giants on the earth then, or later, and God did not say or infer that they existed. The GNT completely disposed of the phrase “sons of the Almighty” and replaced it with “heavenly beings.” The only such beings are *mal’ak*, and they do not engage in sex. They are comprised of light and serve as Yahowah’s implements and messengers. There are no “heroes” in this story and God was not addressing “fame.” It is reprehensible that men sold this rubbish as the Word of God.

For those who may be chaffing at the bit to challenge the notion that “there were no giants on the earth then, or later, because Goliath was called a “giant,” I would argue that one particularly large individual does not define a race. And since archeologists have just recently unearthed the first evidence of a Philistine gravesite, we have proof that these invaders were of average height for their time, with men averaging just over five feet.

Beyond this, the Masoretic Text is corrected by the Dead Sea Scrolls with regard to Goliath’s height. The MT reads “six cubits and a span.” A cubit was measured from the elbow to the tip of the fingers, and therefore averaged sixteen to eighteen inches. A span was the width of a hand, or six to nine inches depending upon whether it was measured across the palm or from an extended thumb to the little finger.

Therefore, the rabbinical text would have Goliath standing nine feet nine inches tall. But according to 4Q51Samuel, a one-thousand-two-hundred-year older manuscript found in the caves above Qumran, his height was actually four cubits and a span, and thus only six feet tall. So while that would have made him nearly a foot taller than the average Philistine or Yisra’elite, he was only a giant from the perspective of lesser men.

Returning to the myths promoted by the religious, in the *Living Bible* we find: “In those days, and even afterwards, when the evil beings for the spirit world were sexually involved with human women, their children became giants, of whom so many legends are told.” It’s hard to imagine anything worse than *The Good News Translation*, well that is until reading the *Living Bible*. Its rendition is despicable and wholly unjustified. It makes God out to be nincompoop, nearly as dumb and perverted as His creation. Other than the opening phrase, which was out of order, they didn’t get anything right.

The message of the *Message* became: “This was back in the days (and also later) when there were giants in the land. The giants came from the union of the sons of God and the daughters of men. These were the mighty men of ancient lore, the famous ones.” With all evidence to the contrary, we are still mired in the ignorance and carelessness of the *Septuagint* and *Vulgate*.

Laughably, the most recent English variation, the *New Living Translation*, opined: “In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.” While transliterating *ha Nephylym* as “Nephilites” would have been better than calling them giants, the NLT didn’t get either right.

It would be funny if it wasn’t so sad. But it is depressing, because these moneygrubbing religious imbeciles perpetrated their fraud in the name of God. They ascribed their verbal diarrhea to the Creator of the universe. In the process, they made God out to be a liar. Thankfully, there is a consequence for doing such things. They will pay a price as a result.

While it would have been difficult for some, in that the Masoretic Text wasn’t readily available to them, anyone creating or updating a translation over the past century could have taken the time to examine the root of *Nephylym* as we have done, and could easily have created an accurate transliteration and translation. But they chose to parrot their predecessors. Even though there is absolute proof demonstrating that there never has been a race of “giants,” they continued to attribute this lie to God, hoping that Christians would buy their corruptions.

And let’s be clear, these purported translations have gone from bad to worse. The last four were even more despicable than the initial four. But that is the nature of things. Once something is perverted, it never gets better.

Since we are now confronted by the collective malfeasance of religious “translators,” or should we say, “copyists” and “plagiarizers,” let’s affirm something I discovered through research a number of years ago. The first English translations of the “Bible” were derived from Latin, not Greek, and most certainly not from Hebrew. They were all based on the Roman Catholic Church’s *Vulgate* – which itself was an amalgamation of Old Latin manuscripts. While Jerome (actually Eusebius Hieronymus Sophronius (shortened to Erroneous)) completed his blending process in 405 CE, it’s the letter that he wrote to Pope Damascus that should have obliterated the credibility of Christianity before it was imposed by Rome:

“If we are to pin our faith to the Latin texts, it is for our opponents to tell us which; for there are almost as many forms of texts as there are copies. If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further all that has been inserted or changed by copyists more asleep than awake?”

The mission was the same as it would be for Islam’s *Qur’an* three-hundred years later: congeal many divergent texts into one authorized version so that it can be promoted as the inerrant word of god. If people are given choices, they tend to think independently, and that is not in the interests of those who wield power. If discrepancies are allowed, they lead to questions, and ultimately to questioning authority.

Jerome’s (Eusebius H. Sophronius’) mission was to eliminate the opposition by forestalling criticism. He and his overlords would control the text, constraining people’s access to God, interpreting it as they pleased, while claiming that it empowered them, and them alone. And they would do so in their language, the tongue of the beast, Rome’s Latin – not Yahowah’s Hebrew, not even Sha’uwl’s Greek.

But that was just the motive for the crime of the millennia, and of course, the consequence. And yet, the most alarming part of this declaration wasn’t even that the Christian religion’s most important individual, relative to the documentation of its “New Testament ‘Scriptures’” admitted that by the late 4th century there were already “many” “forms,” “variations,” “mistakes,” and “changes” in the “Latin texts” comprising the Christian New Testament.

While devastating to Christendom’s credibility, the very foundation of the Roman Catholic Church, and thus of Christendom, and the veracity of its “New Testament” crumbles with the realization that the myriad of errors were the result of “inaccurate translators” and “(un)duly confident” and “ignorant critics” who “blundered” their way to copious “alterations,” based upon the legacy of “‘comatose’ copyists.” And in this characterization Jerome was somewhat correct. While he and his church destroyed the variant Latin manuscripts, the variances found among the 69 pre-Constantine Greek manuscripts tell the same story.

It should have been game over for Christianity. Seeking credibility, it destroyed it. If you are awake, if your mind is open, if you are rational, upon reading this, you should reject Christianity and the New Testament if you haven’t already. The very foundation of the religion is fraudulent – predicated upon a deliberate “*babel* – mixing together” of inconsistent and conflicting hearsay testimony.

Apart from the Greek Orthodox Church and the Copts in Egypt, the *Vulgate* served as the foundation of Christianity for over one-thousand years, and now we know that the text was a deliberate amalgamation of errors, the product of acknowledged ignorance, the result of accepting blunders. Those who promoted it cannot and should not be trusted. If you believe what they concocted out of incongruous material, if your faith is based upon the message they manipulated, you are a fool.

The variances between late 4th and early 5th century Greek manuscripts of the Christian New Testament are overwhelming, something Jerome (Eusebius H. Sophronius) would have known as a Greek scholar, but deliberately omitted from his letter to Pope Damascus. A score of unreliable, inconsistent, and incompatible Greek texts cannot be used as a means to “fix” the problem of discordant Latin texts. One does not derive truth by distilling a vast array of errors into a single amalgamation of those many mistakes.

This obliterates the myth held by Christians that “god would never allow his word to be corrupted.” Sorry, but facts are facts. Putting Paul’s disagreements with Yahowsha’ aside for a moment, there has never been a time when the foundational texts of the Christian New Testament agreed with one another. As a result, God either allowed the Christian New Testament to be corrupted because He had nothing to do with most of it in the first place or He was impotent, and thus unable to stop the unfathomable number of alterations.

And in this case, only the initial option is viable, because faith in a god incapable of providing mankind with credible testimony is a fool’s folly. Faith is, therefore, required because knowledge resulting in trust becomes impossible.

Since these points are logically irrefutable, there was absolutely no chance whatsoever that Eusebius / Jerome could have somehow resolved the inaccuracies and blunders found in the early Latin texts of the Christian New Testament by referring to Greek manuscripts, especially since he errantly claimed in his letter to his pope that Greek represented the original language. Truth cannot be derived from a false premise. Greek was not the original language. Yahowsha’ spoke Hebrew – never Greek. (More on the implications of this in a moment relative to the “Church’s” most important citation.)

The “Christian New Testament” Greek copyists worked in the same places, for the same poligious (political and religious) institutions, at the same time as did those who had butchered the Latin translations. They were equally incompetent. But, and this bears repeating, unlike the Latin, where the divergent manuscripts were destroyed to hide the evidence of this crime, we have absolute and irrefutable proof that the Greek translators and copyists created “many forms and variations which were laden with mistakes and changes,” and that their “many errors, alterations, and inaccuracies” were the product of “blundering and ignorant” scribes.

Over the past eighty to ninety years, sixty-nine extant Greek copies of the “Christian New Testament” have been recovered and published, all dating from the early second- through mid-4th century CE. And they are not only substantially different with respect to each other, there are over three-hundred-thousand known variations between these early manuscripts and the *Textus Receptus*.

The same is evident when the oldest extant papyri are compared to the *Nestle-Aland*, the blended texts publishers claim underlie more modern English translations. So while there is no reason to doubt Jerome’s claim that the Latin texts were irreconcilably corrupt, we know for certain that the Greek manuscripts were already incompatible.

Since the evidence in this regard is prolific and irrefutable, this realization completely obliterates Christianity’s credibility for anyone who is aware of the evidence. Even if scribes of the 3rd and 4th centuries had accurately maintained the texts they were given, it still would not have mattered. A perfect copy of an imperfect document remains invalid. It is like correctly copying an incorrect answer during a test. It’s wrong twice over.

And since we are dealing with facts, not faith, let’s accept the reality that half of the Christian New Testament was corrupt the moment the author’s pen stained the papyrus. Paul’s thirteen letters are un-Godly, invalid, and worse, demonic. But that is a story for another book (*Questioning Paul*).

As for the few Greek texts that have merit, Yahowchanan and Revelation are now suspect because their value has been eroded by misguided translators and copyists. A glaring example of this would be the story of the adulterous woman told in John 8:1-11. The entire episode, including “let him who is without sin cast the first stone,” was contrived in the 8th century CE. There is no record of it in any of the many hundreds if not thousands of manuscripts composed between the 1st and 8th centuries. Not one. The entire account was made up because Christians wanted their god to contradict the Torah.

Similarly, because “Matthew” incorrectly cites *Yasha’yah* / Isaiah 7:14, claiming “the virgin shall be with a child,” to infer that Yahowsha’ was virgin born, it is inaccurate. This is a topic we will address in detail when we arrive at this point in our prophetic review.

Simply stated: the Greek, Latin, and English texts of the Christian New Testament cannot be trusted. Manuscripts have been in a constant state of degradation since the Greek texts were first composed. This problem cannot be resolved or rationally refuted. Moreover, subsequent translations can be no more accurate than the underlying text, which as we know is a jumbled mess of alterations from errant translations.

Should you seek proof of this, read Philip Comfort’s *Text of the Earliest New Testament Greek Manuscripts* where all sixty-nine pre-Constantine manuscripts are presented for our consideration. Don’t blame me for a “lack of faith” until you have observed the evidence. In the introduction to his book, Comfort wrote: “This book provides transcriptions of sixty-nine of the earliest New Testament manuscripts…. All of the manuscripts are dated from the early 2nd century to the beginning of the 4th (A.D. 100 – 300). We chose A.D. 300 as our *terminus ad quem* because New Testament manuscript production changed radically after the persecution under Diocletian (A.D. 303 – 305) and especially after Constantine declared Christianity to be a legal religion in the empire.”

“Changed radically,” when applied to “manuscript production,” means that manuscripts copied after 325 CE were so different than their predecessors, they were no longer comparable. It would not take long for alterations to blossom from tens of thousands to hundreds of thousands.

Let’s consider a visual example. If you were to dive into a swamp and grab a bucketful of alligator excrement, then dissect what you had found, studying the evidence by amplifying the specimens individually and collectively under a microscope, sharing every nuance that could be derived from a close and careful evaluation of this collection, the fact remains that all you would be contemplating would be a chaotic arrangement of reptilian discharge that has been rotting away in a swamp. Nothing will ever change that, no matter how accurate or complete your rendition of the information conveyed therein becomes. It makes no difference how one slices, analyzes, polishes, or rearranges this product of decay.

Swamps not only tend to breed bacteria, they are home to some of the world’s most venomous and deadly reptiles, and are not safe for human habitation. Such is the case with the manuscripts of the Greek text of the Christian New Testament. Any attempt to accurately translate what remains is akin to evaluating decomposing organic material plucked from a swamp. As crude as this may sound, even shocking, it accurately depicts the condition of the Christian Scriptures. And as we will discover in due time, Yahowah uses the same metaphor to depict this same errant testimony.

This brings us to the realization that “Jesus Christ” did not create the Christian institution known as the “Church” by saying: “That thou art Peter, and upon this rock I will build my church.” (KJV Matthew 16:18) He did not speak Elizabethan English. But since He did not speak Greek either, at best “ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν” was a translation of His Hebrew declaration composed long after He conveyed it by someone who did not know Him and was not even alive at the time it was spoken.

Specifically, the Greek word “ἐκκλησίαν – *ekklesia*” as a compound of “*ek* – out” and “*kaleo* – to call” means “to call out.” Therefore, there is no correlation whatsoever between *ekklesia* and “church.” In fact, the only Greek word upon which anything approaching “church” can be transliterated is the name of the goddess Circe, the daughter of Helios.

So while there is absolutely no justification for changing *ekklesia* to the Christian institution known as the “Church,” there is an extraordinarily important Hebrew title which can be translated as *ekklesia*: “*Miqra’ey* – Invitations to be Called Out.” Moreover, it was the Miqra’ey which Yahowsha’ was building upon because fulfilling them was the reason He came. It is the rock upon which the Covenant and salvation is based.

Therefore, when we translate “ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν” out of the Greek and into the original Hebrew and then English, we derive: **“Upon** (*‘al*) **this** (*ze’th*) **Rock** (*‘eben*)**,** **I will build** (*banah ‘any*) **My Invitations to be Called Out** (*Miqra’ey ‘any*)**.”**

Now, as it relates to the actual Word of God, the “*Towrah*, *Naby’*, *wa Mizmowr* – Torah, Prophets, and Psalms,” the evidence is nearly as damning – at least for the Christian bible. Between those who created the *Septuagint* by translating the text from Hebrew into Greek, and those who copied their work, they were equally incompetent and errant.

As proof of this, by the dawn of the 3rd century CE, discrepancies between the many variations of the Greek *Septuagint* had become so pervasive, they required the better part of a lifetime to resolve – a resolution, however that has been lost to time. Third century Christian scholar, Origen Adamantius devoted most of his life to overcoming these disparities, creating his *Hexapla* of Greek translations in Alexandria, the birthplace of the *Septuagint*. In his *Commentary of the Gospel of Matthew*, he explained the purpose for creating the *Hexapla*:

“Due to the discrepancies between the manuscripts of the Old Testament…we were able to overcome *them* using the testimony of other editions. This is because these points in the *Septuagint*, which because of discrepancies, manuscripts aroused doubt, *so* we reevaluated *them* on the basis of other editions.” His assessment of the *Septuagint* was identical to Eusebius’ / Jerome’s evaluation of Latin texts. Discrepancies prevailed. His “solution” was also the same. Compare texts filled with disagreements and then choose which variation to accept or discard.

According to his notes, Origen compiled a parallel presentation of four variations of the *Septuagint*, and he devoted one column to the Hebrew text transliterated using Greek characters, and another to present Hebrew written in Hebrew. Therefore, the *Hexapla*, meaning “sixfold,” was comprised of six columns, with four of them designed to compare divergent variations of the following Greek translations: Aquila of Sinope, Symmachus the Ebionite, Theodotion, a recension of Thodotian with interpolations to indicate where the Hebrew was inadequately represented, Lucian, Philoxenian, Harclean, Hesychius, Onkelos, and Sahidic.

Those who claimed to have seen it, said that the one and only copy was fifteen volumes and six-thousand pages long. During Origen’s life, however, it was poorly regarded and seldom considered. He, himself, was defrocked and banished from Alexandria by Bishop Demetrius. He fled to Yisra’el, where he was then tortured by Emperor Decius. Upon Origen’s death, the lone copy of his *Hexapla* was hidden away in the library of the bishops of Caesarea, collecting dust for centuries. It was then destroyed during the Muslim invasion in 638 CE.

So while he may have miraculously created a somewhat viable amalgamation from conflicting texts, his *Hexapla* was not available to Eusebius / Jerome, and apart from its possible influence on the *Codex Sinaiticus*, his devotion to rectifying the propensity of Christian translators and scribes to err, accomplished nothing other than to demonstrate that by the late 2nd century CE, the *Septuagint* was a wholly unreliable resource.

As for the lone potential beneficiary, the *Codex Sinaiticus* was deliberately hidden in Saint Catherine’s Monastery in the Sinai Peninsula. It was not discovered until the 19th century, when its contents were quickly dismembered and scattered around the world. It wasn’t until the late 20th century that the codex was made available to textual critics. Which is to say, apart from proving that the *Septuagint* was unreliable, the *Hexapla* project was a waste of time.

So now that we know that the Latin *Vulgate* was nothing more than a compilation of errors earlier translators and copyists had made, and that the *Septuagint* and early Greek manuscripts were similarly flawed, let’s complete the story. How did the errors and divergent renderings found in the Greek *Septuagint* and Latin *Vulgate* find their way into the earliest English translations? With so many variants, why did they all turn out the same?

As I had mentioned earlier, the first to compose and distribute an English translation was John Wycliffe, producing them by hand around 1380 CE. To his credit, he did so because, by reading the Latin *Vulgate*, he recognized that the teaching and claims of the Roman Catholic Church were inconsistent with the text of the book they claimed had authorized them to be the exclusive representatives of God on Earth. His resulting translation, however, wasn’t based on a Hebrew or Greek text, but instead was derived from the amalgamation of errors which became the Latin *Vulgate*, only because there were no Hebrew or Greek texts available to him at the time.

Wycliffe and his associates produced twelve copies. Most were burned by the Roman Catholic Church on orders of the Pope. He was so infuriated with Wycliffe for translating the Latin *Vulgate* into a language ordinary people could actually read for themselves, Wycliffe was banished as a heretic, and forty-four years after his death, another pope had his bones dug up, crushed, burned, and then scattered. Even worse, John Hus, one of Wycliffe’s associates, for the crime of translating the Christian Scriptures, was burned alive by the Church in 1415. Not only was that the prescribed penalty of the Church for anyone possessing a non-Latin Bible, the pope used Wycliffe’s translations to kindle the fire. If you are among the 1.2 billion who call themselves Roman Catholics, you should be ashamed.

In 1490, Oxford professor and physician, Thomas Linacre, after reading the biographical accounts in the Greek New Testament, and then comparing them to what he had read to the Latin *Vulgate*, concluded that they were so different, they could not have come from the same source. He was right.

Then in 1516, the situation went from bad to worse. The precursor to intellectual fraud and religious hoax known as the *Textus Receptus* was perpetrated on an unwary public by Desiderius Erasmus Roterodamus. He was a living contradiction, a celebrated Dutch humanist, a homosexual who was known to have affairs with his colleagues and students, a Catholic priest devoted to the pope, a critic of the Catholic Church, a Latin scholar, and a Protestant antagonist and protagonist.

The moment he had mastered Latin to his satisfaction, he attempted to replicate Eusebius’ / Jerome’s work, and in 1512, collected every Latin manuscript he could find to create his own edition by consolidating divergent texts. Of it he wrote: “It is only fair that Paul should address the Romans in somewhat better Latin.” He could not contain his enthusiasm or ego, writing “My mind is so excited at the thought of emending Jerome’s text with notes, that I seem to myself inspired by some god.” Indeed.

No one paid much attention to his *Vulgate* emendations, so he sought fame by beating Roman Catholicism’s *Complutensian Polyglot* to print. If they weren’t impressed by his Latin, he’d try his hand at Greek – even if it was only to justify his Latin rendition of the *Vulgate*. He therefore included a Greek text to permit “qualified readers” to verify the quality of his Latin translation.

Of this parallel edition, he wrote: “There remains the New Testament translated by me [in Latin], with the Greek facing [the Latin], and notes on it by me.” He said, “But one thing the facts cry out, and it can be clear, as they say, even to a blind man, that often through the translator’s clumsiness or inattention to the Greek has been wrongly rendered; often the true and genuine reading has been corrupted by ignorant scribes, which we see happen every day, or altered by scribes who are half-taught and half-asleep.” His assessment mirrors that of Eusebius / Jerome, whose text he was now attempting to correct, albeit more than a thousand years thereafter. Nothing had changed. What had begun poorly, was now in shambles.

To be fair, however, this man of conflicts, Desiderius Erasmus Roterodamus, didn’t actually compose a synchronized Greek text or even create one of his own by comparing various manuscripts and choosing between their inconsistencies. He simply copied his text from a handful of highly suspect and woefully incomplete Greek manuscripts from the same Byzantine family, all from the late 12th through 15th centuries.

He systematically filled in the numerous omissions between them by translating his version of the Latin *Vulgate* back into Greek. He did not have a single complete manuscript or one that was even reasonably old. Moreover, he essentially ignored his oldest manuscript, the one from the 12th century, because it was so “erratic” and divergent from the more recent ones, and the inconsistencies were so numerous and extreme, they could not be reconciled. And in such places where the Greek of his 15th century manuscripts diverged from Catholic doctrine, he recrafted his text to comply by once again inverting the process, translating his Latin into Greek. I suppose that is one way to get them to concur. Rife with errors, and composed using circular reasoning, he rushed his compilation off to his partner-in-crime, publisher, Johann Froben. Even then, it omitted sections of 1 John, Acts, and Revelation, and included portions of John that should not have been there.

This sleight of hand didn’t actually beat the *Complutensian Polyglot* to press, but it was better marketed. They called it the *Novum Instrumentum Omne – the New Testament Revised and Improved*, and quickly added the “Comma Johanneum” after publication by translating the *Vulgate’s* version of 1 John 5:7-8 – all to satisfy his Catholic colleagues.

He had been right to exclude it, but wrong to add it. 1 John 5:7-11, while essential to Catholic doctrine, cannot be found in any ancient manuscript. The same is true of John 8:1-11, which was part of his late Byzantine manuscripts, but cannot be found prior to the 8th century on any manuscript. Thereafter, Erasmus translated Paul’s conversion experience from his revised *Vulgate*.

In subsequent editions, Erasmus actually used the *Complutensian Polyglot* to correct his text, particularly in Revelation, where he only had access to one highly flawed and incomplete 15th century text. But unfortunately, he could no longer remember which passages he had reverse engineered out of the Latin, leaving much of Revelation uncorrected.

As time wore on, in 1533 prior to his fifth edition, a Catholic scholar named Sepulveda informed Erasmus that the oldest Vatican manuscripts differed from his text in favor of the *Vulgate*, citing 365 material variances. There was only one place where Erasmus’ Greek appeared superior to the *Vulgate* by agreeing with *Codex* *Vaticanus* – a late 4th century manuscript, and that was the spelling of the name of an island mentioned in Acts 27:16. That is to say, his *Textus Receptus* was a giant step backwards, not forwards. Sepulveda later accused Erasmus of altering his Greek translations to accommodate his rendition of the *Vulgate*, in essence saying that he was a complete fraud.

But undeterred, even if his Latin translations were ill-conceived, in the fifth and final edition of his Christian New Testament, Erasmus’ Greek text was presented alone and subsequently hailed as “being a perfect copy of the Greek New Testament as if received directly from God, Himself,” as “the *Textus Receptus*.”

The origin of the name *Textus Receptus* came from the publisher’s preface to the 1633 edition, where the claim was made: “So you hold the text, now received by all, in which is nothing corrupt.” In actuality, it was a complete fraud, from conception to purpose, from execution to composition. But such is the nature of Christianity – a religion comprised of commingling errors.

As an interesting aside, Martin Luther wrote a letter to Erasmus stating, “Free will does not exist because sin makes human beings completely incapable of bringing themselves to God.” To which Erasmus replied, saying Martin Luther was “a mighty trumpet of gospel truth.” Thereafter, the man who penned the document Protestants would claim enabled them to discard the Church’s teaching and rely solely on his *Textus Receptus*, would write: “Unwritten Sacred Church Tradition is just as valid a source of revelation as the Bible, especially the Eucharist as part of the Church’s Seven Sacraments.” Denouncing his own text, he called all those who questioned the perpetual virginity of Mary, “blasphemers.” Luther would go on to call Erasmus a “viper, liar, and very mouth and organ of Satan.” It is hard to argue with that assessment, albeit this was the pot calling the kettle black.

True to form, even with the inclusion of the Latin *Vulgate* in early renditions, Pope Leo X dismissed Erasmus’ project, saying: “the fable of Christ was quite profitable to him.” John Mill, an Oxford scholar in 1707, however, had a significantly more intelligent response. He launched an attack that should have sunk the *Textus Receptus* and Protestantism along with it. Using eighty-two manuscripts scribed centuries before the handful of 15th century fragmentary texts deployed to create the *Textus Receptus*, Mill systematically highlighted over 30,000 discrepancies. That’s hardly inerrant.

Over time, especially now that we have unearthed sixty-nine much older, pre-Constantine manuscripts dating from the early 2nd century to the late 3rd century, the list of discrepancies between the relatively recent blending of popular Greek texts known as the *Nestle-Aland*, and the earliest witnesses has grown to almost twice the number of words contained in the New Testament itself.

This problem is so enormous in scope and consequence, it’s not surprising that Christian clerics sweep the evidence under the doormats of their churches, hoping that no one learns the truth. For if they did not, the reliability of the “New Testament,” the lone source of credibility underlying Christianity, would be vanquished.

Returning to the progression of English translations, in 1526 William Tyndale was next in line to publish, albeit this “Captain of the Army of Reformers” started and stopped with the Christian New Testament. (*We don’t have any interest in knowing what that old god had to say, after all.*) Nonetheless, his publications were burned by the Roman Catholic Church as fast as they could be confiscated. The religious body accurately, although hypocritically, claimed that it contained thousands of errors. Anyone caught hiding, holding, or reading Tyndale’s translation was executed. Only two copies are known to have survived the torch.

Subsequently, Tyndale, himself, was betrayed by a fellow Christian. He was incarcerated and tortured by the King of England. He used the implements he had confiscated from the Roman Catholic Church to torment the translator for 500 days, ultimately burning him at the stake in 1536.

The first English “Old Testament” with surviving copies was a bit of an enigma. It was offered in 1535 by Myles Coverdale and his associate John Rogers, both of whom were disciples of Tyndale. And while Rogers claimed that their English Bible was translated from Hebrew and Greek, in actuality, they used their predecessor’s unpublished text and promoted it under Tyndale’s pseudonym, Thomas Matthew.

The next variation came shortly thereafter, in 1539. Thomas Cranmer published the *Great Bible* after revising the Coverdale/Rogers/Tyndale “translation” to the Archbishop of Canterbury’s liking. It was authorized, thereafter, by King Henry VIII for far more sinister reasons – the pope declined his request to divorce his wife and marry his mistress. So after murdering two of his many queens, and thumbing his nose at the pope, the English monarch not only renounced the Roman Catholic Church, this bastion of morality created the Anglican Church, also known as the Church of England. He would, of course, appoint himself chief potentate and supreme religious muckety-muck (okay, I made up that title, but it fits). The *Great Bible*, the first legal English translation, was then printed by this murderous man to spite the pope. The Lord works in mysterious ways.

The occultist queen, Mary sought to return England to the control of the Roman Catholic Church, and as a result, Bloody Mary banned the *Great Bible* and burned Rogers and Cranmer at the stake in 1555. With every revolting step along the way to composing an English translation, the 13th chapter of Paul’s ode to the Romans was looking all the more suspect.

Thereafter, the aforementioned, Myles Coverdale moved to Geneva. I suspect that it was a more inviting option than burning at the stake. He partnered with John Foxe, the man responsible for promoting the myth of Christian martyrdom (*Foxe’s Book of Martyrs* is to this day the only tome to claim massive persecution of Christians by Imperial Rome).

In conjunction with John Calvin, the theologian who got almost everything wrong, especially predestination, they published their “translation” under the title, the *Geneva Bible* in 1560. It became known as the “Breeches Bible” because it claimed that “God fashioned ‘breeches’ for ‘Adam and Eve.” To their credit, they got one word right.

Speaking of Eve, if you want further verification that English bibles simply regurgitate the mistakes of their predecessors, look up Genesis 3:20 in any English translation. They all claim that ‘Adam named his wife, “Eve,” when he actually called her, “Chawah.” It is the legacy of the Nephylym becoming “giants” all over again.

The substitution was first made by a Greek translator working on the *Septuagint*. He inappropriately replaced Chawah with Zoe, the Greek word for “life,” unaware perhaps that “*chayah* – life” was the explanation of her name, and that names, unlike words, should always be transliterated, not translated.

Another misguided individual then changed Zoe to Euan, which became transliterated as “Eve” in Genesis 4:1. Many centuries before, however, Ea had replaced Astarte as the name of the Mother of God who wept for Tammuz. Astarte is the Babylonian queen who claimed that she was impregnated by the sun-god’s rays on Easter Sunday, making the Lord Bel the father of her divine child. By the 5th century BCE, this Babylonian myth had made its way into Greek mythology, and sometime before this alteration was made, Eve, who later became Athena, was considered to be the “Mother of All Life” in the Greek religion.

And lest I forget, in Greek mythology, the Serpent is not presented as the deceiver but instead as the one who “enlightens mankind.” Oh what a wicked web the religious weave. With every new twist, the Bible was becoming Babylonian – a commingling of lies sponsored by cleric and king. Eve, like Church, serves as proof.

Furthering this progression, the clerics sponsoring the *Geneva Bible* sought to replace their politicized *Great Bible* with a religious alternative specifically to spite the new English Queen. It was composed by revising Coverdale’s pilfering of Tyndale’s unpublished translation of the *Vulgate*.

To their credit, and solely to undermine and antagonize the British monarchy, they added some marginal notes to the effect that Gentile kings and queens were never authorized by God to rule over the masses. To their shame, they were the first to include chapter and verse designations, which subsequently led to Christians removing statements from their context to advance a plethora of errant assumptions.

The *Geneva Bible* became so much more popular than its predecessor that eventually, Queen Elizabeth, Henry VIII’s daughter, was forced to cut a deal with its authors, whereby she reluctantly agreed to a limited release in Britain of the *Geneva Bible* as long as the marginal notes, which were vehemently opposed to the Roman Catholic Church, the Church of England, and monarchs in general, were censored, becoming considerably less forthright. All the while, she was scheming to publish a bible of her own, the *Bishop’s Bible*, to resolve this problem.

With the release of the *Bishop’s Bible* in 1568, it was now obvious for all to see that the fifth English “translation” was little more than a modestly edited variation of her father’s, Henry VIII’s, *Great Bible*. And while it was a failure with the public when it was introduced, scholars now openly acknowledge that it served as the “rough draft for the *King James Version*.”

Shortly thereafter, in 1582, more than one-thousand years after the Roman Catholic Church imposed its Latin *Vulgate* on the world, killing anyone who would dare translate the Word of God into another language, the Church surrendered, recognizing that they would lose their remaining toehold in England without an English bible.

Their Latin *Vulgate* was translated as the *Rheims New Testament*, with the *Douay Old Testament* arriving twenty-seven years later in 1609. Both were quickly challenged and condemned by Dr. William Fulke of Cambridge, who published *Fulke’s Refutation* in 1589, exposing the “errors and distortions” within the *Vulgate*-based translations by comparing them to the *Bishop’s Bible*.

With the death of Queen Elizabeth, Prince Iames of Scotland became King Iames I of England (the letter “J” had not yet made its way into the English language so the monarch was not yet James). His claim of divine sanction to rule, however, was in question as a result of the now marginalized marginal notes still contained within the popular *Geneva Bible*. So with the failure of Queen Elizabeth’s *Bishop’s Bible* to gain any traction, the newly-minted king immediately sought to resolve his political problem by authorizing a bible that would bear his name and serve his interests.

The *Bishop’s Bible* was updated, not as a result of a new translation, but by usurping the popular verse designations and word patterns found in the *Geneva Bible*, and then enhancing them with Shakespearian phrasing and heavy doses of Elizabethan English to create the *King James Version*. The marginal notes would, of course, be discarded in favor of political correctness.

It is said that fifty scholars rallied to support the king’s agenda. But they, by their own admission, began the process by creating their own Hexapla, a parallel bible that would facilitate the commingling of phrasing found in the *Tyndale New Testament*, the *Cloverdale Bible* (which included Tyndale’s previously unpublished “Old Testament”), King Henry VIII’s *Great Bible*, the ever-popular and yet menacing, *Geneva Bible*, and, if you can believe it, the rival, *Rheims New Testament*, so as to improve Queen Elizabeth’s *Bishop’s Bible*, which served as their blueprint. This purely political revision of the *Bishop’s Bible* began in 1605.

If plagiarism is defined as taking something from a single source without providing credit, and research is described as stealing from multiple sources, then the KJV was a research project. By 1610, the private compilations were assembled into one text and published as *The King Iames Bible*. While the project had begun using the *Bishop’s Bible* as a rough draft, it would emerge as a modest revision of the *Geneva Bible*, incorporating ninety-five percent of its text.

It is ironic that many Protestant Christian denominations promote the *King James Bible* as the only legitimate and authorized English language translation. They seem ignorant of the fact that it was authorized by monarchs who hunted down and murdered Protestants for publishing English bibles for the express purpose of thwarting the appeal of the most Protestant of all bibles, John Calvin’s *Geneva Bible*, all for political purposes. The Church of England continued to persecute Protestants throughout the 17th century. In fact, it was this ongoing onslaught that caused the Protestant Puritans and Pilgrims to flee the Church of England’s persecution and risk their lives by emigrating to the New World.

And what a mess they made. As I’ve said on many occasions, to be religious, a person has to be either ignorant or irrational. So it was considerate of the faithful to continually validate my conclusion. These colonists under the banner of Manifest Destiny gave birth to a nation that would fight 101 wars over its first 400 years.

The evolution of cobbled together and plagiarized bibles had run the gamut from the Latin *Vulgate* to Wycliffe to Tyndale to Cloverdale to Cranmer (actually Henry VIII) and his *Great Bible*, to the Cloverdale-Foxe-Calvin *Geneva Bible*, followed by Queen Elizabeth’s *Bishop Bible*, and then the *King James Bible*. Like the *Great Bible* and the *Bishop’s Bible* before it, the KJV had been published purely to serve the interests of British royalty.

The errors that had been incorporated into the *Septuagint* by ignorant translators and careless scribes were transferred into the Old Latin texts that Jerome assailed and then blended together to create his Latin *Vulgate* – Christendom’s official bible for more than one-thousand years. Comprised of a veritable sea of deliberate alterations and mistakes, all mingled together, this fault-laden text served as the basis for the first English translation, that of Wycliffe. It was edited, augmented, and updated by the likes of Tyndale and Cloverdale, then abused by Henry VIII and then again by his daughter, Queen Elizabeth, with their *Great* and *Bishop’s Bibles*.

The anti-establishment, *Geneva Bible*, served as a wedge between them and a catalyst for what followed, the *King James Bible*. The errors in one progressed to the next, and they each became progressively worse over time. And since then, nothing has changed, with a continued downward digression into a text that bears little resemblance to the Hebrew words Yahowah and Yahowsha’ actually conveyed.

This is the basis of the game originally known as “Chinese Whispers,” but now called “Telephone.” Each time a phrase is transferred from one person’s mouth to the ear of the next, then stored briefly in a participant’s short-term memory before they replicate the process, we find that an initial mistake is never corrected. It is instead exaggerated, until the end result bears little in common with the initial statement. Mistakes compound until the end version no longer resembles the original.

This degenerate result is true for all information transfer mechanisms. It is the reason redundancy is so valuable, as is the case with the Masoretic Text and the Dead Sea Scrolls emerging through entirely different paths. It is also the reason our cells were designed to avert mutations, almost all of which corrupt or destroy the information stored in our genome.

Similarly, Yahowah has created considerable redundancy along with multiple paths of transmission. He repeats the essential DNA of His life support system throughout His Word. And He chose numerous prophets, from Moseh to Yahowsha’ ben Nuwn, from Shamuw’el to Dowd, from Yasha’yah to Yirma’yah, from Howsha’ to Chabaquwq, and from Zakaryah to Malaky to convey the same message. In this way, Yahowah makes it possible for us to know Him without interfering with freewill and precluding the human propensity for corruption.

Fortunately, for those of us seeking to know God, it wouldn’t matter. With a little effort, we are able to correct the relatively minor corruptions found in the Masoretic *Codex Leningradensis* (speaking of the Hebrew text not the JPS translation of it) by using the Dead Sea Scrolls. On average they differ by one word in fourteen. Then by stripping the Hebrew words found only within the MT of their 11th century diacritical marks and examining the original lettering, we end up with a text that is better than 99% accurate – all in the original language.

This is one of many reasons Yahowah affirmed:

**“Yahowah’s** (*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) **Towrah** (*Towrah* – Teaching, Guidance, Instruction, and Direction) **is complete and entirely perfect** (*tamym* – without defect, lacking nothing, correct, sound, genuine, right, helpful, beneficial, and true)**, returning, restoring, and transforming** (*suwb* – turning around, bringing back, and renewing) **the soul** (*nepesh –* consciousness)**. Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **everlasting testimony** (*‘eduwth* – restoring witness) **is trustworthy and reliable** (*‘aman* – verifiable, confirming, supportive, and establishing)**, making understanding** (*hakam* – educating and enlightening to the point of comprehension) **simple for the open-minded** (*pethy*)**.”** (*Mizmowr* / Psalm 19:7)

Unfortunately, there is no such endorsement for the Christian New Testament. Christian scribes were careless. There are no credible early manuscripts. Each variation differs considerably from the next. And unlike the Dead Sea Scrolls, the oldest sixty-nine manuscripts of the Christian New Testament serve to further impugn the text rather than clarify or validate it. Simply stated, with the Torah, Prophets, and Psalms, we know what Yahowah said in the language He said it because He wanted us to know Him as He revealed Himself to us.

By contrast, we do not have any record of what Yahowsha’ said in the language He actually spoke, Hebrew, nor do we have a credible translation of those words or a single reliable copy of the Hebrew He and His Disciples spoke translated into Greek.

The only rational explanation of this disparity is that Yahowah intervened to preserve His *Towrah*, *Naby’*, *wa Mizmowr* in the original Hebrew because therein He conveyed His provisions to uphold life, while He neither inspired nor sought to preserve the Greek text of the Christian New Testament. As such, it is not the Word of God.

Even if the Christian Bible had begun credibly, as opposed to originating as an amalgamation of alterations, even if it had not clumsily migrated from Hebrew to Greek to Latin to English, even if the publishers had studied the oldest texts in the original language as opposed to simply rephrasing their predecessors, it wouldn’t have mattered. There is no surviving manuscript in the language Yahowsha’ and His Disciples actually spoke. There is no credible codex to rely upon. So there is no solution to this problem.

Choosing between collections of officially approved and authorized buckets of excrement dredged from the mud of a murky swamp will never lead to God. The Christian New Testament is not credible no matter how many publish a variation of it or how many believe it is true. And then to add insult to injury, the fact remains that Paul’s thirteen letters comprise half of the Christian New Testament, and they are overwhelmingly errant, contradictory, and irrational, serving to refute everything Yahowah said and Yahowsha’ did.

Thankfully, we do not need it and are better off without it. Which is why there never was a credible version of it. “Yahowah’s Towrah Teaching is complete, lacking nothing, because it is correct and true, transforming, restoring, and returning the soul. Yahowah’s everlasting and renewing testimony is trustworthy and reliable, making it easy for the open-minded to understand.”

What’s breathtaking about this reality is the Christian attitude towards the situation. In my experience, believers are universally incapable of dealing with it, as if to be a Christian one has to live in denial. There isn’t one in a million that is willing to acknowledge or attempt to justify the countless irresolvable conflicts and irrefutable differences between what they consider “Old” and “New.”

It is as if they accept the ridiculous notion that the old god lied, that he was mean and ineffective, so much so that a new and improved, more loving and accepting, variation was required. Worse, the “new and improved god” would be as inadequate as his predecessor, because neither he nor the twelve disciples he chose and trained would be capable of communicating what he said and did, requiring them to deploy a duplicitous and vicious, demon-possessed and sexually perverted (if we can believe what Paul wrote about himself) failed rabbi to convey his message to the world. It is all so preposterous, it’s a wonder there are any Christians.

Now the faithful will blame my “lack of faith” for the problem, as if beliefs change reality. Nary a one will examine the evidence or do any research on their own. Their only rebuttal, and universal retort, becomes: “I cannot believe that god would allow his word to be corrupted.” And yet the evidence demonstrates that He never intended anyone to get to know Him through the Christian New Testament because He did not preserve any aspect of anything He had to say in the language He said it, nor did He have any role in creating the mistaken translations or subsequent errant copies in Greek, Latin, or English. To believe otherwise renders God an incompetent babbling buffoon.

The lone defense of faith becomes faith. For the faithful, belief trumps reason, effectively paralyzing them. And for this reason, there is no way to reason with a Christian. Even Yahowah’s words are rejected by souls poisoned with religion. It is the plague of death.

Almost as bad, when confronted by a literal and amplified translation of Yahowah’s testimony, rather than examine the words for themselves to ascertain their meaning, independently determining if they are accurate, Christians irrationally cling to the musings of those who have misled them, using the *Argumentum ad Populum* fallacy to say, “I cannot believe that all of my Bible translations are wrong and you are right.”

Prove to them that Paul admitted to being demon-possessed and that God called him the “plague of death,” and they will quote him as if you are talking to a zombie. Reveal that God’s one and only name is Yahowah, that He expressed it 7,000 times in His Word, that the Passover Lamb was called, Yahowsha’, and they won’t even respond. Demonstrate that there was no one named “Jesus,” that “Christ” isn’t a last name or an appropriate title, and that the “Lord” is Satan’s moniker, all according to God, and they will reiterate their belief in “the Lord Jesus Christ,” not realizing that they might as well be putting their faith in Santa Claus and the Easter Bunny. Like the living dead, they thoughtlessly slither past the warnings and ignore God’s cure for what ails them. It is like talking to a rock tumbling down a hill into an abyss.

Faith has made Christians so adverse to evidence and reason, even to the Word of God, this comprehensive assessment of the deplorable and unreliable state of their “Scriptures” won’t faze them. They will continue to believe nothing matters other than their faith. To their detriment and ultimate demise, they will gleefully slurp up the deadly pathogens their clerics are offering as if they were candies handed out to trick-or-treaters by God, Himself, on Halloween.

While Yahowah gave man a “*neshamah* – conscience,” and thus the ability to think and reason, religions like Christianity nullify the intended benefits. Man has returned to the condition of the Nephylym. Five thousand years have passed, and nothing has changed.



*Observations*

Covenant

6

### Listen to Me

*Choose to Engage…*

Returning to the sixth chapter of *Bare’syth* / Genesis, and to Yahowah’s assessment of the human condition prior to the flood, we find God defining the most troubling and debilitating aspects of man’s fallen nature. And since we have been investigating the reasons man is prone to either corrupt or ignore Yahowah’s testimony, replacing sound advice with the deadly and damning schemes of man, let’s reestablish our bearings. This discussion began…

**“Indeed, when the defilement and slaying,** **the contemptible attitude and disgraceful wounding of the descendants of ‘Adam came to exist on an ongoing basis, it increased dramatically, growing to the point of being multiplied in a myriad of ways, reaching into the tens of thousands shooting arrows at one another within the area around the presence of the descendants of Adam. And daughters were born to them.** (*Bare’syth* / Genesis 6:1)

**Then the sons of the Almighty** **saw that** **the daughters of ‘Adam were** **indeed** **desirable and valuable. So they grasped hold of and took** **for themselves** **women** **which** **they chose.** (*Bare’syth* / Genesis 6:2)

**Then** **Yahowah** **said, ‘My Spirit** **shall not remain nor abide** **with the descendants of ‘‘Adam forever** **because, in addition to this,** **he is** **flesh and prone to** **proclaiming, publishing, and preaching news which is considered good and beneficial by those who hear it. So for a period of time, it shall come to be that his days will be** **one-hundred-twenty** **years.’** (*Bare’syth* / Genesis 6:3)

**There were for a limited period of time, the Nephylym, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met with an untimely death, existing in the region in those days, but also those bearing a resemblance to them in a slightly different form for some time thereafter.**

**By association, the sons of the Almighty came to, making a habit of pursuing the daughters of man (the female descendants of ‘Adam), and they conceived children for themselves.**

**These warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power,** **who were from a relatively long time ago,** **were individuals with reputations and recognizable names.”** (*Bare’syth* / Genesis 6:4)

Which brings us to…

**“So** **Yahowah** **saw and understood** **as a result** **that indeed,** **the depravity, wrongdoing, and immorality, the corruption and destructive nature, in addition to the perverse attitude** **of mankind as descendants of ‘Adam,** **was excessive and being exalted** **throughout the region.**

**And also,** **every inclination and motivation, and most especially the way ideas were formed and framed** **regarding his thoughts, inventions, and reasoning which affect his judgment were continually** **wrong** **every day without exception.** (*Bare’syth* / Genesis 6:5)

**So, Yahowah,** **as a result of His compassion, was sorry and lamented, disappointed** **that** **He had engaged with** **the descendants of ‘‘Adam in the material realm. He was distressed over what He had fashioned and formed, hurt by His creation’s deliberate distortions** **with regard to** **His decision and emotional response.** (*Bare’syth* / Genesis 6:6)

**Then Yahowah said, ‘I will remove the contamination** **of the descendants of ‘Adam,** **which for the benefit of the relationship,** **I brought into existence** **out of the Almighty’s material realm.**

**For concerning humankind, inclusive of the predatory beasts,** **the testimony of the slithering reptiles, and the winged creatures** **of the spiritual realm, surely,** **I regret** **as an expression of My sympathy that** **I have engaged with** **them.’** (*Bare’syth* / Genesis 6:7)

**But Noach** **(the Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home) attained, discovered, and experienced favorable acceptance** **in the sight** **of** **Yahowah.** (*Bare’syth* / Genesis 6:8)

**This then is the** **genealogical record and story** **of** **Noach.** **The** **Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home** **was individually** **right, and thus upright and vindicated.**

**He was** **unobjectionable and perfected by being entirely correct with regard to the truth** **among** **his generation, his time, people, and place.** **Alongside the Almighty,** **Noach** **walked alone and independently.** (*Bare’syth* / Genesis 6:9)

**And** **Noach** **(the Trustworthy Guide Home) conceived and fathered three sons, with Shem (the Proper and Designated Name who was father of the *Yahuwdym*), Cham (the Passionately Idolatrous Sun Worshiper who was the father of Cana’an and forefather of Islam), and Yepheth (the most Popular Deception; opening the broad and popular way which deceives, entices, and seduces the simple-minded, naïve, and gullible, who was the forefather of the Greeks, Romans, Roman Catholics, Christians, and Europeans**)**.** (*Bare’syth* / Genesis 6:10)

**Now** **this region was corrupt, a slime pit of putrid matters** **in the presence** **of the Almighty. And the realm** **was filled with the proclamation of and satisfied with the overwhelming abundance of** **malicious false testimony,** **destructive violence, cruel oppression, and vicious terrorism.** (*Bare’syth* / Genesis 6:11)

**God observed and considered this region of the material realm. So now listen carefully, be especially observant, and notice that it was perverted and corrupt, that she had become a swamp of murky ideas, a dark dungeon of the dead and dying depriving them of their life and liberty.**

**For indeed, every** **human prone to preaching was corrupting because he had ravaged his victims with his perversions** **which were a result of his way.** (*Bare’syth* / Genesis 6:12)

**So then God spoke** **while** **approaching** **Noach** **(the Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home), ‘A limitation constraining every human prone to preaching** **has come,** **for I have noticed** **that, indeed, the region** **is filled with the proclamation of and satisfied with the overwhelming abundance of** **malicious false testimony,** **destructive violence, cruel oppression, and vicious terrorism.**

**So because of their presence, now** **pay attention to Me,** **listen carefully and be especially observant, standing up and taking notice that** **they are** **corrupting** **the material realm.** (*Bare’syth* / Genesis 6:13)

**Choose of your own volition to engage, working to make an Ark** **of laminated and resinous wooden timbers, constructing** **rooms** **within** **the ship.**

A**nd then** **cover her,** **including the house** **and also** **the outside,** **with** **pitch.** (*Bare’syth* / Genesis 6:14)

**This specifically and singularly exists to show the way to the benefits of the relationship: Make her** **an Ark** **of** **300 cubits** **in length and 50 cubits** **in width. And 30 forearms** (which is the first letter in Yahowah’s name:  ) **in height, you should make** **a roof** **for the Ark.** (*Bare’syth* / Genesis 6:15)

**Therefore,** **to a cubit, and in consideration of the forearm, she yearns to completely fulfill Her purpose** **as part of** **moving in the direction of** **ascending to a higher dimension. So therefore, place** **a doorway** **in her side. A lower and lowest second** **and** **third,** **She wants you to make.** (*Bare’syth* / Genesis 6:16)

**So now look up and pay attention to Me, I, Myself, am going to return and bring the flood** **of waters** **upon the region to devastate and destroy the corruption** **of** **every human prone to preaching** **in whom** **is a living spirit** **from beneath** **the spiritual realm. All** **who** **are in** **the region** **will pass away.** (*Bare’syth* / Genesis 6:17)

**Then** **I will take a stand, establishing,** **as a result, My Covenant** **with you, and** **you will come to, enter, and be included within** **the Ark with you and your sons, your wife, and your son’s wives** **with you.’”** (*Bare’syth* / Genesis 6:18)

**“And** **Noach,** **the Trustworthy Guide to a Beautifully Prepared Home,** **engaged and acted in a manner consistent with** **everything** **which beneficially shows the way to the relationship** **God** **had instructed** **of him, correctly** **doing so, acting and engaging accordingly, expending the effort to accomplish the task and profiting from it, endeavoring to acquire the knowledge which leads to understanding.”** (*Bare’syth* / Genesis 6:22)

Now that we have surveyed the surface of this swamp and are safely positioned within the Ark, let’s journey deeper into God’s Word. There is so much more to learn. Let’s close our mouths and hold our noses as we return to *Bare’syth* 6:5, where God reveals…

**“So** (*wa*) **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) **saw, perceived, and understood** (*ra’ah* – literally observed, actually considered, and consistently revealed, viewed, discovered, and made His perspective known because of its ongoing consequences (qal imperfect)) **as a result that indeed** (*ky* – truly and surely, emphasizing and strengthening this statement)**,** **the depravity, wrongdoing, destructive nature, and perverse attitude** (*ra’ah* – the wickedness, immorality, and evil, the harmful, troubling, and calamity, the corrupting and misfortunate criminal behavior which was injurious, disastrous, and miserable, creating the distressful and ruinous circumstances) **of mankind, these descendants of ‘‘Adam** (*ha ‘‘Adam* – humankind)**,** **were excessive and being exalted** (*rab* – was enormous and inordinate, was abundant and prolific) **throughout the region** (*ba ha ‘erets* – within the land, territory, and material realm)**.**

**And also that** (*wa*) **every inclination, conception, and motivation, most especially the way ideas are formed and framed** (*kol yetser* – everything conceived and imagined, fashioned and formed, every desire and ambition, all of the impulses and tendencies, especially the many ways issues are framed and character is defined, the way ideas are shaped and forged and plans are devised, prepared, and ordained, the very framework of their society and purpose; from *yatsar* – to form, fashion, and frame premeditated and pre-ordained ideas) **regarding his thoughts, inventions, musings, reasoning, and plans** (*machashabah* – in association with his cognitive abilities and thinking, the way he schemes, plots, and devises things, even the purpose of the myths he invents and meditates upon, his artificial constructs and contrived ideas; from *chashab* – to cunningly invent imaginary accounts and then justify and esteem them, imputing value to them) **which affect his judgment and perspective** (*leb huw’* – with regard to his reasoning, the way he processes information, his ability to evaluate evidence in a rational way and respond appropriately, his inner nature, his character and heart) **were exclusively and continually** (*raq* – were restricted to, uniquely and only yielding, always and without exception, chronically and sickeningly producing those who were undernourished and unhealthy, those who spit and drool) **wrong** (*ra’* – bad, not good, immoral, ignorant, and irrational, wicked and evil, undesirable and harmful, injurious and troubling) **every day without exception** (*kol ha yowm* – all of the time)**.”** (*Bare’syth* / In the Beginning / Genesis 6:5)

According to God, Barnum and Bailey were wrong. It is possible to fool most of the people most of the time. Man was doing so then, and he is doing so again now.

Over the course of many years, I’ve had the opportunity to lead readers on a wide variety of investigations as we have sought to understand something God has revealed along the way. And without exception, not only have our adventures in learning been rewarded, we have always found Yahowah affirming what we discovered, usually in a subsequent statement. But seldom has an affirmation been this immediate or appropriate.

For those who are listening, Yahowah just revealed that we were right – not just about the legacy of the Nephylym, not just about the harmful nature of religion, but also regarding how the inventions and schemes of man tend to produce the likes of the Christian New Testament. It wasn’t an accident. It was deliberate. It was not of God. It was the conniving invention of man. And it is wrong.

We interjected ourselves into this discussion because we were looking for affirmation that “*hineh* – pay attention” provides the proper perspective from which to assess and accept Yahowah’s provisions to uphold life. But rather than going directly to *hineh*, which is not cited until the 13th verse, we decided to observe what God had to say that led up to this revelation, recognizing that the context He provided would facilitate greater understanding.

As a result, we are able to better appreciate Yahowah’s perspective on what ails man. And based upon how boldly He shares these insights, we can reasonably surmise that understanding the cause and consequence of religious malfeasance is as important as comprehending God’s plan to resolve our failings.

Beginning at the beginning, Yahowah leads by example. He wants us to be observant, so He is observant. He “*ra’ah* – literally observed, actually considered, and consistently discovered, making His perspective known because of its ongoing consequences.” Observation is the catalyst to knowing, and without knowing, there is no understanding.

It is fascinating to note that while “*ra’ah* – saw, perceived, and understood” is transliterated similarly to “*ra’ah* – depravity, wrongdoing, and calamity,” they are written differently in Hebrew. To “see” is , while “evil” was written .

And this brings up an interesting perspective on the way words are conveyed in Hebrew. In “see,” man  is shown facing the , the first letter in “*‘ab* –   – Father” and “*‘el* –   – God.” In “evil,” man  is forming his own perspective  on  humankind. And this perspective isn’t just limited to these words, but to almost every word containing a . If the individual is facing a letter that is found in Yahowah’s  name or one of His favorite titles, the word conveys positive connotations, whereas if we are shown looking away from God, with our back to Him, the implications are typically derogatory.

*Ky*, translated “as a result,” is important in this context because it reveals that the deplorable situation Yahowah observed was a consequence of the ongoing legacy of the Nephylym and the negative implications of “these warriors and political leaders, the prominent individuals with the ability to fight who prevailed in their quest for military and political power.” The notion that they were “valiant heroes” has been eliminated. They caused the conditions Yahowah deplored.

Equally important, by connecting cause and consequence with *ky*, Yahowah has just validated the lessons we learned by considering the root of *Nephylym*. They and those who were similar and followed in their footsteps, the Sumerians, Babylonians, Assyrians, Hittites, Canaanites, Philistines, Egyptians, Phoenicians, Carthaginians, Greeks, Persians, Romans, Byzantines, Muslims, Ottomans, Brits, Nazis, and Anglo-Americans, would be comprised of “*naphal* – religious people who would bow down in prayer and die as a result.”

Their “miscarriage of justice would lead to stillborn children who would meet with an untimely death.” Year after year, century upon century, they would “fall in prayer, battle, and status, going from a higher position to a lower one.” Separated from God by bowing down, they were dead men walking – resembling the zombies we have previously discussed.

The reason for the impending flood was that humankind’s “*ra’ah* – depravity” was “*rab* – great.” Man was “wrong” and the consequences were “injurious.” “Evil” not only “prevailed and was prolific,” it was “being exalted.” This is likely a foreshadowing of a culture run amuck through Political Correctness, where all manner of moral turpitude is celebrated as if it were a source of pride. Also serving as a harbinger of our time, an “abundance” of “criminal behavior” had become “overwhelmingly” “destructive.” Man’s “corruptions” were “commonplace.” That is to say, truth had become so unpopular, it no longer appeared credible. Such is the case now as you read these words.

While it is a global problem now, five-thousand years ago the degradation of humankind was a regional concern. God is describing the fallen condition attributable to the descendants of ‘‘Adam as they migrated out of ‘Eden along the Tigris and Euphrates rivers. *‘Erets* does not mean “Earth” in the sense of the planet, but instead “land or region.” It can also identify the “material realm,” which is distinct and separate from the “*shamaym* – spiritual realm.”

This is critical for several reasons. First, man’s “*neshamah* – conscience” was being misused, and it was only passed along to the direct descendants of ‘‘Adam – all of whom lived in this region. Second, the flood was isolated to this part of the world, and was not a global catastrophe. And third, just as Satan had inspired the exodus from ‘Eden, the Adversary and his fallen envoys were belligerents in this battle involving the material and spiritual realms.

According to God, man’s depravity was deliberate, a derivative of his “*kol yetser* – every inclination and motivation.” Man’s deadly nature was “premeditated and planned.” He had become a natural born killer. His “every impulse and tendency” was corrupting and harmful. The strategy man deployed to achieve this debilitating and deadly condition lies at the heart of *yetser*, which speaks of “framing an issue.” It is how religions are formed, how politicians prevail, how generals motivate soldiers to kill. Twisted and jaundiced perceptions create an alternate and artificial reality whereby a perverted perspective causes deceptions to appear credible. It is how one fools most of the people most of the time.

“*Machashabah* – the cognitive ability to devise contrived schemes” is possible only in the presence of a functioning *neshamah*. But just like Yahowah’s other gifts to humankind, mortal life and freewill, each can be used to understand and advance the truth or to preach and accept a perversion of it.

When applied to Yahowah’s guidance and teaching, our *neshamah*’s capacity for reason is mankind’s most enlightening and empowering attribute. But it can also serve to inspire faith and instigate war. In this context, and cognizant of the fact that *machashabah* is derived from *chashab*, it speaks of “cunningly inventing imaginary accounts” and then not only “justifying these mythical constructs,” but also “elevating such musings to the point that they are revered.”

The old adage is true. Garbage in, garbage out. Myths were being promoted with a religious zeal. Everyone, from cleric to king, from lord to general, was singing out of the same hymnal. But there is yet another way to fool most of the people most of the time, and that is to negate the functionality of their *neshamah* – conscience. This can be done in several ways.

Rome crucified those who acted or thought independently. Its legacy, the Roman Catholic Church, branded them as heretics and then tortured them to dissuade similar considerations. Today, political correctness is used to deactivate our *neshamah* by not only inverting truth and lies and thus destabilizing the individual, those who dare challenge their indoctrination are publicly humiliated and disgraced. This is what Yahowah was referring to when He said that “their judgment, ability to reason, and perspective” were “continually and exclusively” “wrong.” And therein is the core of the issue.

This is not what Yahowah had intended. ‘Eden was a land devoid of religion and politics. There were no militaries or death. And the brief interlude of deception was a result of *ha satan* corrupting God’s testimony, removing what God had actually revealed from its context, and then twisting His intent to seduce the unwary into accepting a lie. Chawah was then guilty of adding to Yah’s testimony, going beyond what He had said, not unlike Rabbis with their Talmud, Mishneh, and Zohar and Christians with their New Testament.

God had envisioned a close and personal relationship based upon trust, upon open and honest communication. Man came to prefer religion, as it empowered men to rule over others as if they were gods. The swamp had become so murky and polluted, life was unsustainable. Mankind was on a collision course with self-annihilation. In this environment, Yahowah was essentially unknowable and life was unsustainable.

**“So** (*wa* – then**) 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)**,** **as a result of His compassion, was sorry and lamented** (*nacham* – was disappointed, sympathetically grieving and regretting (nifal imperfect – passively, at no fault of His own, Yahowah was disappointed and therefore lamented with ongoing consequences which would unfold throughout time)) **that** (*ky* – therefore it follows accordingly because) **He had engaged with** (*‘asah ‘eth* – He had endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even if for a limited period of time with)) **the descendants of ‘‘Adam** (*ha ‘‘Adam* – humankind) **in the region** (*ba ha ‘erets* – within the material realm)**.**

**He was distressed over what He had fashioned and formed** (*‘atsab* – He was hurt by His creation and consumed by grief, indeed injured by these deliberate distortions (hitpael imperfect – Yahowah, and He alone, was suffering the effect of what His creation was continuing to perpetrate, causing ongoing consternation)) **with regard to** (*‘el* – in conjunction with) **His decision and reasoning** (*leb huw’* – His judgment in this regard, His viewpoint and motivation)**.”** (*Bare’syth* / In the Beginning / Genesis 6:6)

While *nacham* is simplistically rendered “regretted” in most English bibles, the word is considerably more complex because it is “driven by compassion.” God “felt sympathy” for those who were being misled and abused. His “grief” was born out of “concern.”

Exercising good judgment, Yahowah recognized that the gift of the *neshamah* was necessary if God and man were going to communicate meaningfully. He also knew that freewill was essential for the resulting relationship to be mutually beneficial and enjoyable. But as double-edged swords, each could cut both ways.

It is hard for us to imagine God becoming so disappointed that He would regret His own decision. But this is how it had to be. If the Covenant was going to model a family, if we were going to be treated as sons and daughters rather than toys to be played with, mankind had to be afforded the opportunity to foil God’s intent.

Moreover, had God become a micromanager, prompting every good choice while preventing bad decisions, thereby predestining the outcome, it would have all been for naught – nothing but a charade. Just because Yahowah can peer into our future and witness the consequence of our decisions, both good and bad, does not mean that He predestines us to that outcome. If He were to do so, we would be nothing more than pawns to be pushed around on a gameboard.

If you have ever loved and lost, you know the feeling. Your intentions may have been sublime, but nonetheless, unrequited love leads to grief, consternation, and tears. But even we, corrupt as we may be, know that it is better to have loved and lost than to never have experienced love at all. For our Heavenly Father it was worth the risk, as evidenced by the fact He would give mankind yet another chance.

Before we move on, there are two additional words which would benefit from further clarification. The first is *‘asah*, which is inappropriately rendered in religious publications to suggest that God regretted having “made” man. But in the context of a relationship, and particularly when used in harmony with *‘eth*, *‘asah ‘eth* is more accurately translated “engaged with” or “performed on behalf of” humankind. Relationships require both parties to participate, so just as God wants us to “engage with” Him by “acting upon” the terms and conditions of His Covenant, He sets the example for us to follow, always taking the first step.

Therefore, it is the relationship that soured, not the inherent design of creation, life, or the Covenant. The universe was perfectly planned, but it required chaos to be interesting. If everything was orchestrated and predicable, it wouldn’t have been worth God’s time or effort.

The second under-appreciated term is *‘atsab*. At first glance, it may appear as if God simply repeated Himself because the secondary connotation of *‘atsab* and *nacham* are somewhat similar. However, they are used in a different context. *Nacham* reveals that “compassion was the reason for being disappointed” by the descendants of ‘Adam, whereas *‘atsab* was used “in conjunction with” Yahowah’s “emotional distress” over the “deliberate distortions” which were “affecting His perspective” on humanity, especially considering what He was offering and had done on our behalf.

God’s next sentence is being rendered in the manner most consistent with the reasons behind His intervention. But since there is a considerable range of viable options, I’ll explain why these definitions are appropriate when chosen from among the alternatives.

**“Then** (*wa* – so) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **said** (*‘amar* – promised in response)**, ‘I will remove the contamination** (*machah* – I will wash away and blot out the corruption and infection (qal imperfect)) **of the descendants of ‘‘Adam** (*ha ‘‘Adam* – of humankind, of those made in God’s image with a *neshamah*)**,** **which for the benefit of the relationship** (*‘asher* – to show the way to life)**,** **I brought into existence** (*bara’* – I have created (qal perfect)) **out of the material realm** (*min ‘al paneh ha ‘erets* – from presenting their opposition to the land by their presence in the region)**.**

**Because as a result of humankind** (*min ‘adam*)**, inclusive of the predatory beasts** (*‘ad bahemah* – including plundering, warlike animals and the herd mentality of the ongoing witness and continued testimony of these frightening and fearsome monsters)**,** **the testimony of the slithering reptiles** (*‘ad ramas* – the warlike nature of the serpentine aggressors)**, and** (*wa*) **the winged creatures** (*‘owph* – beings that can fly, swiftly darting about while dispensing darkness and gloom) **of the spiritual realm** (*shamaym* – heavens)**, indeed** (*ky* – surely, denoting these exceptions))**,** **I regret as an expression of My sympathy** (*nacham* – compassion moved Me to pity, sorry and lamenting, disappointed (nifal imperfect – passively, at no fault of His own, Yahowah was saddened and therefore lamented with ongoing consequences which would unfold throughout time)) **that** (*ky*) **I have engaged with** (*‘asah ‘eth* – I have endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even if for a limited period of time with)) **them** (*hem* – addressing the descendants of ‘Adam)**.’”** (*Bare’syth* / In the Beginning / Genesis 6:7)

There is a reason behind every decision Yahowah makes to intervene. In spite of religious claims to the contrary, God so seldom interferes, when He alters the course of human events, we ought to take notice and consider His motivation. In this case, *machah* answers our question. Man had become a contaminant, a deadly infection whose corrupting influence was poisoning His creation. Unless He removed the toxin, life would be unsustainable.

A plague is never stopped by treating the symptoms or by accommodating the pathogen. It is only when the host which carries and spreads the disease is either cleansed of it or removed and unable to infect others, and the breeding ground for the next outbreak disinfected and sanitized, that a region becomes safe to inhabit. God was doing what any loving father would do to protect His home and family. Had He not intervened when He did, man would have destroyed himself and God would have become unknowable.

In translating these words, the broad range of meanings associated with *min*, *‘ad*, *bahemah*, and *ramas* should be considered. For example, since the usual translation of *min* as “from” does not work in this context, the most logical choice becomes “because as a result,” denoting “the reason behind and cause of” what follows.

We have dealt with *‘ad* before and noted that its primary connotation denotes something which “endures forever,” as opposed to simply “until.” But since “eternity” does not fit within this context, we are compelled to reestablish something we discovered previously.

The Hebrew word, *‘ed*, meaning “eternal witness and restoring testimony,” would have been written identically in the text. Also revealing, *‘ad* describes a “predator stalking and plundering prey as booty in war.” This, therefore, gives us a lot to consider prior to rendering the word one way or the other.

This is relevant because there would be no reason for God to truncate the lives of “domesticated animals” which is how *bahemah* is often translated. But now in conjunction with the full cadre of connotations associated with *‘ad*, we can use them to ascribe revealing characteristics to these “beasts,” explaining why the region would be better off without them.

Likewise, *remes* can be rendered “moving or creeping things,” and thus by implication, that which “slithers.” This depicts the lowly and serpentine nature of a venomous snake, especially considering the serpent’s association with the harmful and deadly nature of so many human schemes. Additionally, the affinity between “those who aggressively trample and destroy, often in militaristic pursuit,” and Yahowah’s depiction of the Roman Catholic Church in Daniel is too similar to ignore.

Lastly, while *‘owph* can be translated “bird,” demons are “*‘owph* – winged creatures that can fly, quickly darting through space and time while dispensing darkness and gloom.” And then there is the potential association with “*‘owts* – counsel and plans” which are “*‘owa’* – distorting and perverting.”

Moreover, these “*‘owph* – winged creatures” are being associated with the “*shamaym* – spiritual realm,” suggesting that God is referring to fallen *mal’ak*. Further, since a spiritual being cannot be killed, even by God, it is important that we correctly convey the meaning of *machah*, because Yahowah can and will “remove their contamination and corruption.”

Thankfully, Yahowah does not require perfection, is not impressed by popularity, and was willing to give us a second chance. Thankfully, Noach was willing to listen to God and engage, doing what Yahowah wanted done. It does not actually take much to please God because His goal is to perfect us in ways that are pleasing to us.

Yah is remarkably accommodating of those who accept what He is offering and reject what He opposes. By doing these very things, Noach served as a trustworthy guide.

**“But** (*wa*) **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned) **attained** (*matsa’* – discovered and found, encountered and met with, obtained and experienced, recognized and acquired (qal perfect)) **favorable acceptance** (*chen* – compassion and mercy, kindness and a favorable disposition and response; from *chanan* – to treat mercifully and favorably) **in the sight** (*ba ‘ayn* – before the appearance and presence, in the perception, perspective, and understanding, from the viewpoint) **of** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.”** (*Bare’syth* / In the Beginning / Genesis 6:8)

Should you be wondering why Noach, alone, was favorably accepted by Yahowah, that question is answered in God’s next statement. He, alone, was right.

**“This is the** (*‘eleh*) **genealogical record and story** (*towledowth* – account of the family line and descendants, the written record of the life; from *yalad* – the children who are born) **of** **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned)**.** **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home) **was individually** (*‘ysh* – an individual who was) **right** (*tsadaq* – upright, properly aligned and in accord with the standard, righteous and vindicated)**.**

**He was** (*hayah* – he came to be and existed as (qal perfect) **unobjectionable and perfected by being entirely correct with regard to the truth** (*tamym* – blameless, completely sound, and unblemished, without handicap, innocent, and right; from *tamam* – lacking nothing and therefore completely perfect) **among** (*ba* – in and with) **his generation** (*dowr huw’* – his time, people, and place, his age, lineage, and generation, his period and dwelling place)**.**

**Alongside the Almighty** (*‘eth ha ‘elohym* – in association with God)**,** **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home) **walked alone and independently** (*halak* – journeyed through life (hitpael perfect – affirms that Noach acted alone and that he was not assisted or influenced by anyone else up to this point)**.”** (*Bare’syth* / In the Beginning / Genesis 6:9)

The means to God’s mercy, the path to vindication, the way to perfection is found through an accurate assessment of the truth. Observe the Towrah and follow its guidance. The Trustworthy Guide to God’s Home was unique in his generation in this regard. He is yet another affirmation that the path to God has never been popular. Very few people are willing to consider the truth, much less accept it.

Some may object at this point and protest that the Towrah did not yet exist. But the evidence suggests otherwise. It is evident from this statement that Noach not only listened to Yahowah’s Instructions, God’s Guidance, Directions, and Teaching (and thus to His Towrah), he engaged accordingly.

For example, here Noach is depicted walking with God, distinct from everyone else, and as a result, he was perfected. He was thereby in accord with the first three conditions of the Covenant, which instruct us to separate ourselves from the family of man and to rely on Yahowah instead, becoming perfected by walking to Him. In fact, since the fourth condition asks us to observe these very conditions, Noach was in accord with it as well. More than anything, Yahowah teaches us to listen to Him and respond, engaging in a manner consistent with His instructions. Noach is the living embodiment of this idea, which is probably why his name indicates that he was a trustworthy guide, someone whose example we should follow.

**“And** (*wa*) **Noach** (*Noach* – the Trustworthy Guide Home) **conceived** (*yalad* – fathered) **three sons** (*shalosh benym*)**, with** (*‘eth*) **Shem** (*Shem* – the Proper and Designated Name; from *shem* – the personal and proper name, reputation, designation, status, and renown; father of *Yahuwdym*)**, with** (*wa ‘eth*) **Cham** (*Cham* – Passionately Idolatrous; from *chamam* and *chamah* – to become aroused with passion and inflamed with emotion while worshiping the sun and sun-related imagery; father of Cana’an)**, and with** (*wa ‘eth*) **Yepheth** (*Yepheth* – Popular Deception; from *pathah* – opening the broad and popular way which deceives, entices, and seduces the simple-minded, naïve, and gullible; forefather of the Greeks, Romans, Roman Catholics, Christians, and Europeans)**.”** (*Bare’syth* / In the Beginning / Genesis 6:10)

One of the most egregious crimes ever perpetrated involves changing the names Yahowah chose for Himself and others. Consider how the story of Noach serves as a reliable guide, bringing those willing to follow him to God’s home. Or ponder the significance of associating the Chosen People with the very name and reputation of God. What’s more, the rivals for the land, the Cana’anites, were not only “passionately idolatrous,” they “worshiped the sun.” But that all pales in comparison to what Yahowah called the Greeks, the Romans, Roman Catholics, and Christian Europeans.

It is as if Yahowsha’ was citing this statement in His Instruction on the Mount when He said that the broad and popular path leads to death and destruction, because the most popular religion in human history grew among the Greeks and Romans. Christianity became the “open, broad, and popular way which deceives, entices, and seduces the simple-minded, naïve, and gullible.” It was just a list of names, and yet it became a recital on future history.

Shem, Cham, and Yepheth, along with their wives, were invited aboard the Ark, not on their own account, but because they were part of Noach’s family. It was a gift from one Father to another. And while it is enticing for those of us with children, since Yahowah did not specifically say that our sons would be afforded the same consideration as Noach’s sons, we ought not extrapolate this beyond seeing the gesture as another affirmation of God’s character.

Considering what Yah says next, it is a shame that not one in a million people know the reason for the flood. In fact, I suspect that most people believe that it was either their lack of faith or immorality, not man’s propensity for religious corruption and political violence.

**“Now** (*wa* – so then) **this region of the material realm** (*ha ‘erets* – the land) **was corrupt** (*shachath* – was a slime pit of putrid matters, a swamp of murky ideas, a dark dungeon which imprisons, and a grave where decomposing bodies are buried, destroyed, ravaged, and devastated by the perversions which deprive the dead and dying of their life and liberty (nifal imperfect – those in the material realm carried out and then endured the full implications of the verb with ongoing consequences)) **in the presence** (*ba la paneh*) **of the Almighty** (*ha ‘elohym*)**.**

**And the region** (*wa ha ‘erets* – the material realm) **was filled with the proclamation of and satisfied with the overwhelming abundance of** (*male’* – unequivocally promoted and wholeheartedly preached, succeeding though the deployment of armaments and an abundance of (nifal imperfect)) **malicious false testimony,** **destructive violence, cruel oppression, and vicious terrorism** (*hamas* – that which was completely wrong, horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong, injustice and theft in an environment where thinking is flawed and plots are devised which are horrific, mistreating everyone and everything)**.”** (*Bare’syth* / In the Beginning / Genesis 6:11)

There you have it. The reason for the flood was the “propensity of man to provide false testimony resulting in widespread corruption and overwhelming violence.” And may I suggest, that since two of these things are related and lead to the third, the false witnesses were wrong because they were corrupting God’s testimony, and that is what caused the overwhelming preponderance of people to be mistreated.

We have to dig deep, and search related words, to find any hint of sexual impropriety here. And it is unlikely that would have been the issue since God isn’t preoccupied with promiscuity. Also, since God has no relationship with overtly political individuals, the politics of the place would not have been would not have been the driving factor in their annihilation. Therefore, the prevailing issue had to be the twisting and perverting of His testimony in proximity to His people. They were promoting the worship of false gods. This problem had become so pervasive, God was on the verge of becoming unknown, and worse, unknowable, even in the Promised Land. This brings us back full circle, with God validating, through the implications of *hamas*, the swamp parable in which I explained that God could not be known by analyzing its contents.

The resulting violent assault on His creation ran the gamut from government oppression to intimidating terrorism, from the horrific maiming of innocent people to the injustice of widespread plunder and looting. These things had become commonplace. It was cruel. And it was all wrong.

But shouldn’t we be asking ourselves: How is what Yahowah described any different from what we have experienced over the past century? And since every indication is that man is far more likely to provide false testimony, is more corrupt and oppressive today, especially deadly and prone to terrorism, how do you think God presently views what humankind is doing to His creation?

While it is hilarious that the Islamic terrorist group has chosen to call themselves “*HAMAS* – ruthless terrorists and violent oppressors,” that is not actually the most fascinating aspect of the word. *Hamas* depicts a “false witness who is responsible for wrongfully mistreating others.” Violence, oppression, terrorism, and death come as a result of errant and misleading testimony.

For anyone who has read the Qur’an and Hadith, they see “Islam” flashing before their eyes. It is the poster child for *hamas*. But that is true in large part because it is the nature of every religion, and each emerged from its predecessor. It is why God through Daniel vividly depicted Babylon evolving into the beasts of Persia, Greece, Imperial Rome, and Roman Catholicism.

Malicious testimony had led to destructive violence, cruel oppression, vicious terrorism, horrific maiming and wanton and unrestrained killing. The people God had created to love were now being viciously intimidated, plundered and looted. Cruel and ruthless men completely lacking moral restraint were unjustly mistreating His creation as false witnesses, perverting His testimony to advance their horrific schemes. It was more than God could endure.

In the context of Hebrew lexicons, *hamas* is sandwiched between words like: “*hamam* – to burn with lust and to be enraged,” “*haman* – to worship at a pagan altar,” “*hamas* – to think up and devise plans and plots,” “*hamets* – to add yeast, causing hateful feelings and grief, to oppress and treat people ruthlessly and wrongfully, to have our souls stained as a result of consuming yeasted foods and beverages, and to be mentally and spiritually inebriated and soured as a result of consuming an excess of intoxicating alcoholic libations fermented with yeast,” in addition to “*hamaq* – turn and wander away” while “*hamar* – adrift in an anguishing storm resulting in severe emotional distress and torment.”

It may not have been Yahowah’s intent for us to associate all of these universally negative concepts with the resolutely harmful and adverse aspects of *hamas*, but there is a profound and undeniable nugget worthy of our undivided attention. *Hamets* is self-explanatory and vital to our understanding, especially with regard to Yahowah’s provisions for life. “*Hamets* – yeast” is the fermenting fungus Yahowah removes from His Covenant children on UnYeasted Bread to perfect us.

But if we act counter to God in this regard, and “*hamets* – add yeast,” then it will “cause hateful feelings” towards God and man, and therefore “grief.” Yeast is symbolic of man’s “propensity to oppress people and treat them ruthlessly and wrongfully.” Unless it is removed on *Matsah*, we “*hamets* – are stained as a result of consuming yeasted foods and beverages.” *Hamets* “leads to becoming inebriated and soured as a result of consuming an excess of intoxicating alcoholic libations fermented with yeast,” thereby impairing our judgment. When our ability to think is degraded, when we choose to ingest what God wants to remove, we are more likely to accept rather than reject the most corrupting institution man has ever devised: religion. And this is the result of and leads to “*hamas* – false testimony, violence, and oppression.”

*Hamas* describes the cause and consequence of “*hamets* – the intoxicating and corrupting influences of the fungus of yeast” – the stain of religious and political rebellion that must be removed for Yahowah to perfect us. To make us “*tsadaq* – right,” and thus like Noach, that which is “*hamas* – wrong” must be removed. The Ark lifted Noach and his family over a sea of *hamas*.

By making these connections, we come to understand that the yeast we are symbolically asked to remove on *Matsah* represents that which is invalid, and that which Yahowah is thereby removing to make us right. Once we reject the false teaching of religion, the injustice of government, and the deadly nature of established militaries from our lives, we are prepared to embrace the truth.

It has been a long journey, but we have reached our goal. The first of three successive deployments of “*hineh* – pay attention” follow.

**“God** (*‘elohym*) **observed and considered** (*ra’ah* – viewed and perceived, inspected and understood (qal imperfect)) **this region of the material realm** (*‘eth ha ‘erets* – the land and territory)**.**

**So now** (*wa*) **listen carefully, be especially observant, and notice that** (*hineh* – pay attention, something important is being accentuated, behold the insights being emphasized, note the details in this narrative and consider the context, because, surely, they should change your perspective) **it** **was perverted and corrupt** (*shachath* – she had become a slime pit of putrid matters, a swamp of murky ideas, a dark dungeon which imprisoned, and a grave where decomposing bodies were buried, she had ravaged everything and was destroyed by the perversions which deprived the dead and dying of their life and liberty (nifil perfect – those advancing the mayhem in the region not only caused these problems, they also suffered the effect of them))**.**

**For indeed** (*ky*)**, every** (*kol*) **human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news considered good and beneficial by those who hear it) **was corrupting others** (*shachath* – he had caused others to endure a slime pit of putrid matters, he had promoted a swamp of murky ideas, he had created a dark dungeon, ravaging his victims with his perversions which deprived the dead and dying of their life and liberty (hifil perfect – those doing the preaching were corrupting)) **as a result of his way** (‘*eth derek huw’* – according to their manner and path)**.”** (*Bare’syth* / In the Beginning / Genesis 6:12)

Before you accept this translation as accurate, you should know that there are a couple of alternative ways to present the concluding sentence. While I chose to blend both aspects of *basar* into a cohesive whole, it can be limited to: “creature, living thing, biological life, human, animal, or flesh.” Doing so would yield:

**“For** (*ky*) **he** **was corrupting** (*shachath*) **every** (*kol*) **creature, human, and animal** (*basar* – living thing, biological life, and flesh) **by** (*‘eth* – according to, as a result of, or through) **his way** (*derek huw’*)**.”** While this is an acceptable rendering of each word, there are grammatical and contextual issues with the resulting translation.

The grammatical incongruity is a result of the third person-feminine singular prefix associated with the verb, *shachath*, in the second of these three sentences. It could be conveyed as either “it was perverted” or “she was corrupting.” The feminine pronoun was addressing *‘erets* which is also feminine. So then with *shachath* prefixed in the third person-masculine singular the second time it is used, who or what is “he” or it addressing? The only way to resolve this problem is to present *basar*, which is masculine singular, as the subject rather than the object of the verb. That is not unreasonable, because its position following the verb is exactly where we would expect to find the subject in a Hebrew sentence. So then with *basar* as the subject, but then limited in scope, the concluding sentence would read:

**“For** (*ky*) **every** (*kol*) **creature, human, or animal** (*basar* – living thing, biological life, and flesh) **was corrupting** (*shachath*) **with** (*‘eth* – according to, as a result of, or through) **his way** (*derek huw’*) **in the region** (*ba ha ‘erets*)**.”** That is not only senseless, because with the hifil stem applied to *shachath*, the subject is causing the object to participate in the action. Therefore, it is saying that the *basar* “was corrupting” with his way as opposed to the *basar* “was corrupt.”

These grammatical issues aside, since there are vastly better words for “human,” like *‘‘Adam* or *‘ysh*, we’d be left scratching our heads and wondering how “every animal or creature” was corrupting? Surely God wasn’t blaming the prey for being maimed, terrorized, and slaughtered. Moreover, since animals do not have a conscience, and cannot read or write, it would be inappropriate to suggest that they were somehow immoral or that they had somehow corrupted something.

However, by translating *basar* in accordance with its verbal root, “to preach, publish, and announce news which is perceived as good,” the statement correctly addresses the source of the corruption as well as the violent oppression: cleric and king. And perhaps that is why Yahowah asked us to “*hineh* – pay attention to the details as they are presented in the context of the discussion.”

Before we move on to the next sentence, a word of caution. I could be wrong. There may be a resolution to the grammatical and contextual problems that has escaped my grasp. There is no such thing as a perfect translation and I have never claimed to be inerrant. And as a result, you’d be better served if you examined the text for yourself and then considered the possibilities. Typically, Yahowah communicates in layers, with multiple interpretations intended. So as is often the case, we could come to different conclusions and both be right.

I have shared these concerns and possibilities with you because I want you to understand the thought process behind a translation and the choices that are available to us. By revealing my analysis, I am deliberately opening myself up to criticism, because critical thinking leads to understanding.

The purpose of this chapter, right from the outset, has been to explore how the insights associated with “*hineh* – pay attention” might lead us to a better understanding of how to properly access Yahowah’s provisions to uphold life. And since Yahowah was on the precipice of extinguishing life in this region with the notable exception of Noach and his family, God’s treasure chest of knowledge is being opened for our enlightenment and edification. It is by opening our eyes and poking around that we will be enriched by the experience.

It is at this point that Yahowah commenced sharing His Towrah Teaching with Noach, instructing and guiding him, so that he would be able to navigate away from trouble. Noach and his family would participate in their salvation. Furthermore, Yahowah is unlike a lord or general who dictates an order and demands compliance. He wants His children to understand the reasons behind His instructions so that we become thinking participants.

**“So then** (*wa*) **God** (*‘elohym*) **spoke** (*‘amar* – said, promised, affirmed, and explained (qal imperfect)) **while approaching** (*la* – concerning and on behalf of) **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned)**, ‘A limitation constraining** (*qets* – the cessation, furthest extremity, limits, and boundary which will not be exceeded for some time; from *qatsats* – cutting off and separating, tearing asunder) **every** (*kol*) **human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news considered good and beneficial by those who hear it) **has come** (*bow’* – will occur and will be brought into effect regarding him (qal perfect third person singular masculine)) **for I have noticed** (*la paneh ‘any* – because I will turn away from My presence) **that indeed** (*ky*)**, the region** (*ha ‘erets* – that the material realm) **is filled with the proclamation of and satisfied with the overwhelming abundance of** (*male’* – unequivocally promoted and wholeheartedly preached, succeeding though the deployment of armaments and an abundance of (qal perfect)) **malicious false testimony,** **destructive violence, cruel oppression, and vicious terrorism** (*hamas* – that which was completely wrong, horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong, injustice and theft in an environment where thinking is flawed and plots are devised which are horrific, mistreating everyone and everything)**.**

**So because of their presence** (*min paneh hem* – as a result of their expression, the extent of their mouth, and on account of their turning away as well as their opposition)**, now** (*wa* – then) **pay attention to Me,** **listen carefully being especially observant, standing up and taking notice that** (*hineh ‘any* – behold, something important about Me is being conveyed, the insights and the details in My declaration are being emphasized in this context for your consideration because they should change your perspective regarding Me, causing you to look up and reach up to Me) **they are** **corrupting** (*shachath hem* – they have caused others to endure a slime pit of putrid matters, they have promoted a swamp of murky ideas, they have created a dark dungeon which imprisoned and a grave where decomposing bodies are buried, they have ravaged their victims with their perversions, thereby deprived the dead and dying of their life and liberty, destroying them (hifil – those doing the preaching were corrupting, destroying, perverting, and sliming the earth, perverting)) **the material realm** (*‘eth ha ‘erets* – the region)**.”** (*Bare’syth* / In the Beginning / Genesis 6:13)

Once again, and to be consistent, I’ve elected to render *basar* as every “human prone to preaching” because the problem is obviously religious corruptions promoted by false witnesses. But since most every bible translation has God “destroying all flesh,” it’s important that you know that there are viable options which, when considered, justify Yahowah’s actions, making them reasonable, even appropriate and compassionate.

*Hineh ‘any*, when spoken in God’s voice and proclaimed in the midst of a life or death situation, represents the ultimate form of “behold,” because it directs our attention to Yahowah, Himself. He is, after all, the provision for life.

God’s Towrah Instruction continues with…

**“Choose of your own volition to engage, working to make** (*‘asah* – of your own freewill expend the considerable effort and energy endeavoring to accomplish something beneficial, electing to produce it using existing materials, while celebrating the resulting achievement of building (qal imperative second-person-masculine singular as an expression of volition in the second person genuinely engage and literally fashion, choosing to manufacture)) **on your own behalf** (*la ‘atah* – for you to approach) **an Ark** (*tebah* – large ship; from *tabuw’ah* and *tabuwn* – to enhance understanding, to yield knowledge, to increase discretion) **of laminated and resinous wooden timbers** (*‘etsy gopher* – wood beams glued together with pitch)**, constructing** (*‘asah* – making) **rooms** (*qen* – compartments, from receptacles for bird nests to stalls for mammals) **within** (*‘eth*) **the ship** (*tebah* – ark to increase understanding)**.** A**nd then** (*wa*) **cover her** (*kaphar ‘eith hy’* – coat and seal her as a symbol of reconciliation)**,** **including** (*min*) **the house** (*beyth* – home) **and also** (*wa*) **inclusive of** (*min*) **the exterior** (*huwts –* outside)**,** **with** (*ba*) **pitch** (*kopher* – water-sealing substance comprised of organic material similar to tar)**.”** (*Bare’syth* / In the Beginning / Genesis 6:14)

As with the Covenant, to gain access to the Ark, we have to be willing to act, engaging of our own freewill. This association between God’s family and this vessel is why the Ark is presented as a “*beyth* – home.” Also, since the Children of the Covenant are “*kaphar* – covered and protected” by the Set-Apart Spirit, the Ark carrying His children would also be covered. As for the laminated beams, they would not only be stronger, Noach and his family would have been able to maneuver them into place. By providing this guidance, Yahowah was demonstrating that it does not require super-human skill to do as He has asked or to benefit from what He is offering.

This next instruction from God, much like the previous one, provided specific directions to Noach, with God telling him precisely what he needed to do to survive. Noach would either accept them and act accordingly, or he would die. God did not ask Noach for maritime advice, alternative approaches to shipbuilding, or to critique His plan to rescue Noach and his family from the fate awaiting humankind. And we do not find Noach proposing a new covenant, believing that God’s approach was unachievable or overly demanding. Noach did not respond like Paul. The Ark is not representative of Christianity. It is the antithesis of it.

This entire story exists to present and explain the Covenant. If we are willing to listen to God’s instructions and act upon them, distancing ourselves from the ways of man while trusting God, He will do for us as He did for Noach. Just as the story of’Abraham passing Yahowah’s test by taking Yitschaq to Mount Mowryah serves as a foreshadowing of Passover, God’s directions and provisions on behalf of Noach foreshadows the Covenant with’Abraham.

And that is why God said…

**“This specifically and singularly exists** (*wa zeh*) **to show the way to the benefits of the relationship** (*‘asher* – revealing the way to a fortunate and joyful place by correctly conveying the teaching and guidance required to pursue life the right way)**.**

**Make her** (*‘asah ‘eth hy’* – act in such a way, expending considerable effort to understand the energy needed to construct her) **an Ark** (*ha tebah* – a ship) **of** **300 cubits** (*shalosh ‘amah* – 300 forearms, 150 strides or meters measured using the distance from an elbow to the tip of the fingers of an outstretched hand) **in length** (*‘orek* – long; from *‘arok* and *‘urym* – to endure a long time, to approach the region with the proper orientation, directed toward the light) **and 50 cubits** (*hamesh ‘amah* – fifty forearms) **in width** (*rochab* – in breadth or wide, denoting that which is broad, gaping, and spacious; from *rachab* – the vastly popular way of life for those who do not know and who have difficulty understanding which is celebrated in the public squares and city centers)**.**

**Then 30 forearms** (*wa salowhym ‘amah –* then thirty cubits) **in height** (*qowmah* – to hold one’s head high, back straight, walking with one’s eyes lifted toward the sky) **you should make** (*‘asah* – you should create and construct) **a roof** (*tsohar* – a covering; from *tsahar* – olive press) **accordingly the Ark** (*la ha tebah*)**.”** (*Bare’syth* / In the Beginning / Genesis 6:15)

When first proposing to Noach that an Ark be built according to His specifications, Yahowah used the imperative mood, thereby informing Noach that the decision to proceed along this course would be his choice. So while Noach was given the option to accept or reject God’s plan, once onboard, he would be relying upon Yahowah’s ability to guide him through these troubled waters.

As it relates to a cubit, it is interesting to note that since the measurement is from the elbow to the tip of the fingers of an outstretched hand, this representation of a forearm and hand is essentially a Yowd , the first letter in  – Yahowah’s name. The implication is that to endure for a long time, grasp hold of Yahowah’s outstretched arm and hand.

Also interesting, we find a confluence of derogatory concepts in “*hamesh –* fifty.” Recognizing that five is both the number of confusion and of Satan, there is an affinity with “*rahab* – the broad and limitless way,” which is not only the next word in the previous statement, it reflects the broad and popular way of religion that Yahowsha’ said during His Instruction on the Mount leads most people to their death and ultimate destruction of their soul.

*Hamesh* is also remarkably similar to “*hamas* – malicious false testimony, destructive violence, cruel oppression, and vicious terrorism, that which was horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong in their conception of flawed schemes.” *Hamesh* presents “armed militants engaged in battle.” And as we discovered earlier, *hamar* describes “fermented beverages and stormy seas,” while *hamaq* is “to wander away.” These things are all encapsulated in the problems associated with “*hamets* – yeast.”

To the best of my knowledge, there isn’t a single bible translation that properly conveys the intent of the following instruction. And there are three reasons for this sorry state of affairs. First, very few understand that this entire story exists to introduce the Covenant, which is represented by the Ark. So while the directions lead to the construction of a seaworthy vessel, God is only indirectly talking about a ship. I suspect that this is one of the reasons they assume that the following statement calls for one door and two “decks,” even though they all acknowledge that the word for “deck” was not included in the sentence.

Second, Christians, and thus bible publishers, are universally oblivious when it comes to the nature of the “*Ruwach Qodesh* – Set-Apart Spirit.” Using the inappropriate monikers, “Holy Ghost” or “Holy Spirit,” they have no concept as to what it means to be “set apart” or that the *Ruwach* is our Spiritual Mother, representing the Maternal aspects of Yahowah’s nature. Her role relative to the Towrah, Covenant, and now the Ark explains why all three are feminine, and also why in the following statement her desires relative to the Ark’s construction are being expressed in third-person-singular feminine using the jussive volitional mood.

Third, not one in a million people is aware of one of the most repeated and essential instructions in the whole of Yahowah’s testimony – that there are three doors through which human souls may pass at the end of their life. The religions of Christianity and Islam have promoted a myth that makes their god out to be a monster, one who would eternally torture every soul who rejects him. It is why there are three alternatives, not two. These are now being presented in the Ark.

**“So** (*wa*) **to a cubit** (*‘el ‘amah* – in consideration of the forearm (and by implication, the  in Yahowah’s name))**, she yearns to completely fulfill Her purpose** (*kalah hy’* – Her desire is to accomplish and complete Her mission, be fulfilled as a bride at Her wedding (piel imperfect energic nun jussive – as an expression of third-person volition, the object is emphatically influenced by the result on an ongoing basis with unfolding consequences)) **as part of** (*min* – on account of the means to) **moving in the direction of** (*la* – concerning and on behalf of the reason for this approach to) **ascending to a higher dimension** (*ma’al* – lifting up and elevating on high, pertaining to an ascent to a spatial position and orientation that is beyond the current reference)**.**

**So therefore** (*wa*)**, place** (*sym* – locate, arrange for, and appoint with literal and ongoing ramifications (qal imperfect)) **a doorway** (*petah* – an entrance and opening, a portal to full disclosure of knowledge and a gateway to understanding which has been carved in stone and engraved as part of this written communication to open the way to respond, to be released and thus freed, to be drawn out, and to be liberated) **in her side** (*ba hy’* *sad* – in her flank)**.**

**A lower and lowest** (*tachtym* **–** below and underneath representing the realm of death and the depths below as the lowest point or single dimension (plural); from *tachath* – as an alternative, a place in exchange for oppression and subjugation) **second** (*seny* – another one; from *shanah* – to repeatedly change, disguising one’s aversions and perversions) **and** (*wa*) **third** (*shalyshy* – a third one; akin to *shalach* – to send away)**,** **She wants you to make** (*‘asah hy’* – She desires for you to construct, exerting the energy to create, engaging to get this done for Her (qal imperfect jussive – a genuine expression of third-person volition with unfolding consequences throughout time))**.”** (*Bare’syth* / In the Beginning / Genesis 6:16)

By using the jussive mood in association with the Ark, not once, but twice, we are confronted by the realization that this is no ordinary ship. As the symbol of the protective nature of the Covenant, the Ark represents the role our Spiritual Mother, the *Ruwach Qodesh*, plays in protecting God’s Family.

The three doors represent the three options afforded every soul. We can accept and act upon the conditions to be part of Yahowah’s family and choose the primary doorway of the Ark / Covenant which is Passover. This is the doorway through which Noach passed, and it leads directly to eternal life in God’s home – to the realm of seven dimensions.

The second door is lower, but not the lowest. It is the gateway to the death and the destruction of one’s soul. Those who fail either through augmentation or omission to act upon the Covenant’s conditions and who do not answer Yahowah’s Invitation to be Called Out and Meet on Passover exit life through door number two. It is not a penalty, just a consequence. There will be no suffering or anguish for such individuals. Separated from the source of life and from His provisions to uphold life, their soul will simply cease to exist upon their earthly demise. This middle door is the broadest and most popular option.

The third door is not just the lowest of the three, it is by far the worst selection. From God’s perspective, since He personally paid the price to redeem us, to be just and indeed fair, a price must be paid for leading people astray. That penalty is eternal incarceration inside the likes of a black hole – a lightless and thus Godless one-dimensional realm where nothing escapes. While there are no fires and no physical tortures of any kind, an eternity spent among religious zealots, political leaders, and military advocates will be hellish.

So yes indeed, just like life itself, the Ark would have three doors, with the highest of those portals leading to life in the seventh dimension. The Set-Apart Spirit will fulfill Her mission.

The third of three deployments of *hineh* follows, alerting us once again that it is in our interest to pay attention.

**“Now, look up and pay very close attention to Me** (*wa ‘any hineh* – therefore, behold, here I Am, so stand up, look up, and reach up to Me, and in addition listen carefully to Me and to this narrative, considering every detail, being especially cognizant of the context, here and now at the present time recognizing that this point is being emphasized to provide an important contrast)**.**

**I, Myself, am going to return and bring** (*‘any bow’* – I will arrive and pursue, I will direct and cause (hifil – the subject causes the object to endure the effect of the verb))**, accordingly** (*‘eth* – as a result and for this reason)**, the flood** (*ha mabuwl* – the deluge by way of the sea which inundates in overwhelming proportions; related to *mabown* – to instruct and teach, providing an education in the Towrah which leads to a preferable solution and outcome, *mabuwa’* – an upwelling of underground water, and *mabuwkah* – a societal upheaval for the confused) **of waters** (*maym* – sea water and other sources of water, plural, and thus water from more than one source) **upon the region** (*‘al ha ‘erets* – over and on account of the material realm) **to devastate and destroy the corruption** (*shachat* – to negate the putrid slime pit, human incarceration in a lightless dungeon, and the decay leading to death and destruction in *She’owl*) **of** **every** (*kol*) **human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news considered good and beneficial by those who hear it) **in whom** (*ba huw’*) **is a living spirit** (*ruwach chayym*) **from beneath** (*min tachat* – from below) **the spiritual realm** (*ha shamaym* – the abode of God)**.**

**All** (*kol*) **who** (*‘asher*) **are in** (*ba*) **the region** (*ha ‘erets* – this part of the material realm) **will pass away** (*gawa’* – will give up the ghost, yielding up the demonic spirit (qal imperfect))**.”** (*Bare’syth* / In the Beginning / Genesis 6:17)

While almost every bible renders *ruwach* as breath, that is not a permissible translation. *Ruwach* should only be translated “spirit” or “wind.” *Nepesh*, which is the Hebrew word for “soul,” is actually the term for “breath.” The connection between a soul and breath should be obvious because not only is a soul common to all animals, as long as an animal is breathing, its soul is intact, making breath the sign that it is conscious and alive.

With regard to spirit and wind, since no animal begins life with a spirit inside of it, but can be influenced by them, spirits are akin to the wind which is an unseen outside influence. As for mankind, the method of influence is via our *neshamah*, which facilitates willing possession by either the Set-Apart Spirit or a demonic spirit.

These things considered, Yahowah is hereby associating “living spirits” with “humans prone to preaching.” These spirits are, of course, fallen *mal’ak* aligned with the Adversary known as demons. That is why they are shown as “from” but also “beneath and below” the “spiritual realm.”

Spirits cannot be killed. They do not die. So *She’owl* was constructed to incarcerate the fallen *mal’ak* and the humans who have aided and abetted them. And in this light, it is interesting that Yahowah did not use *muwl*, the primary Hebrew word for “dying and death,” but instead selected *gawa’*, which is only used fifteen times, all in reference to the transition from mortal life to an external existence, either in the Covenant or estranged from it. As such, it is translated “pass away” two thirds of the time it is used. These demon-possessed religious and political leaders prone to preaching and publishing will pass out of this life and transition away from God, going to *She’owl*.

In this regard, *gawa’* and the related *gawph* convey “being hidden away in the midst of something, and thus being out of sight.” It speaks of “shutting the door once someone is inside.” Advancing these ideas, *guwphah* is the “hollowed out remains of a corpse,” and thus addresses a dead body without a soul.

All of this is symbolic of *She’owl* – the realm of the dead who are incarcerated within a black hole. And while I have been critical of English bible translations, their most common renderings for *gawa’* are telling: “give up the ghost” and “yield up the ghost.” As long as one recognizes that a “ghost” is a demonic spirit, the implication is accurate.

As an interesting aside, since most of those reading this chapter have previously read *Yada Yah*, the reason I did not mention the welling up of “deep ocean water,” at this, the first mention of the flood, is because *tahowm*, the basis of that insight, appears in *Bare’syth* / Genesis 7:11.

It not only describes the impetus of the regional flood, which occurred as a result of the 2968 BCE comet or asteroid impact in the Indian Ocean (the Burckle Crater is dated between 2800 and 3000 BCE) and resulting mega-tsunami, it explains why the Black Sea transitioned abruptly at this same time from fresh to salt water, leaving the Nephylym civilizations buried beneath five-hundred feet of water.

From the first hello, this has been about Yahowah’s Covenant. And make no mistake, there is only one Covenant, it will never be annulled or replaced, and it belongs to God, not man. As confirmation…

**“Then** (*wa* – in addition) **I will take a stand, establishing** (*quwm* – I will stand up and affirm, setting up and honoring (hifil perfect))**, as a result** (*‘eth* – accordingly)**, My Covenant** (*beryth ‘any* – My Family, My Home, My Household, and Familial Relationship of Mine) **with you** (*‘eth ‘atah*)**, and** (*wa*) **you will come to enter, and be included within** (*bow’ ‘el* – you shall serve as a guide to the entrance of (qal perfect)) **the Ark** (*ha tebah*)**, you and your sons** (*‘atah wa benym ‘atah*)**, your wife** (*‘ishah ‘atah*)**, and your son’s wives** (*wa ‘ishahy beny ‘atah*) **with you** (*‘eth ‘atah*)**.”** (*Bare’syth* / In the Beginning / Genesis 6:18)

Typically, when Yahowah wants to communicate that He is “establishing” His Covenant, He uses *karat*, which means “to cut.” It is used in the sense of “cutting someone in on something” or simply as “cutting a deal.” But this time, He has chosen *quwm*, whose primary meaning is “to stand.” Therefore, Yahowah is taking a stand here and now, in this situation, “to set up, establish, and affirm” the means to enter His Covenant, symbolized by the Ark. And in that regard, the instructions are clear. Listen to what God asks of us and engage with Him on that basis.

**“And** (*wa*) **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned) **engaged and acted** (*‘asah* – exerted considerable effort and energy to do (qal imperfect – literally and genuinely, continually and habitually, engaging)) **in a manner consistent with** (*ka* – according to) **everything** (*kol* – all) **which beneficially shows the way to the relationship** (*‘asher* – which provides the blessing of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those engaging the correct way along the proper, specific, certain, and restrictive route to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of one’s stability, safety, and security, being led to pursue life the right way) **God** (*‘elohym*) **had instructed** (*tsawah* – had directed and appointed, had assigned as a responsibility, had appointed and ordained) **of him** (*‘eth huw’* – regarding him)**, correctly** (*ken* – rightly and appropriately likewise and therefore) **doing so** (*‘asah* – acting and engaging accordingly, expending the effort to accomplish the task and profiting from it, endeavoring to acquire the knowledge which leads to understanding)**.”** (*Bare’syth* / In the Beginning / Genesis 6:22)

Listen to Yahowah’s instructions regarding His Covenant. If being part of God’s Family and living in His home appeals to you, then act accordingly.

But be forewarned. Only one response will work. It has to be the “*ken* – correct” one. And the only way to come up with the right answer is to listen to the instructions.



The declarations made by Yahowah throughout the first two chapters of *Yasha’yah* / Isaiah reveal that the reason His provisions to sustain life were now being withheld was the pervasive and corrupting influence of religion. Since the birthplace of this crippling and deadly disease was “*Babel* – Babylon,” let’s turn to that story now, aware that *hineh* will enter the conversation once again.

To begin, Yahowah introduced *Babel* – Babylon to us in *Bare’syth* 10. He has Moseh write:

**“Kuwsh** (*wa Kuwsh* – Black (Noach’s grandson by way of *Cham* – Passionately Idolatrous Sun Worshiper)) **fathered** (*yalad*) **Nimrod** (*‘eth Nimrod* – Rebellious Son)**.**

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

So much for the notion of God blessing one’s country, inspiring its leaders, or supporting its troops. Nimrod was considered contemptible expressly because he was “a powerful politician and heroic warrior.” That’s quite an indictment on patriotism.

**“He would** (*huw’ hayah* – he existed to) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence by)**,** **hunt his prey** (*tsayd* – act as a hunter pursuing game and killing animals, used metaphorically to depict someone who pursues the life of another in order to destroy it; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill (used in *Mashal* / Proverbs 6:26 to reveal that the Whore of Babylon chases after and hunts down human souls)) **in direct opposition to** (*la paneh* – as an assault against and attack upon the presence of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

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

Nimrod was the first king of Babylon. Proud and profane, militant and political. Noach was the antithesis of Nimrod. One preserved life, the other pursued and destroyed it. One serves as a dependable guide to Heaven, the other to Hell.

According to the Babylonian religion, during the Vernal Equinox while Nimrod was out hunting, he was mauled and killed by a wild boar. His Queen, Astarte, wept for forty days, taking just enough time away from her sobbing to become impregnated by Bel, the Lord, via one of the Sun’s rays. Nine months later, she became the Queen of Heaven and the Mother of God as the Virgin with Child, when Tammuz, the Son of the Sun was born on the Winter Solstice (then December 25th). In this way, Christianity got its Lord, Easter, the Easter Ham, Lent, Sunday, Christmas, the Queen of Heaven, the Mother of God, the Virgin and Child, the Trinity, its Cross (the sign of Tammuz), and of course a dying and resurrected Son of God with a birthday on the Winter Solstice.

**“So** (*wa*) **this came to be** (*hayah* – was and existed as) **the beginning of** (*re’shyth* – the initiation of the process, the starting point, as well as the firstfruit and first child of) **his kingdom** (*mamlakah huw’* – his empire, realm, royal rule, and government) **of *Babel* | Babylon / Confusing Corruption** (*Babel* – Babylonia, Gate of the Lord God, to confuse by mixing together, to corrupt by commingling; a compound of *ba* – with and *bel* – the Lord Bel, god of Babel)**, including** (*wa*) **‘Arek** (*‘Arek* – Prolonged Self-Reliance)**, ‘Akad** (*‘Akad* – Subtle, Deceitful, and Treacherous Deceptions)**, and Kalneh** (*wa Kalneh* – Ignominious, Shameful, and Lowly) **in the land** (*ba ha ‘erets* – in the realm) **of Shin’ar** (*Shin’ar* – Sumer which became Babylonia, therefore Mesopotamia, the Tigris and Euphrates Valley)**.”**(*Bare’syth* / In the Beginning / Genesis 10:10)

**“From that territory** (*min ha ‘erets ha huw’* – from that realm or region)**,** **he went out to** (*yatsa’* – went forth and came upon) **‘Ashuwr** (*‘Ashuwr* – Assyria, named in honor of the god, Ashur, the Great Lord of the Assyrian pantheon, meaning gracious, a warrior and conqueror who was depicted using the sun’s power to destroy)**, and he built** (*wa banah* – then he established) **Nynowah** (*Nynowah* – Nineveh, Refuge of the Fleeing Ninus, the Rebellious Son, Nimrod)**, Rachobowth** (*Rachobowth* – the Open Way and Broad Path)**, and Kelah** (*wa ‘eth Kelah* – Finished, to perish unable to prevail even though physically strong)**.”**(*Bare’syth* / In the Beginning / Genesis 10:11)

I am saddened to tell you that Ashur was depicted with eagle wings and arrows, set into the center of a solar disc, ostensibly the symbol of the President of the United States. It was also adopted by the Nazis.

So here is God’s second narrative on Babel, somewhat streamlined for the moment…

**“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 control 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 blaze.’**

**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 hydro-carbon 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.**

**We will 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.**

**We will 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)

**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 emphasized, be observant now, look up, listening carefully to the insights being conveyed, 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.**

**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)

Since there is so much more to learn by scratching beneath the surface, especially in the context of language being used to confuse the people so that they build monuments to wannabe gods, let’s take our time and consider every implication. This story begins…

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

The reason people in this region, which ran from the headwaters to the deltas of the Tigris and Euphrates Rivers, and included the circumference of the Black Sea, communicated in like fashion was because the language Yahowah used to create the universe and then communicate with ‘Adam was vastly superior to the mumblings of primitive man. So as Adam’s and Chawah’s descendants populated the region and intermarried with the humans living outside of ‘Eden circa 3968 BCE, they spoke Hebrew. And while it is the language best suited to discern spiritual things, that was not how the likes of the Nephylym were using it.

Now speaking of this migration from ‘Eden to Ur, Yahowah said…

**“Then it came to pass** (*wa hayah* – so it came to exist (qal imperfect)) **as they migrated** (*ba naca’ hem* – as they set out and travelled (qal infinitive construct – literal interpretation irrespective of people or time)) **toward the east** (*min qedem* – from where they had previously existed long ago and moving in the direction of the rising sun)**, they discovered** (*wa matsa’* – and they found) **a valley** (*biqa’ah* – a plain) **in the region** (*ba ha ‘erets* – in the territory or land) **of Shin’ar** (*Shin’ar* – Sumer which became Babylonia, therefore the Tigris and Euphrates Valley) **and settled there** (*wa yashab shem* – and inhabited it, establishing a dwelling place there)**.”** (*Bare’syth* / In the Beginning / Genesis 11:2)

In the midst of this discussion on language, the first in the Towrah, it is fascinating to note that Sumer is the first human habitation to provide a written record of their existence. I would not view that as a coincidence.

The civilization (their transition from hunter gatherers to urban living) dates to 3900 BCE, which is shortly after the exile from ‘Eden. Their earliest writings (the oldest dating to around 2900 BCE, and therefore, not long after the flood) used graphic depictions of common things, consistent with what we see preserved in the oldest Paleo-Hebrew alphabet. It was only later that they transitioned to Cuneiform, ostensibly because it was easier to make wedge-like impressions in soft clay than it was to create curved and complex pictographic forms. Also telling, their language, a precursor to Akkadian, was as similar to Aramaic as Aramaic is to Hebrew.

Cognizant that Sumer, as part of Babylon, is being associated with religious and political man, man run amuck apart from God, it is interesting to note that the Sumerians used a six/sixty-based counting system. Time, space, and mass were measured in increments of six. For example, there were sixty seconds in a minute, sixty minutes in an hour, two sets of twelve hours in a day, and twelve months in a year.

We do not know for certain, but it would be reasonable to conclude that they had six days in their week. Their compass, and thus direction, was also based upon six, and featured 360 degrees. Therefore, there were 360 degrees within a circle. They even counted in sixes. Using their thumb, they touched each of the twelve knuckles on one hand while keeping track of the multiples of twelve with the fingers of their other hand. It is how the concept of a dozen entered our vocabulary. Their standard weight was a mina, which was comprised of 60 Shekels (as a measure of weight rather than a coin).

I share this with you simply because six is the number of man. It is where men ruled, not God. Six is man apart from God. In fact, in Akkadian, Sumer means “Land of Kings.” Their oldest city, Ur, was the place’Abraham would have to leave to engage in the Covenant relationship with Yahowah.

In Sumer, for the first time, we find priests establishing kings and kings authorizing the religion of the priests, with no separation between temple and state. Here, the children of the elite were schooled at the temple. And it was here that man was first introduced to a dying and resurrected god. They invented astrology and the horoscope.

It is also telling that Sumer was destroyed as an independent civilization by the Amorites around 2000 BCE, shortly after’Abraham walked away. And it would be the Amorites that Yisra’el would have to defeat to live in the Promised Land.

In the first verse of the first Proverb (*Mizmowr* 6:1) we considered as part of this book, we encountered *rea’*. Based upon what we learned, it is at home in this setting.

**“And they said** (*wa ‘amar –* they expressed in words, vowing)**, each individual** (*‘iysh –* each person) **to** (*‘el*) **his immoral countrymen** (*rea’ huw’* – his loudmouthed and evil public speakers with troubling social, geographic, racial, and religious pontifications, even his harmful neighbors and wicked fellow citizens (written identically to *ra’* – evil, no good, immoral, improper, troubling, and harmful))**, ‘Come, I implore you** (*hab* – I want you to pay attention to me, and then 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, thereby responding by choosing to praise whatever I believe is worthy of worship (qal – literally, imperative – second-person volition, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – first-person volition))**.**

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

**Then I want to continually burn an offering for the fiery serpent** (*saraph* – I want to be consumed, ablaze in fire as a sacrifice to the serpent, the venomous snake who is a majestic six-winged spiritual being comprised of light (as a masculine noun, this would be Satan) (qal imperfect cohortative – literal interpretation, ongoing consequence, expressing the will of the speaker)) **so as to approach the place of the serpent’s radiant light** (*la saraphah* – with regard to and concerning coming near the great conflagration of the venomous snake and its blazing funeral pyre (as a feminine noun, this serves as a reference to the Whore of Babylon))**.’**

**And so** (*wa*)**,** **the** **whitewashed** **and sun-dried** **bricks and writing tablets** (*labenah* – the white clay slabs used in construction and mud blocks used to memorialize something in writing) **came to actually and continually be for them** (*hayah la hem* – came to exist for them with ongoing implications (qal imperfect)) **as stone, making them dense and rigid** (*la* *‘eben* – approaching the nature of rock, and thus rigid, impenetrable, especially hard, and difficult to move; from *banah* and *ben* – building a family)**.**

**And the tar** (*wa ha chemar* – and the sticky, slimy, troublesome, and combustible black hydro-carbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, or as fuel to burn) **for a while came to genuinely exist for them** (*hayah la hem* – came to be for them for a limited period of time (qal perfect)) **as an intoxicating and slimy, troublesome binding agent** (*la* *chomer* – an initially malleable substance which hardens like cement that is used in construction as mortar; identical to *chamar* / *chomer* – the churning and foaming eroding waves of a storm which are filled with slime and which create severe emotional distress and turmoil, *chemer* – partially fermented intoxicants which enrage and torment, and *chamar* – a coating which repels the life-giving, life-sustaining, and cleansing properties of water, and akin to *chamaq* – to withdraw, turn away, and vacillate)**.”** (*Bare’syth* / In the Beginning / Genesis 11:3)

Before we ponder the implication of this statement in the context of time and place, and more closely examine and then carefully consider the words themselves, let’s compare this literal and amplified translation to those found in English bibles.

God explained: **“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 control you, all while you ascribe excellence and greatness to me.**

**I want us to make an expression of my will, using the sun to bake whitewashed bricks and writing tablets. Then I want to continually burn an offering for the fiery serpent** **so as to approach the place of the serpent’s blaze.’**

**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, and combustible black hydro-carbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, or as fuel to burn,** **for a while came to genuinely exist for them** **as an intoxicating and slimy, troublesome binding agent akin to partially fermented intoxicants which enrage and torment.”** (*Bare’syth* / Genesis 11:3)

Dumbing it down to the point it was beside the point, this statement was rendered in the *King James Version* as: “And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.”

The more recent *New Living Translation* published: “They began saying to each other, ‘Let’s make bricks and harden them with fire.’ (In this region bricks were used instead of stone, and tar was used for mortar.)”

The KJV perverted “*‘iysh ‘el rea’ huw’* – each individual to his immoral countrymen” with “one to another” while the NLT tried “each other” after artificially inserting “began.” There was no justification for rendering *‘iysh*, which means “individual,” as “one,” seeing that *‘echad*, the Hebrew word for “one,” was not used. Further, both ignored *huw’*, which means “his,” and then misrepresented *rea’* as “other.” By failing to communicate the actual meaning of *‘iysh* and *rea’*, the perspective required to understand the narrative was squandered.

*Hab* does not mean “Go to” or “let’s,” but more on that in a moment. And along these lines, they both ignored the consistent application of volitional moods throughout the opening declaration.

Neither identified the essential connection between the verb, “*laban* – I want us to make,” and the object, “*labenah* – whitewashed bricks or writing tablets.” Both convey “white,” and both imply that the bricks “were dried and whitewashed in the sun.” This then leads to the next mistake. Had God wanted to convey “and burn them thoroughly,” as in “to the greatest degree possible,” He would have repeated *saraph*, but instead He wrote “*saraph la saraphah*. Moreover, following two indications that these bricks or tablets were “sun dried,” it should have been obvious that they were not being put into a kiln. Therefore, something else was being communicated. And the answer was staring the translators in the face. *Saraph* means “fiery serpent,” and is thus a Satanic symbol.

The point God was making regarding the consequence of their religious zeal, was that the people came to embody the detrimental aspects of their bricks and mortar. But this was lost with the notions “they had brick for stone and slime was used for mortar,” or worse: “In this region bricks were used instead of stone, and tar was used for mortar.”

In that my literal amplified translation goes well beyond those found in books bearing the label of this place, Babel / Bible, let’s see if there is any justification for them. To begin, you may recall that earlier in this chapter we considered how *ra’ah* () was defined by the direction and order of the letters from which it was comprised. As “man’s view of man,” it epitomizes “a perverse and destructive attitude that leads to depravity and wrongdoing.”It conveysthe “wickedness, immorality, and evil” of man, reflecting the human propensity to be “harmful and troubling by corrupting.” This “unfortunate criminal behavior is injurious and disadvantageous,” making mankind “miserable” while creating “distressful and ruinous conditions” which are not conducive to life.

This is relevant because *rea’*, the word translated “immoral countrymen,” is not only written identically to “*ra’* – evil, wicked, troubling, and harmful,” *ra’* is the root of *ra’ah*. Therefore, when we consider the full array of attributes associated with *rea’* / *ra’* / , man’s perspective leads to: “loudmouthed and shouting public speakers thundering out a racial and religious message to the society as a whole, to fellow countrymen, which is evil and corrupting, immoral and improper, and thus injurious to life.” Yahowah had witnessed far too much of this.

Unfortunately, the problem had become ubiquitous. The people and their masters were of like mind – as they are today. While obviously beguiled, indoctrinated, and intimidated by cleric and king, the preponderance of people went along willingly as accomplices in their own demise. We know this because *hab* is a volitional term both for the speaker and their audience. It encourages the listener to pay attention while imploring them to act in accord with the speaker’s intent – which is to allow him to either control or influence them.

While that would have been more than sufficient to expose the resolve of this religious and political leader, as well as the susceptibility of his audience to do as he was imploring, the verb was suffixed in the imperative, paragogic he, and cohortative moods. The imperative is an expression of second-person volition, making it the choice of the person being addressed. The cohortative is first-person volition, and is thus an expression of the will and desire of the speaker in this case.

Whereas the paragogic he strengthens the cohortative, acting to emphasize the volitional implications while also serving as an honorific to increase euphony on behalf of the speaker. That is akin to a preacher seeking to make himself appear especially qualified to represent his god by using the acoustic effect of his voice on words specifically chosen to sound inspiring to his audience, and thereby increasing his prestige while attributing a sense of status to his god through his contrived praise.

Making this especially troubling, *laban* and *labenah* suggest that the intent was to “whitewash” the truth, “building a barrier” between God and His creation with “muddy bricks molded” by man and “hardened by the sun.” Taking this one step further, after sun-drying these “construction bricks” and “writing tablets,” the cleric and king promoting them wanted to *saraph* and *saraphah* “continually burn, offering himself to the fiery serpent so as to approach the winged snake’s blaze.” Satan has never been subtle. And as is the case here in Babylon, Satan is the object of worship in most religions.

“*Saraph* – to burn, consumed by fire” was written in the cohortative which, as an expression of the will and desire of the speaker, only makes sense when addressing the verb’s secondary meaning: “to offer a sacrifice as part of an act of worship.” The object of the cleric’s devotion is then revealed by the same word when scribed as a noun. *Saraph* is the “fiery serpent, a venomous snake, and a dragon, a masculine supernatural spiritual being comprised of light featuring six winged appendages.” They were, therefore, worshiping Satan as if the Devil were God. *Saraphah* is simply the feminine variation of *saraph*, and as such, this incarnation of the fiery serpent is the Whore of Babylon.

With the intent of the babblers known, and their object of worship identified, Yahowah reveals that the people came to embody the negative aspects of the materials they used to promote their demented religion. They became hardened and rigid, even dense and thus unreceptive, impervious to the witness of God. Religion has the same effect on the faithful today.

Babel stains their souls with the “oily black ooze, the combustible and deadly hydrocarbon,” they had chosen to “adhere” one brick to another, “binding them” to their wannabe god as if it were “glue,” serving as a “viscous trap from which there would be no escape, intoxicating them with a slimy and tormenting discharge.”

Their city would be *Babel* / Babylon – the epicenter of confusion and corruption – where they would establish the culture that would literally bring the world to its knees. With a tower rising to the heavens in their midst, they would establish the framework for the world’s religions, simultaneously inspiring the architecture for the shrines which would follow.

The name they would choose for their god and for themselves, Bel and Babel, would reverberate throughout time, with Lord becoming the universal name for their god regardless of religion and Bible gracing the cover of the world’s most popular religious book. Further, they would equate their religious devotion to their national identity and salvation. For all things Babel, religion would be a control mechanism, a means to authority and power.

**“Then they said** (*wa ‘amar –* so they expressed in words, vowing)**, ‘We want to control you so that you praise what we choose to worship** (*hab* – come, I implore you, I want you to pay attention to me and then to act, choosing to do what I want done, all while you ascribe excellence and greatness to me, thereby responding by choosing to worship whatever I believe is praiseworthy (qal – literally, imperative – second-person volition, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – first-person volition))**.**

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

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

This was literally true of Sumer. The oldest texts from Ur are dated to this time and they boast that a priest became king and oversaw the construction of great and imposing temples – all of which rose in the center of the city. He would also attribute the defense of the people to his relationship with the gods. Further affirming Yahowah’s testimony, the king’s boasts are known to us today because they were inscribed on sun-dried clay tablets. And having pulled away the sands of time, we even have verification that he built the foundations of his tower and temple out of whitewashed bricks.

Since God does what He wants us to do, we would be wise to examine the world’s religions so as to understand how they go about corrupting the masses.

**“So** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **descended** (*yarad* – moved downward to a lower elevation by diminishing dimensions) **for the purpose of** (*la*) **observing** (*ra’ah* – seeing and perceiving, examining and showing, understanding and revealing) **the city and temple complex** (*‘eth ha ‘iyr* – the large and fortified population center built around a central and imposing religious edifice) **and** (*wa*) **its imposing tower** (*migdal* – a prominent watchtower, an exalted podium for religious worship, all designed to increase their importance, power, and authority)**, which to establish their way** (*‘asher*)**,** **the sons of the descendants of ‘‘Adam** (*beny ha ‘adam*) **had built** (*banah* – had constructed and established (qal perfect))**.”** (*Bare’syth* / In the Beginning / Genesis 11:5)

It was only after a “*mal’ak* – spiritual messenger” reported it, that God elected to diminish an aspect of His nature and then descend to see what Babel had built. Therefore, we know that man cannot reach heaven on his own. Their tower, which was the best man could build, fell woefully short of its lofty ambition. But even more revealing than this, neither man nor his grandest edifices can be seen from heaven. Unless it directly and meaningfully affects His chosen people, God is blissfully oblivious to the religious activities of His creation. This realization should have been sufficient to preclude the building of churches and cathedrals.

And as profound as these insights have been, we are just now approaching the reason we turned our attention to this story. Yahowah, Himself, is imploring us to pay attention…

**“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) **declared** (*‘amar* – said and explained, expressed and communicated in words (qal imperfect))**, ‘Pay attention** (*hineh* – behold, something important is being conveyed, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative and consider the context because, surely, they can change your perspective)**: one race** (*‘am echad* – one people, nation, and citizenry) **with one way of speaking** (*saphah ‘echad* – one means of forming words and communicating via language) **for all of them** (*la kol hem*)**, considering what they have done** (*la ‘asah* – based upon what they have engaged in and acted upon) **is contemptible, reprehensible, and deadly for them** (*wa zeh chalal hem* – now this is defiling and desecrating for them, profane and dishonorable, piercing and wounding for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise (hifil infinitive construct – the subject, which is the way of speaking, causes the object, the population at large, to engage and participate on an ongoing basis, intensifying the action as a defining and reprehensible act))**.**

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

Religion dissolves the Covenant, profanes the name of God, incapacitates good judgment, negates freewill, and undermines life. It is not only contemptible and reprehensible, religion is destructive and deadly.

And let’s be clear, because God has just affirmed: Religion is a human concoction, a wicked and collective plot with evil intent proposed and promoted by men. That is what God wanted to tell us. That is what He wants us to understand. That is why this follows *hineh* – look up and pay attention! That is profound.

And yet there is another insight which ought not be missed: “With one way of speaking for all of them, considering what they had done (which was to build a religious edifice), this then is contemptible, reprehensible, and deadly for them, undermining their lives while diminishing their status, all by breaking, debasing, and dissolving the promise.”

The debate was now the religion of man versus a relationship with God. And according to God, man’s way was not just reprehensible, it was deadly, undermining the lives of those He had created. Furthermore, this debilitating and deadly plague was spread by words.

Since God did not silence them, but instead muddled their message, we have absolute proof of two essential realizations. First, God has allowed man to corrupt and pervert His promise to humankind. And second, the rhetoric supporting man’s religious alternatives is profoundly ignorant and irrational. Religion only confuses and confounds those who are unwilling or unable to think for themselves. And considering its popularity, that is a sad commentary. It still is.

**“‘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** (*hab* – of your own volition I’d like you to respect Me, choosing to communicate your response, ascribing value to what I’m offering so that you allow Me to influence you (qal – genuinely, imperative – second-person volition which makes this our choice, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – conveying the will and desire of the speaker))**:**

**Let’s choose to go down, temporarily diminishing and degrading an aspect of ourselves** (*yarad* – descending by lowering ourselves, reducing our dimensions (qal imperfect cohortative))**,** **because** (*wa*) **we want to confound** (*balal* – we have decided to compromise and confuse, by mixing and mingling (qal imperfect cohortative)) **their ability to communicate** (*shem saphah hem* – their speech and the relative positioning of their language) **so that** (*‘asher*) **they will not listen to** (*lo’ shama’* – they will not hear the pronouncements of (qal imperfect)) **the individual** (*‘iysh –* the human) **speech** (*saphah –* mouth, lips, and words used to communicate a message) **of** **their immoral countrymen** (*rea’ huw’* – of their loudmouthed and evil public speakers with their troubling social, racial, and religious pontifications to his neighbors and wicked fellow citizens which are wrong, improper, and harmful)**.’”** (*Bare’syth* / In the Beginning / Genesis 11:7)

It is seldom articulated, but based upon *Bare’syth* 11:7, it is nonetheless true: Religion is the enemy of God. Religion is the most menacing adversary the world has ever known – the most deceptive, destructive, deadly, and damning foe in human history. If evil had an institutionalized hierarchy and if its proponents were to be listed in order of infamy, that chronology would read: 1) religion, 2) government, 3) military power, 4) patriotism / politics / societal customs, and 5) Satan. And along those lines, you will note that even though Satan had been given access to man in the Garden, even though Satan had been allowed to pervert God’s testimony to beguile mankind, it was man, not Satan, who was being muzzled.

Yahowah’s intervention occurred nearly five thousand years ago in Sumer / Babylon – man’s first city-state. The ground had barely dried from the flood, and yet cleric and king had already become God’s and man’s most menacing foe.

Since they were speaking Hebrew, or at the very least a degraded version of it, the last thing God would have wanted would have been to compromise man’s capacity to understand Him. And thankfully, that is not what occurred here. Yahowah simply wanted the public pronouncements of political and religious leaders to sound less appealing, so that their vastly inferior message would not drown out the marvelous promises He was offering to be part of His Covenant. Given a choice, God wanted some, even if they were but one in a million, to listen to Him and choose to engage in a relationship instead of the religions of man.

Given God’s heavenly locale and commitment to freewill, and recognizing man’s tendency to ruthlessly and savagely impose his will on those who are less powerful along with his propensity for mind-numbing dishonesty, for this debate to even be heard, from this point forward the language of God and that of most men would be as different as their nature. That was all this was about.

That said, there is a subtlety here; one that is easy to overlook. Do you recall the way Christians created their scriptures? It was *balal* – by mixing and mingling different texts together. But beyond this, the religion itself is syncretized; that is to say it was formed by blending religious customs together. It is the reason there is a Queen of Heaven and Mother of God, a Trinity, a Cross, a dying god who is resurrected, a Lord, Sunday Worship, Christmas, Lent, Easter, and Halloween, a book called the Bible, a Church, an affinity for Rome, a Pope, the Eucharist, Gospels and Grace, even steeples.

Based upon what follows, we can be assured that God is not a proponent of a one-world government, of a common faith, nor the multicultural family of man. He was clearly opposed to this government and this religion, just as He has opposed every government, save a handful in Yahuwdah, and every religion, spare none.

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

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

No longer listening to cleric and king, aware that their message was muddled with a mix of truth and lies, the people acted upon the first condition of the Covenant. They walked away from their country and religion. They rejected these things and refused to go along.

By delineating His aversion to religious rhetoric, religious edifices, building civic institutions, and relying upon the wrong name, God has delineated exactly what He is asking us to walk away from if we, like’Abraham, want to participate in His Covenant. For this alone, our sojourn into the land of Babel has been rewarded.

The primary purpose of *Observations* has been to expose and condemn the confusing and corrupting nature of religion and politics, and to correctly present these human institutions as in opposition to God and counter to man, so that those who are willing to listen to God might walk away from them and in the process walk to Yah. To accomplish this goal, some essential connections needed to be made along the way.

I have searched the Word of God to draw your attention to the affinity between: Babel and Bible, Confusing Corruption and Religion, the Whore of Babylon and Satan, the Adversary and *She’owl*, *She’owl* and Sha’uwl, and then Christianity with the Plague of Death. Said another way, the goal of *Observations* has been to demonstrate through the Word of God that: Babel = Bible = Babylon = Confusing Corruption = Religion = Whore of Babylon = Adversary = Satan = *She’owl* = Sha’uwl = Christianity = Plague of Death. And while we have made great progress toward our goal, our mission is further advanced by Yahowah’s next statement:

**“Therefore, as a result** (*‘al ken* – for this reason)**, He called and designated it** (*qara’* – summoned and declared it, announced and entitled it (qal perfect)) **by its name** (*shem hy’* – by her name, thereby denoting her reputation as)**,** **‘Babel – Confusion and Corruption – Babylon** (*Babel* – Babel, Babylon, the capital of Babylonia, to confuse by mixing together, commingling; a compound of *ba* – with and *bel* – lord, serving as the name of the head of the Babylonian pantheon, and therefore “With the Lord”; related to: *balal* – to confuse and confound by mingling together)**,’ because** (*ky –* indeed, surely and reliably) **there** (*sham*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **mingled and mixed together** (*balal* – confused and confounded by commingling (qal perfect)) **the rhetoric** (*saphah* – the way of speaking, the speech and language) **of the entire region** (*kol ha ‘erets* – of all this area, realm, and territory)**.”** (*Bare’syth* / In the Beginning / Genesis 11:9)

*Balal* leads to *babel* in the sense that jumbling up and disarray lead to confusion. That is why the act of “*balal* – commingling” led to the name “*babel* – confusion.” When things which do not belong together are mixed, the resulting concoction is corrupt. Christianity, for example, is a blending together of Yahowah’s “Old Testament” with man’s New Testament. This commingling confuses Christians into believing that since some of it is true, it must all be true.

Or said another way, the Gospel of Grace is made to seem credible because it was mixed into a variety of things which are true. Similarly, many of the essential elements of the Babylonian religion were syncretized in Christianity and simply renamed or repurposed, including: the Lord, a Trinity, Sunday Worship, Lent, Easter, Christmas, a cross, steeples, holy water, halos, baptism, bowing in prayer, the Mass, the Eucharist, burning candles and incense, and a paid clergy, in addition to the notions of the Mother of God, Queen of Heaven, Virgin with Child, the Son of God celebrating His birthday during the Winter Solstice, that same Son of God dying, only to be bodily resurrected. Many of these pagan myths migrated from Babylon to Assyria and then to Persia, Egypt, Greece, and Rome, and finally on to Roman Catholicism and Protestant Christianity, with the faithful confused and corrupted every step of the way.

As another example, since the Romans incorporated the Greek philosophy of Gnosticism into their culture, by integrating it into his letters, Paul made Christianity acceptable to Greeks and Romans. Then as Imperial Rome gave way to Roman Catholicism, the Church without its Legions used their religion as their control mechanism. And since it was easier to get various ethnicities to convert when the new religion was the same as their old religion, existing mythology was syncretized into Roman Catholicism.

But it was not alone. Islam began as a blending together of the pagan beliefs of the Yemenites and the Meccans. And when that wore thin, Muhammad paid Rabbis to recite sections of their Babylonian Talmud to him, which he bastardized to make his Qur’an appear credible. But even then, the Qur’an is the epitome of a jumbled text. It is devoid of chronology and context.

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

Even Judaism is the result of commingling texts. The faithful claim that they are Towrah observant, but in reality, religious Jews are cajoled by the Babylonian Talmud, a collection of religious arguments directed at the Towrah. It is, therefore, a blending of God’s words and man’s, resulting in confusion and corruption.

But as bad as Christianity, Islam, Mormonism, and Judaism are, in this regard, Socialist Secular Humanism is worse. It is predicated on the concept of commingling by way of universal tolerance, acceptance, and multiculturalism.

The lone common thread in each of these, the commingling of cultures and religions, is advanced, just as Yahowah predicted, via irrational rhetoric. The devotees of these belief systems are bombarded with outright lies, fallacies, deceptions, and myths of every color and flavor. The very language underpinning them is corrupted to present these counterfeits as if they were credible. It is becoming progressively more difficult to convey the truth in any of man’s commingled and corrupt languages.

We have found many of the answers we were seeking, and yet, in a way, we have just begun. As we follow *hineh*’s use throughout Yahowah’s presentation of His Covenant in the next chapter, I am certain that we will understand precisely what is required of us to reclaim His provisions for life.

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*Observations*

Covenant

7

### The Promised Land

*Away from Your Country…*

Based upon what Yahowah revealed through His prophet, Yasha’yah, we decided to thoroughly investigate His use of *hineh* | pay attention throughout *Bare’syth* – the opening book of the Towrah. What we have discovered thus far is that *hineh* provides the ideal perspective to assess and accept the provisions for life 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** (*shanah* – 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 genealogicalrecord 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’syth* / 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 up as a contrast to the beliefs being espoused in Sodom. 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 worshiped 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 blaspheme) **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 had to be begged to leave town. Lowt’s wife so longed for the life she had lived in Sodom, she could not just walk away. Lowt’s inebriation caused him to engage in incest. Yes, indeed, children have a tendency to follow in their father’s footsteps. And lest we forget, Haran also had a daughter, one named “*Milkah* – Queen,” who married his brother, Nachowr – the One who Snored. She, in all likelihood, is the reason Nachowr remained behind. His third child and second daughter, 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 *shalowm* – 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 is 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 worshiped 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 brothers 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, I7 as a means to quantify the benefits of the Covenant, our contribution is only I0. (In this nomenclature, I1 = I, which is still Infinity – something way beyond us. I0 = 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 salt, stomping on them, and burning them alive, while watching them squirm for all eternity. If that is your god, I do not 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,andshowering 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 beshowered 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,andshowering 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, disdaining 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 beshowered 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.



*Observations*

Covenant

8

### He Trusted

*And 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 *zebach* 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 *shalowm* – 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 camp out 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 *shalowm* – restoration) **said** (*‘amar* – communicated and promised (qal perfect)) **to** (*‘el*) **‘Abram** (*‘Abram* – Uplifting and Empowering Father) **after** (*‘achar* – following the point when) **Lowt** (*Lowt* – Concealed from the Light) **had separated** (*parad* – parted and distanced himself, going in 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 hitpael stem the subject, you, initiates the process of walking, traveling without being assisted or acted upon by any other influence and in the imperative mood, it is your decision alone to 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 energic 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 servesas 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)

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*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)

**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 Yahowchanan 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 *shalowm* – 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  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 , the propensity of English bibles to translate   as “the Lord, God” is invalid. Recognizing that ’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 . With the  symbolizing Yahowah’s role as God and Father living with His sheep, we find:  God as our Father showing us the way and as the Sacrificial Lamb opening the  door to His Home to  protect and enhance the lives of His  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 ofestablishing 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’iym ‘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 ledhim, 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 He took him in such a way that enabled him to participate with Him, taking him outside to an expansive place.**

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

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

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

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

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

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

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

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 ledhim, 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=mc2 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=mc2. 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 *shalowm* – reconciliation)**.**

**Therefore** (*wa –* so then)**,** **based upon this thinking and His plan,** **He credited and accounted it as** (*chashab huw’* – He decided and determined, predicated upon this thoughtful and rational consideration of this, based upon His formulation to logically and appropriately impute it as) **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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*Observations*

Covenant

9

### Instructive Conditions

*The Terms of the Covenant…*

The third, fourth, and fifth conditions which God asks us to accept before we are adopted into His Covenant Family were presented during His fifth meeting with ‘Abraham. As life’s greatest adventure unfolds, Yahowah is continuing to guide His children home.

Not surprisingly, we find *hineh* in the midst of this discussion – encouraging us to pay especially close attention. Our next conversation begins with Yahowah introducing Himself as God, Almighty. When it comes to Fathers, there are no better.

**“When ‘Abram was ninety-nine years old, Yahowah appeared to ‘Abram. He said to him, ‘*‘Any ‘El Shady*** – **I Am God, Almighty.**

**I possess the power to fulfill My promises. You may choose of your own volition to walk towards My presence.**

**As a result, you will come to exist eternally perfected, without defect, entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time.** (*Bare’syth* / Genesis 17:1)

**This is because I can give, appointing and bestowing, My Family-Oriented Covenant Relationship. It is between Me and you.**

**With it, I will magnify you, increasing every aspect of your nature.’”** (*Bare’syth* / Genesis 17:2)

Startled, perhaps awestruck and disoriented… **“‘Abram fell on his face. So God talked with him, saying,** (17:3) **‘Behold, look up and pay attention** (*hineh*)**.**

**As it is with Me,** **My Family-Oriented Covenant Relationship is with you.**

**You shall be** **father** **of abundantly enriched and magnified people as well as a multitude of troublesome and uproarious** **Gentiles.** (*Bare’syth* / Genesis 17:4)

**No longer will your name be called out, ‘Abram, but instead, your name shall be** **‘Abraham.**

**This is** **because of the contrast I have caused through you between** **being** **the father** **of the abundantly enriched and magnified as well as the multitude of troublesome and uproarious** **Gentiles.** (*Bare’syth* / Genesis 17:5)

**I will enable you to flourish and to be fruitful to an exceptional degree, to the highest point measured on any scale.**

**Also,** **I will allow through you,** **accordingly,** **Gentiles,** **even kings** **who** **shall come into being on your account, but only for a finite time.** (*Bare’syth* / Genesis 17:6)

**I will take a stand to establish and to confirm My Covenant Family. I am doing so** **for the purpose of understanding by way of making connections between Me and you.**

**It will promote an association with your offspring** **after you, including their generations. It is all designed to enable you to approach** **through** **an everlasting** **Family Covenant Relationship.**

**I will serve as** **your God** **and also** **serving as God** **for your offspring after you.’”** (*Bare’syth* / Genesis 17:1-7)

In this case, *hineh* was used to change ‘Abram’s perspective on Yahowah and His Covenant Relationship. He was on the ground, nose in the dirt, even perhaps bowing down before God, and that was the antithesis of what Yahowah intended. He asked ‘Abram to look up and pay attention to what He was offering.

Since we are already well down this road, and since I am enthralled by what we are learning, let’s scrutinize every nuance of this conversation relative to the perspective provided by “*hineh* – look up and pay attention.” This story is being shared by Yahowah for our edification in the 17th chapter of *Bare’syth*, the Towrah’s opening salvo, because God wants us all to *hineh*. Therefore, in appreciation of His perspective, I’d enjoy amplifying what He had to say for your consideration.

In these words, and during their fourth meeting, Yahowah not only described the means He had deployed to uphold life, He encouraged ‘Abram to take advantage of His provision by “choosing of his own volition and of his own initiative to walk towards His presence and thereby enjoy becoming genuinely perfect, eternally without defect, and thus entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time.” The third condition of the Covenant, like its predecessors, was rife with benefits.

**“When** (*wa* – so now that) **‘Abram** (*‘Abram* – Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place, from *‘ab* and *ruwm*) **existed** (*hayah* – was (note: *hayah* is the basis of Yahowah’s name)) **as a son** (*ben –* a child) **of ninety-nine years** (*tesha’ shanah wa tesha’ shanah* – of ninety repetitions and nine changes of seasons)**, then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **was seen, appearing to** (*ra’ah ‘el* – was revealed to, shown to, viewed by, observed by, and perceived by (nifal imperfect – the subject, Yah, carried out and received the action of the verb with ongoing consequences which would unfold throughout time)) **‘Abram** (*‘Abram* – from *‘ab* and *ruwm:* Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, Father providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place)**.**

**He said to him** (*wa ‘amar ‘el huw’* – so He spoke, declared, and promised to him (qal imperfect – literally communicating the nature of the relationship with ongoing implications))**, ‘I Am God, Almighty** (*‘any ‘el shady* – I am the God with the power and ability to honor and expansively fulfill My promises)**.**

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

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

On this side of Yahowah’s return, it is never too late. Noah was probably twenty-four when he and Yahowah first met – which may have been year 1000 Yah. He was forty years shy of six hundred when he completed the Ark based upon the instructions God had provided. He would rescue his family in the process as a foreshadowing of the Covenant.

‘Abram was seventy-five when God introduced Himself. And it wasn’t until ‘Abraham was ninety-nine that by “*hineh* – looking up and paying attention,” he finally began to comprehend that Yahowah was planning to enlighten, empower, perfect, and immortalize his very existence by transforming him into light by way of His Covenant.

Moseh’s age was irrelevant to God as well. He was eighty when Yahowah introduced Himself and asked the stuttering liberator to lead His people through the Towrah to this very same Covenant.

While I’m irrelevant, at least apart from Yahowah and those who have come to know Him through these presentations of His *Towrah*, *Naby’*, and *Mizmowr*, He introduced Himself to me when I was forty-six. And like ‘Abram, I would not come to actually know Him, or act upon the conditions of His Covenant, until I began translating His *Towrah*, which for me began at fifty.

Speaking of introductions, it was God, not man, who initiated each of these relationships. He introduced Himself to each of these men. Yahowah chose Dowd, His most beloved. He selected each of His prophets. Some even rebuffed His initial request, as was the case with *Yirma’yah* / Jeremiah. Yahowsha’ chose all twelve of His Disciples. As the Creator of the universe and the Author of life, it is Yahowah’s prerogative to selectively approach those with whom He is desirous of developing a relationship.

By doing so, Yahowah is revealing several interesting aspects of His nature. First, He enjoys the company of people. It indicates that He created us for this purpose, and why He invites us to celebrate seven festival feasts with Him each year. It also helps explain why His Covenant models the nature of a human family.

Second, since He instigated the Covenant, His Towrah serves as His open and public invitation to engage in a relationship with Him. Consider it the outstretched hand of God. As such, it features five conditions and five benefits – one for each finger on both hands, ours and His. And if you look carefully, you will see five hands in Yahowah’s name: .

Third, Yah is obviously selective. By choosing to approach and introduce Himself to as few as one in a million people, each time He does so, He has ostensibly chosen to ignore 999,999 other individuals. This suggests that there are certain personality profiles, certain aptitudes or attitudes, even preferences and passions that resonate with Yah.

Based upon what we know about those God has chosen, these seem to include a willingness to listen and then respond, to act upon God’s guidance, and to go where His words lead even when they require walking away from popular human institutions. God prefers an open and inquisitive mind, a propensity for reason, and a thirst for understanding, working in harmony to engender a passion for life.

Fourth, since freewill is sacrosanct, before Yahowah approaches us it is likely that He has considered reports from His *mal’ak* – spiritual implements regarding our attitude and perspective on life. Based upon these, He can reasonably predict how we will respond to His introduction and invitation to be part of His family. This means that He can foresee a future that He anticipates will play out in our lives. I say this because it is hard to imagine God introducing Himself to billions of people, only to have all but one in a million reject Him. It would be excruciatingly painful and demoralizing.

I know something of this because I was once a salesman. And while efficient, I was not effective. Some forty years ago with forethought and a passable plan, dodging traffic while navigating the maze of streets which comprise Los Angeles County, a Thomas Guide map at my side, I was able to make twenty sales calls a day, six days a week – using the seventh to prepare.

The results, however, were far less impressive. On average I was precluded from even introducing myself to the buyer on six of those twenty occasions. I was told “no” after making my pitch thirteen out of every twenty cold calls. And one time in twenty, I was brushed aside with “I’ll consider it and get back to you,” which the buyer never did. It was heartbreaking and soul crushing.

Considering the fact that I was investing twelve to fourteen hours a day, seven days a week, a year of continued failure took a toll on my wellbeing. I came to rue my very existence and questioned the value of life. And since all of those I was calling on had attended the national housewares convention in Chicago, I knew that they purchased the kind of products I was attempting to sell. So their “no” was directed as much at me as it was at what I was offering.

While God would limit His endeavors to six days a week, He’s a far better navigator, and therefore the prospect of the Creator being rejected while offering the universe and everything in it 9,999,990,000 times is beyond comprehension. With a vastly superior plan, with far more to offer, and with a much better approach, it would be much more reasonable that He would only introduce Himself to the 10,000 whom His *mal’ak* – envoys had told Him would likely be receptive, reasonable and responsive.

Fifth, since almost every introduction begins when both parties share their names, Yahowah must want us to know His name. And indeed, He does, conveying it 7,000 times in His *Towrah*, *Naby’*, and *Mizmowr*. Even here, in a subsequent meeting with ‘Abram, and after assuring him that He was God, Almighty, Yahowah shared His name.

Sixth, since listening to and acting upon Yahowah’s guidance distinguishes those who prevail from those individuals who fail relative to the intended relationship, by implication there must be definite, clearly communicated, and irrevocable conditions which need to be known and accepted to participate in the Covenant. And indeed there are, as we would expect, all of which are found by observing the *Towrah*.

While accepting these conditions has proven to be a baseline requirement, since every individual with whom Yahowah built a relationship remained flawed, they were clearly not given a long list of rules which had to be obeyed. ‘Abraham, Moseh, and Dowd serve as examples of those who were liberated rather than subjugated.

The idea of being eternally perfected while remaining mortally flawed may seem like a paradox, but in actuality it is the perfect plan. By adorning us in a garment comprised of spiritual light, we not only appear perfect from Yahowah’s perspective, we are perfect.

Light doesn’t just cover over the darkness associated with our imperfections, it eliminates all aspects of them. Moreover, as a result of being enveloped in the Set-Apart Spirit’s light, we are made immortal, reborn spiritually, enlightened, empowered, and enriched, and yet all without erasing our persona. If we, like Dowd, are lovable rogues with a bit of rascal in us, so much the better. God does not want to spend eternity with a bunch of clones – with a bevy of diminished manifestations of Himself. It would be like us talking to ourselves all day every day.

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

Almost all of Yahowah’s instructions for us were written in the imperfect conjugation for imperfect individuals. So it isn’t that we can never lie, cheat on our spouses, covet, or steal, even kill, but that we ought not make a habit of doing those things, continuing to engage in them once we know that they are counter to God’s guidance. As long as we do not deliberately lead others away from Yahowah by either devaluing His name or misrepresenting His message, God is tolerant and forgiving of those who avail themselves of His remedy.

And seventh, while some of those God chose subsequently became the most famous and influential people who ever lived, there is not a single example of Yahowah introducing Himself to, or building a relationship with, a cleric or king, a general or industrialist. While He empowers, He is not impressed by power. While He enriches, He is not enthralled by wealth. While He is perfect, He overlooks our imperfections. And while He is the source of knowledge and understanding, all that He requires of us is that we seek the same from Him.

From the human perspective, there appears to be a vast disparity between the way the rich and powerful and the destitute and disfranchised live, but Yahowah is so powerful, these human variations appear trivial. More importantly, the less self-assured the individual, the more prone they will be reliant. The less power we wield, the less influential we are, the more likely it becomes that we will tap into His vastly superior resources. The less capable we are on our own, the better He looks, especially when our feeble attempts to understand and share His message ripple around the world.

Also enlightening, while God is not impressed with human achievement, He prefers those prone to achieve. And while there are attributes and aptitudes Yah relishes, He rather disdains self-reliance. So in all things, especially considering the inadequacies of those willing to engage in His Covenant, it is truly amazing that God not only enjoys our company, but given the choice, He would rather work with imperfect implements than alone.

I suspect that this is one of the reasons that there are only two tenses in Hebrew. It serves to indicate that the imperfect are perfected. The language of revelation was conceived to convey that our imperfections would be resolved once and for all; totally and completely, so that we would appear perfect in His eyes.

Based upon this introduction, we may also conclude that God is not pretentious. Had He chosen to reveal Himself to ‘Abram in all of His manifest glory, there would have been no reason for Him to say, “I Am God, Almighty.” While this may seem like a subtlety, it conveys a profound truth. Yahowah will not impose Himself on anyone.

Moreover, He will not engender a relationship based upon fear. In fact, by all appearances Yahowah is desirous of mitigating the current disparity in our intellect and ability. And He accomplishes this through the Covenant’s five benefits: making us immortal, perfecting us, adopting us, enriching and empowering us.

An accurate translation of “*‘any ‘el shady*” conveys: “I am the God with the power and ability to honor and expansively fulfill My promises.” He is implying that we should trust Him. So why do 2.4 billion Christians, 1.2 billion Muslims, a billion Secular Humanists, and another billion Hindus either ignore or reject His promises while showing a propensity for faith rather than trust?

Since God said that His Towrah, His Covenant, and His Invitations to Meet would endure throughout time, why do so few take Him at His Word? Why would anyone believe that He has contradicted, replaced, or annulled any of these things? It is preposterous.

Through the *Towrah*, we are being provided a word’s eye-view of the fourth meeting between God and a man who would become His friend. During it, and this bears repeating, Yahowah not only recited the third condition for participating in His Covenant, He presented its attributes. Like the previous two conditions, the third condition of the Covenant would be our choice and it was presented for our benefit.

By conveying “*halak* – walk” using the hitpael stem and imperative mood, God stated: **“Choose of your own volition and of your own initiative to walk by yourself** (*halak –* hitpael imperative) **towards My presence** (*la paneh ‘any*) **and thereby** (*wa*) **enjoy becoming genuinely** (*hayah –* qal imperative) **perfect, eternally without defect, continuously and entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time** (*tamym*)**…”** (*Bare’syth* / Genesis 17:1)

I do not think that this invitation to avail oneself of the support Yahowah was offering ‘Abram is indicative of what was now being withdrawn in Yasha’yah 3:1. Since Yahowah is trustworthy and reliable, He will never renege on any promise. So I think it is only His willingness to selectively introduce Himself to individuals living in Yahuwdah circa 745 BCE that was being withdrawn.

He was no longer revealing Himself to Yahuwdym because there was no point in doing so. They had become so overtly religious, that there was no chance that any one of them would respond to Him, much less concur with His conditions. And I suspect that this is why Yahowah bemoans the fact that for centuries following His statement in Yasha’yah 3:1, He could not find anyone to communicate with or to send forth with His message.

The prerequisite of the Covenant is to walk away from the “*babel* – confusing corruptions” of the Gentile governments, their religions and customs, and from the family of man. This prepares us to embrace the second requirement, which is to “trust and rely on Yahowah” instead of these human institutions.

So now, by way of the third condition of the Covenant, by walking to God along the path He has provided, we receive the substance for life. Yahowah makes us immortal when we pass through the doorway to life on *Pesach* | Passover, and by crossing the threshold of perfection on *Matsah* | UnYeasted Bread, we become blameless and vindicated, which facilitates our adoption into our Heavenly Father’s Covenant Family on *Bikuwrym* | Firstborn Children. And then through *Shabuw’ah* | the Promise of Seven, we are enriched, enlightened, and empowered, totally fulfilling our every need and desire throughout all time.

God was not asking ‘Abram to become perfect on his own accord. That would have been impossible. It would also have made ‘Abram indistinguishable from Yahowah in this regard, as opposed to Father and son, something that would have invalidated the purpose of the Covenant relationship. So instead, God was asking this man to trust Him, to allow Him to do for him something that he could not have done for himself.

The purpose of the *Miqra’ey*, and especially *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah*, is to forestall death, to perfect the imperfect, to adopt the estranged, to empower the weak, and to enrich the poor. This is all accomplished by accepting the third condition of the Covenant and answering Yahowah’s Invitations to Meet during His *Miqra’ey*.

Since this is literally life or death, vindication or guilt, adoption or estrangement, it is important to recognize that the hitpael stem and imperative mood which were scribed in conjunction with “*halak* – walk,” in *Bare’syth* 17:1, collectively convey that this journey must be of our own accord, by ourselves, and of our own freewill. It’s our decision and ours alone. No one is to interfere, accompany us, guide us, or assist us along the way. This is the antithesis of a religious experience.

Even if you have relied on someone else’s translations or insights to process and comprehend Yahowah’s plan, it is essential that you invest the time to verify that what you are reading is an accurate reflection of what God revealed. And you should take it to heart before you respond. That is to say, accumulate the facts, contemplate their implications, and then accept or reject what is being proposed.

If you find God’s plan credible, reasonable, beneficial, and reliable, then incorporate His provisions into the very fabric of your life, allowing His guidance to frame your perspective. God wants to spend His eternity with engaged, inquisitive, and rational people, so consider the implications He conveyed through the hitpael stem and imperative mood as if they were designed to screen out those He’d prefer not apply. That may sound harsh, but Yahowah is brilliant, inquisitive, resolutely rational, and actively engaged, and eternity is a very long time to spend with someone who does not enjoy similar values.

The concluding word, *tamym*, means so much more than “blameless.” It is to be “entirely right” about who Yahowah is and what He is offering so that He can “vindicate and perfect us, fulfilling” His commitment to “totally fulfill our every need throughout time.” God wants us to be “*tamym* – absolutely and without exception or interruption, right, in complete accord with the truth, genuine, without blemish and blameless, extraordinarily valuable, a prime example of what it is to be entirely moral, totally correct, and wholly vindicated.”

In His own words, the reason God wants to impart this desirable result is…

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

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

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

What this means is that we will be transformed from physical beings into spiritual energy in harmony with E=mc2, thereby empowered by the square of the speed of light. This will enable Yah to simultaneously increase our dimensionality, liberating us in time while providing us with the capacity to enter and enjoy the fifth, sixth, and seventh dimensions – none of which we can currently envision and all of which promise infinite empowerment.

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

Realistically, the only things which stand in our way are the “*babel* – confusing corruptions” of religion commingled with political schemes and societal customs which have been placed before us to distract us and trip us up. It is why the lone prerequisite of the Covenant is to walk away from *Babel*, from the integration and confusing corruptions of religion and its bedfellow, human governance.

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

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

Simple to say, hard to do. And when the individual asking this of you and promising these things on your behalf is Almighty God, it is all so contrary to what we have been led to believe. Our tendency is to do what ‘Abram did, at least until God sets us straight.

**“Then ‘Abram** (*wa ‘Abram*) **fell** (*naphal* – collapsed, lay down, failing as a result of being negligent) **on his face** (*‘al paneh huw’*)**.**

**So** (*wa*) **God** (*‘elohym*) **spoke to influence him** (*dabar ‘eth huw’* – communicated, expressing statements and had words concerning him, putting him into action and changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, suffered the full effect of the verb and was put into a different position through its action on an ongoing basis with unfolding consequences))**, for the purpose of encouraging him, and said** (*la ‘amar* – approached by saying (qal infinitive – genuinely and intensively, literally emphasizing the action)**,** (17:3)

**‘Pay attention and look up at Me** (*‘any hineh* – Stand up, look up, and reach up to Me, listen to Me and become observant because, behold, here I Am, calling your attention to the details in this narrative while emphasizing the idea that you should change your perspective and view regarding Me)**.**

**My Family Covenant Relationship** (*beryth ‘any* – My Home and Household Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Us, My Marriage Vow; from *beyth* – family and home) **is with you** (*‘eth ‘atah* – is through you and in association with you)**.**

**So** (*wa*) **you shall be** (*hayah* – you will exist as (qal perfect – genuinely and relationally be for a finite period of time)**, accordingly** (*la* – moving toward and approaching)**,** **father** (*‘ab*) **of abundantly enriched and magnified but also troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy and loud-mouthed) **Gentiles** (*gowym* – populations of people, nations with shared ethnicity or geography, non-Yisra’elites, pagans and heathens)**.”** (*Bare’syth* / In the Beginning / Genesis 17:4)

*Hineh* was the reason why we turned to this discussion. Yahowah had used *hineh* to tell us that He was withdrawing His support and provision for life from Yahuwdah. Wanting to know exactly what was being taken away and how to get it back, we had thought that *hineh* might point us in the right direction. And so it has. ‘Abraham bowed down so God asked him to look up. It was God’s retort to religion, where the faithful on bended knee bow their heads, moving away and turning away from God. Rather than stand up and walk with Yahowah per His request, they diminish themselves, submitting to the will and rule of human influences.

The will of God and the nature of His Covenant are revealed in a human home. Fathers routinely get down on their knees to lift their children up. The inverse never occurs. Fathers offer their children an open and outstretched hand, hoping that they will reach up and grasp hold, steadying themselves in order to walk alongside. But it never happens the other way around. God can lift us up, but we cannot lift Him up – nor would there be any merit in trying.

In fact, by bowing down, the faithful are not only moving counter to the will of God, they are demonstrating a wholesale disregard for His Covenant. And by worshiping God rather than paying attention to Him, they are insinuating that their god is an insecure egomaniac who would actually create an inferior being to praise him. Children do not worship their fathers. Respect, yes. Genuflection, no.

The lesson of *hineh* is one to behold. Here it was deployed expressly to encourage us to recognize that Yahowah is offering to include us in His Covenant Family – not treating us as subjects or subordinates, but, instead, addressing us as His children.

This referendum on family is underscored by the fact that the names, ‘Abram and ‘Abraham, begin with “*‘ab* – father, the first word listed alphabetically in every Hebrew dictionary. The connection between ‘Abraham and Yahowah as fathers of their respective families, the family of man and the Family of God, is further advanced by God revealing that ‘Abram will father children of different fates.

Some will be abundantly enriched while many more will be confused and uproarious. And so it has been, with Judaism, Christianity, and Islam all claiming that ‘Abraham was the father of their religion. This reality was presented by God to demonstrate the contrast between religion and relationship, between the family of man and the Family of God.

The line separating the two, or more accurately, the path which leads from the family of man to the Covenant Family of God begins at the doorway to life known as Passover, crosses the threshold of perfection during UnYeasted Bread, and leads to our adoption into Yahowah’s Family on Firstborn Children. These represent the first three days of the *Miqra’ey*, the Invitations to be Called Out and Meet with God.

The title, *Miqra’* (the singular form of *Miqra’ey*), was chosen by Yahowah to describe these Festival Feasts, and is based upon the next verb, *qara’*, which means: “to invite or summon, to call out and meet, to read and recite, to witness and to proclaim, even to welcome.” Our response to these Invitations determines whether or not we are invited into our Heavenly Father’s Home. And since this statement was negated by *lo’*, the implication becomes that most will neither RSVP or attend, thereby retaining the troublesome connotations of *hamown.*

**“And** (*wa*) **with regard to** (*‘eth* – through or by means of, even antagonistically against) **your name** (*shem ‘atah*)**, ‘Abram** (*‘Abram* – from *‘ab* and *ruwm:* Father who Raises and Lifts Up, Father who Grows and Increases, Father who enhances someone’s capability and status, providing the added aptitude, competency, and proficiency to increase dimensionality and take to a higher place)**, it will no longer be called out** (*lo’ qara’ owd* – will not be invited or summoned again, should not be designated or proclaimed beyond this point, should not be read or recited nor be caused to testify, and as a warning should not be mentioned, conscripted, nor invoked as a witness in the Qur’an as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future (nifal stem is the reflexive counterpart of the qal stem which establishes a genuine and literal relationship, whereby the nifal causes a reflexive action, where the subject both carries out and receives the action of the verb, sometimes passively and the imperfect addresses something which is ongoing, often continual and habitual, with unfolding consequences throughout time))**.**

I**nstead** (*wa* – and)**,** **your name** (*shem ‘atah* – your reputation and renown) **shall come to exist as** (*hayah* – it shall be, existing as the means to define Yahowah’s name and reputation (qal – actually and literally in the relationship perfect – completely and totally during a finite period of time)) **‘Abraham** (*‘Abraham* – *‘ab* – father from *‘abah* – showing a willingness to accept, and either the addition of an h to *ruwm* – to lift up, *hamown* – to abundantly enrich or a large population of confused and uproarious individuals, or *racham* – merciful and loving)**.**

**This will** **reveal a contrast between being** (*ky* – because surely to designate an exception through causation and to imply an alternative) **the father** (*‘ab* – progenitor; from *‘abah* – to be willing to accept, to desire and to be content with announcing and demonstrating a willingness to offer one’s consent to receive and be accepted, imploring an agreement and an accord which shows an affinity, empathy, and attraction, even longing, for a harmonious relationship while providing permission to be received by the one offering it) **of abundantly enriched and magnified but also a multitude of troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy but corrupted and loud-mouthed and unrestrained) **Gentiles** (*gowym* – populations of people, nations with shared ethnicity or geography, non-Yisra’elites, pagans and heathens whose religious and political customs are to be rejected)**.**

**I have caused all of this to be appointed through you** (*nathan ‘ath* – I have allowed and produced, brought to bear and placed, given and permitted through you (qal perfect))**.”** (*Bare’syth* / In the Beginning / Genesis 17:5)

It is interesting to note that, as a compound of “*‘ab* – father” and “*ruwm* – to raise and lift up,” the connotations of ‘Abram are wholly paternal and consistently positive. Loving fathers raise their children, lifting them up. As a result, both father and child grow, their lives mutually enriched by the experience. A father engaged in *ruwm* increases the capability and aptitude, the competency and proficiency, of their sons or daughters. And while Yahowah also does these things, He alone is capable of increasing our dimensionality and taking us to a higher place.

Removed from its context, *lo’ qara’ owd* might be twisted to suggest a negation of the *Miqra’ey*, but since it was deployed to depict a “*hamown* – multitude of confused, unrestrained, and uproarious” Gentiles who would lay claim to ‘Abraham, Yahowah is actually “warning us that we should discard the witness of the Qur’an” – the Islamic holy book which derives its name from the Hebrew verb, *qara’*, and thus “*lo’ Qara’* – no Qur’an.”

The “Qur’an should not be read or recited (except to expose and condemn it), nor be considered the testimony of God.” The negation of *qara’* along with the transition from ‘Abram to ‘Abraham was a “warning that Allah’s recital should not be mentioned, conscripted, nor invoked as a witness, nor should ‘Abram’s name be invoked as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future.”

*Lo’ qara’ owd* may also be a “cautionary tale, telling us that we should not proclaim” the wholly positive connotations of “*ruwm* – raise and lift up” “beyond this point” as this connotation is depicted in ‘Abram. Most who would claim an affinity with him are actually afflicted with the plague of death.

Continuing to focus as Yahowah has upon changing ‘Abram to ‘Abraham, there is some justification for extrapolating the “*‘ab* – father” aspect of both to incorporate the word’s “willingness to accept” aspects, as they are derived from *‘ab*’s verbal root, which is *‘abah*. *‘Abah* drives to the very heart of freewill, and thus of the choice to accept or reject Yahowah and His Covenant. To *‘abah* is “to be comfortable with announcing and demonstrating a willingness to offer one’s consent to be received and accepted.”

*‘Abah* denotes an “agreement or accord which shows an affinity, empathy, and attraction for another, even a longing for a harmonious relationship.” It speaks of “providing permission to be received by the one offering to accept us.”

When applied to Yahowah, *‘abah* reveals that our “Father is willing to accept us in harmony with His consent decree, announcing and then demonstrating His desire to receive us into a Father-child relationship in accord with the agreement He is offering.” And when viewed from the perspective of ‘Abram, and thus by implication, any child of the Covenant, through *‘abah*, we “demonstrate that we willingly consent of our own freewill to accept the terms of the relationship agreement, to be raised by God, providing our permission to be received and lifted up by our Father, as a child of the Father, recognizing that He is presenting this opportunity for us to be enriched and enhanced.”

As for what is being added to *‘ab* and *‘abah* to support the transition from ‘Abram to ‘Abraham, we have three or four compelling options to consider – all of which are possible and none of which are certain. The first of these is *racham*. Its affirming factors include connotations which perfectly depict Yahowah’s role in this relationship. Also, the spelling is quite similar.

The negating factor, however, is that the middle letter is a ch rather than simple h. But should this accurately depict Yahowah’s intent, *racham* conveys “mercy, favor, and compassion,” even “affection and love.” A marriage of *‘ab* / *‘abah* and *racham* in the name *‘Abraham*, would serve to: “Announce a Desire to be a Loving and Merciful Father.”

*Rechem*, which is spelled identically in Hebrew, depicts “a point of origin or womb,” suggesting that the family relationship Yahowah is offering, hoping that we will accept, “originates” as the Covenant with ‘Abraham. Our Heavenly Father and Spiritual Mother enable ‘Abraham and Sarah to be reborn as children of God. And following them, we all pass through the “womb” of the *Ruwach Qodesh*, representing the “Merciful and Loving Nature” of our Devoted Parents.

We could also view the transition from ‘Abram to ‘Abraham through the single letter which distinguishes one variation from the other, the . This is the character repeated in “ – *hineh* – look up and pay attention,” “ – *hayah* – to exist,” and “ – Yahowah,” our Heavenly Father’s one and only name. It not only depicts an individual standing up, looking up, and reaching up” to grasp hold of Yahowah’s hand, I strongly suspect that the initial  represents ‘Abraham while the second  represents Sarah – , which, as you’ll note, when reading right to left, concludes with a . In this light, it is relevant to note the Hebrew words and names transition from masculine to feminine by adding a  at the end. Following this rule, Yahowah is feminine, as is *Towrah*, *Ruwach*, *Beyth*, and *Beryth*.

Noting the additional , it is the observant and upright individual who stands with Yah, who walks with Yah, who looks to Yah, and who reaches up to Yah who receives the benefits of “*ruwm* – to be raised and lifted up, to gain elevation by taking action, increasing spatial dimensions, gaining status through careful and concerned rearing, being raised as a child and taken successfully into maturity, repaired and reconstructed, delivered, saved, and taken away, presented and kept safe.” These are the intended benefits of the Covenant, and thus should be strongly considered.

Alas, as we already know, there is a third option to consider in our quest to understand all of the implications associated with the transition from ‘Abram to ‘Abraham. Since it is presented as the reason behind the change in names, we must ponder the diverse and extreme implications of *hamown*. On the positive side, it reveals that those who accept the terms and conditions of the Covenant are “abundantly enriched and magnified.”

Yahowah’s children, as heirs to all that is their Father’s to give, “become very wealthy and are substantially enhanced, exceedingly amplified and multiplied” as a result of the transition from material and mortal sons and daughters of men to spiritual and immortal children of God. And since this is addressing “*gowym* – gentiles,” it affirms that the benefits of the Covenant are afforded to anyone who accepts its conditions – regardless of race or place.

However, since *gowym* typically depicts those who are estranged from Yisra’el, and often denotes adversarial pagans whose religious and political ways are to be rejected, the negative implications of *hamown* must be considered, especially since ‘Abraham’s reputation was wrongly usurped by Pauline Christianity, Rabbi Akiba’s Rabbinic Judaism, and Muhammad’s Islam to create the myth that they are all “Abrahamic Religions.”

In actuality, the caricature deployed by two of the three faiths, Christianity and Islam, bears no resemblance whatsoever to the individual introduced and depicted in the Towrah. But by twisting and corrupting ‘Abraham’s discussions with Yahowah, his subsequent actions, and their ensuing relationship, Christianity and Islam have come to embody every derogatory implication of *hamown*, thereby fulfilling the prophecy.

As the Beast emerged out of Imperial Rome to tread upon the entire world, Roman Catholicism became the dark side of *hamown*: “a multitude of troublesome and uproarious individuals, who as a result of being confused, are especially loud-mouthed.” That said, none are more “confounded or corrupted” than Muslims, “a great number of whom are enraged, turbulent, tumultuous, and vociferous in their anger and protestations,” and some of whom “have been enriched” by the black ooze of death that seeps out of the sands beneath them.

As a result of having translated and considered many thousands of the statements Yahowah has shared in His *Towrah*, *Mizmowr*, and *Naby’* for our collective edification, I am inclined to incorporate every possibility. I am cognizant of the fact that closely observing and carefully considering the Covenant and responding appropriately to what we learn in the process, is the single most important decision any of us will ever make. And the implications could not be any more divergent in consequence. Our response to what Yahowah proposed to ‘Abram is the sole determining factor in whether we come to embody the positive or negative aspects of ‘Abraham.

As for this man who as a child of God came to father a son, we see through him to our Heavenly Father, and are thus privy to God’s promises…

**“And** (*wa*) **I will enable you to flourish and be fruitful** (*parah ‘eth ‘atah* – I will cause you to be productive and conceive offspring in abundance through you, creating a plentiful harvest in successive generations with you serving as a highly productive vine (hifil perfect – the subject, Yahowah, enables the object, ‘Abraham, to totally and completely participate in the action in a manner similar to the subject for a finite period of time)) **to an extraordinary degree and to the highest point measured on any scale** (*ba me’od me’od* – by abundantly increasing capabilities while exceedingly empowering, mightily prolonging time to the greatest extent possible)**.**

**Then** (*wa*) **I will allow and produce through you** (*nathan ‘ath* – I will cause and appoint through you, bring to bear and place, give and permit through you (qal perfect))**,** **accordingly** (*la*)**,** **Gentiles** (*gowym* – nations of people related by geography, ethnicity, religion, or politics comprised of heathens and pagans who are estranged from Yisra’el and whose ways are to be rejected)**,** **and kings** (*melek* – rulers, political, religious, and military leaders) **who on account of you** (*min ‘atah* – from you and because of you) **shall come into being** (*hayah* – shall be produced and will exist, coming forth (qal perfect))**.”** (*Bare’syth* / In the Beginning / Genesis 17:6)

Growth is essential to life. It is the byproduct of a beneficial relationship. Without growth, even Yahowah cannot be infinite. Without growth, eternity would be stagnant, boring, and even annoying. Yahowah, as our Father, wants His children to grow, so He equips us to be fruitful and flourish.

When a Hebrew word is repeated in the text, as it is here with *me’od me’od*, the intent is to amplify the word’s meaning, similar to the square of the speed of light in the formula E=mc2. But in this case, the meaning of *me’od* is already “to an extraordinary degree and to the highest point measured on any scale.” So what is being presented here is essentially the incalculable effect of multiplying infinity by infinity.

Based upon what Yahowah has revealed regarding the benefits of the Covenant, this is exactly what will occur. Each step we take to Yahowah during each of the first four *Miqra’ey* – Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven – God increases our dimensionality, taking us from three dimensions to four, from four to five, from five to six, and from six to seven. Each iteration results in an infinite increase in power and capability.

But there appears to be more to it than this. A physician, biologist, and mathematician who is a Covenant member collaborated on the following synthesis of the parallels between these seven “*me’od* – dimensions,” the seven “*Mow’ed Miqra’ey* – Invitations to Meet,” the seven days of “*bara’* – creation,” and the first seven “*dabar* – statements” Yahowah etched in stone after reading the previous paragraph on *me’od me’od*. Our thoughts on these potential connections are presented for your consideration…

The First Dimension, length, seems to correspond with *Pesach* / Passover, the place where life becomes eternal. 1D, which is a line, albeit not necessarily straight, can be truncated or infinite. It grows out of 0D, which is a singularity. A line, presented as a singular dimension, may be symbolic of the timeline of life – whatever that may have been in the past and what it will become in the future.

Life, like the timeline, emerged from the singularity which precipitated the Big Bang. This explosion of light coalesced into the mix of energy and matter that eventually produced living beings and ultimately provided us with the opportunity to know our Creator. The transformational events occurring on Day One served as necessary prerequisites, setting the stage for life’s conception.

And without *Pesach*, Yahowah’s Doorway to Life, the mortal timeline is short. But with Passover as a portal into the next dimension, this line extends forever into the future. Also interesting, the story of *Pesach* and length of days is reflected in the First Statement Yahowah etched on the First Tablet as it serves as an invitation to live forever with God. And it was on this day that the one and only God started everything into motion with a singular verb, “*hayah* – to exist,” and a single noun, the object of that verb: “*‘owr* – light” – which serves to define time, itself.

The Second Dimension, depth, seems to correspond with *Matsah* | UnYeasted Bread, the road to vindication and perfection. At this time mankind is presented with a binary decision: remain as 1 which leads to 0 or select 2 which leads to 3 – one choice among two options. 2D is the day of separation.

We can choose to live with Yahowah who is perfect or die with imperfect men. While 1D cannot be seen and 2D is too thin to support life, *Matsah* represents the most important intersection along the road to life where we can decide to accept Yahowah’s terms and conditions, ignore them by meandering through this intersection, or crash trying to change the rules of God’s roadway.

On UnYeasted Bread we are either perfected or not, and not isn’t permissible in Yah’s presence. We can stay on our life’s mortal timeline or climb a dimension above it. As a result, *Matsah* and the Second Dimension represent the binary decision between the religion of man or a relationship with God.

As such, it is the subject of the Second Statement Yahowah wrote on that First Tablet where He encouraged mankind to avoid every aspect of man’s most debilitating institution. It is also the subject of Creation’s Second Day, a time expansion and of “*‘asher* – relativity, which presents the path to the benefits of the relationship.”

The Third Dimension, height, seems to correspond with *Bikuwrym* / Firstborn Children. 3D is where physical life becomes possible and a spiritual existence commences. At this juncture, some continue their ascent to God while others descend, falling further away from Him. In the Third Dimension it is now possible for the benefits of the first two *Miqra’ey* to be realized – which explains why *Pesach*, *Matsah*, and *Bikuwrym* are always celebrated together, why they were fulfilled by Yahowsha’ at the same time, and why they should be viewed as three acts in the same play.

It is at the completion of one’s mortal existence in 3D that each soul is directed through one of the three distinct doorways through which human lives pass. These include eternal life with Yahowah, death and destruction of one’s soul, or eternal separation. Each is based upon the choices we make relative to God’s Instructions.

Not surprisingly, the Third and final Statement Yah scribed on the First of the Two Tablets contains a stern warning regarding the consequences of our actions relative to Yahowah in this life. And while life is technically possible in 3D, without an extension of time it loses its value. Therefore, we should not be surprised that life was conceived on this, the Third Day of creation.

The Fourth Dimension, time, seems to correspond with *Shabuw’ah* / the Promise of the Shabat and Seven. *Shabuw’ah* is the Fourth *Miqra’*, and it was fulfilled as the final Invitation to be Called Out and Meet with God in the *Yowbel* Year of 4000 Yah (33 CE on the Imperial Roman and Catholic Calendar). Stuck in the ordinary flow of time, physical life, while possible in 3D, just like the plants conceived on this day, remains rooted in time. In 4D, mass is a spiritual impediment and navigational liability, keeping those rooted in the previous dimension grounded and time bound.

To progress into the fullness of the Fourth Dimension we have to be enormously empowered, which is to be on the Energy side of E=mc2. Mass essentially imprisons us on this rock we call Earth. Physical bodies comprise a barrier to entry – a limiting factor for those who wish to explore the universe with our Maker in dimensions beyond our comprehension.

It is on *Shabuw’ah* that Yahowah’s children are empowered and enriched, in effect liberated in the Fourth Dimension, thereby facilitating the benefits of the Covenant, making the lives of God’s children infinitely valuable, capable, and enduring. Equally notable, since *Shabuw’ah* is observed seven sevens from *Bikuwrym*, its promise is reflected in the Fourth Statement Yahowah etched in stone, the First Instruction on the Second of His Two Tablets – which was entirely focused upon the Shabat. Moreover, the Fourth Day of creation was focused upon light and time, with the sun and moon becoming visible so that God’s children might properly assess the timing of the *Mow’ed* – Appointed Meetings which are known as the *Miqra’ey*.

More than this, the fourth and final *Mow’ed Miqra’ey* fulfilled in the fourth millennia following mankind’s expulsion from ‘Eden, through its association with Yahowah’s *Yowbel*, serves to identify the timing and purpose of the three most important years in human history. Please consider the fact that the *Yowbel* / Lamb of God is observed every seven times seven plus one, or fifty years, just as *Shabuw’ah* is celebrated seven sevens plus one day from *Matsah*. During *Yowbel* Years, the *Towrah* instructs God’s people to set the proper example: to free the enslaved, to forgive all debts, and to reestablish *Yisra’el* as the realm to live with Yah.

It, therefore, collectively reinforces the individual benefits of the *Miqra’ey*, whereby God’s children are liberated from human servitude and their sins are forgiven while they live in Yah’s presence. Now, recognizing that this is the fourth *Mow’ed*, and that it was fulfilled in Year 4000 Yah (33 CE Imperial Roman and Roman Catholic Pagan Calendar), we can easily deduce the timing of the other two essential dates in the dimension of time. Forty *Yowbel* from ‘Eden is Year 2000 Yah (1968 BCE). This is when ‘Abraham and Yitschaq confirmed the Covenant with Yahowah on *Mowryah*.

Forty *Yowbel* hence is when Yahowsha’ fulfilled the first four *Miqra’ey*, thereby honoring Yahowah’s promise to provide the benefits of the Covenant, returning individual men and women to ‘Eden. Forty *Yowbel* from Year 4000 Yah (33 CE) brings us to Year 6000 Yah (2033 CE), and denotes the time Yahowah will return, fulfilling the final two *Mow’ed*: *Kippurym* | Reconciliations and *Sukah* | Camping Out. In this year and at this time, *Yisra’el* and *Yahuwdah* will be reunited with Yahowah, living in the Land with God, their debts forgiven and their freedom secured. The entire Earth will become as ‘Eden. Through *Shabuw’ah* and the *Yowbel*, through the fulfillment of the first four *Mow’ed* *Miqra’ey* in Year 4000 Yah, the timeline from ‘Eden to ‘Eden is laid out before those willing to thoughtfully consider the Word of Yah.

Since we are discussing dimensions, there is a perceived conflict from this point forward. Scientists tell us that dimensions intersect one another at right angles, as is the case with length, depth, and height, but not with time – at least from our limited perspective on it. But this limitation should not surprise us because we have the capacity to understand that a two-dimensional construct couldn’t possibly envision a third dimension intersecting flatland, providing height.

Similarly, as a three-dimensional being stuck in time, we cannot fathom how greater dimensions intersect our own, much less what we would experience within them. As we move through the Fourth to the Fifth, Sixth, and Seventh Dimensions, the best we can do is extrapolate from what we know to interpret what we seek to understand. Therefore, while we have engaged in a degree of considered conjecture up to this point, we are now moving into the realm of reasoned extrapolation.

The Fifth Dimension, repulsion (which I see as similar to the effect of dark energy), seems to correspond with *Taruw’ah* / Trumpets. It is here that the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*, who are now immortal, perfected, and adopted, then empowered, enlightened, and enriched during *Shabuw’ah*, are afforded the opportunity on Trumpets to announce a warning to those who have been deluded. The message trumpeted on this day also includes an invitation, calling those who are actively searching and willing to listen into the realm of the Covenant.

The players in 5D have all risen from a singularity through the first four dimensions, and are now flourishing in the Fifth with length of life and breadth of character, walking tall throughout time, fully cognizant of the consequence of being right or wrong. And it is their souls that are especially germane on Trumpets, because their “*nepesh* – soul and breath of life” impassions the warning blown through the “*shophar* – ram’s-horn trumpet” and controls the way their breath passes through their larynx to present the most important aspects of Yahowah’s message.

Also relevant, the first mention of “*nepesh* – soul” occurs on the Fifth Day of Creation as Yahowah reveals that all of the animals He conceived on this day would have a soul, even man, albeit not yet with a “*neshamah* – conscience.” Consciousness, however, would enable animals to be observant and responsive, qualities that would set them apart from plants. And since our “*nepesh* – soul and breath of life” comes from our mortal parents, and the gift of the Spirit is provided by our Heavenly Father and Spiritual Mother, recognizing their significance is the subject of the Fifth Instruction Yahowah etched in Stone.

The Sixth Dimension, attraction (which I see as similar to the effect of dark matter), seems to correspond with *Kippurym* | Reconciliations – which serves as the final referendum between man and God. While they are currently separated from one another and from Him, Yahowah’s affinity for *Yahuwdah* and *Yisra’el* is unwavering. He has promised to reconcile His relationship with His Chosen People prior to His return on *Yowm Kippurym* in the *Yowbel* Year of 6000 Yah (Sunday evening, at sunset, 6:22 PM in Yaruwshalaim, October 2, 2033 on the calendar of Imperial Rome and Roman Catholicism) – and so He shall.

He brought them back home in 1948, liberating Yaruwshalaim on their behalf in 1967, so that He might attract this generation’s attention prior to the eradication of all religious institutions, as well as all of the men and women who serve as their hosts. With the fulfillment of the Sixth *Miqra’* on the Day of Reconciliation, everyone who has made it thus far is on the cusp of living with Yahowah. They are as far as one can go in this 6D universe. Heaven, in the Seventh Dimension, is the final step.

And so we find that the final addendum to Creation was completed on the Sixth Day with the conception of man in the image of God, of “*neshamah* – conscience” man being brought to life. And since mankind is Yahowah’s great love, the Sixth Instruction God inscribed on His Tablets of Stone asks us not to make a habit of killing what He has conceived. Those who have followed His guidance thus far have reached the sixth step in His foundational formula: man (who was conceived on the sixth day) in association with God (who is one) enables the creation to live with the Creator.

Welcome to the Seventh Dimension, to the realm of clear and complete communication (the means to creation, understanding, and relationships serving to direct light and organize energy into matter), which seems to correspond with *Sukah* / Camping Out with God. During the fulfillment of the *Miqra’* of *Sukah* in Year 6000 Yah, just five days after His return, the Covenant’s children will be invited to camp out with Yahowah in the Promised Land for one-thousand years, culminating in the Year 7000 Yah, when God will create a new spiritual and material realm, this time with His family as witnesses, enjoying what will be the ultimate spectacle.

At the commencement of this time, and throughout eternity thereafter, Yahowah has promised to write a perfect and complete copy of His “*towrah* – guidance” inside of His children, providing His sons and daughters with the instructions needed to explore the universe safely and enjoyably. Those who enter the Seventh Dimension are Home, dwelling beyond the universe in the Spiritual Realm of God in 7D. As a result, *Sukah* / Shelters presents mankind residing within Yahowah’s Tabernacle, Sheltered beneath His Tent.

So it is on the Seventh Day that Yahowah will rest and reflect upon what He has set into motion, anticipating that it would all lead to this place, at least for those willing to follow Him through words, space, and time. As one happy family of like-minded souls with common interests, living in a realm like ‘Eden, wholly devoid of confusion, conflict, or religion, there is now perfect harmony between men and their Maker, making the Seventh Statement Yahowah had long ago etched in Stone about not continually being adulterous, a fitting memorial of a place, people, and time that no longer exists.

This is the culmination of the journey of a lifetime. It is where the seven-step path Yahowah spoke of and then personally facilitated eventually leads. Each step we ascend along the way is infinitely enabling, empowering, enriching, and enlightening God’s children. What began seven days or fifteen billion years ago, depending upon one’s frame of reference, as a singularity at I0 with the declaration “*hayah ‘owr* – let there be light” is now I7 with an infinite and eternal existence set out before all of those who came to know, understand, and accept the Covenant’s conditions.

Continuing with our analysis of *Bare’syth* 17:6, the idea of “*me’od me’od* – prolonging time to the greatest extent possible” correctly suggests that there is a point past which time cannot be extended – such as going backwards in it. Not even Yah can do this. He has so much energy, in His presence, at least looking at Him from our perspective, time flows enormously slower than our experience in three dimensions. To Him, our lives pass so quickly, it is as if He is watching a time-lapse film that would compress centuries into seconds. He knows our past and has seen our future but can only act in our present.

The assertions we have considered regarding the potential connections between *lo’ qara’ owd*, *hamown*, and *gowym*, along with the use of ‘Abraham’s name in the creation and spread of Christianity and Islam, is advanced by the use of *zera’* in what follows. The fulcrum upon which Paul’s repudiation of the Torah pivots is *zera’*. He moronically wrote in Galatians that since “seed” was singular in association with ‘Abraham, the promised beneficiary could not have been the Towrah’s Covenant Family, or *Yahuwdym* / Jews, not even *Yisra’el* | Israel – the descendants of ‘Abraham through Yitschaq and Ya’aqob, but instead just the Pauline caricature of Ieusou Christu.

In reality, while there is only one “*beryth* – covenant,” the participants are many. Further, the “*zera’* – offspring” after ‘Abraham was presented as *dowrym* – which is generations, plural, thereby negating Paul’s pathetic plea.

It is also interesting to note, that while ‘Abraham had two sons, one was expressly included and the other overtly excluded from the Covenant. Further, Ya’aqob, Yitschaq’s son, had twelve sons, thereby conceiving the twelve tribes of Yisra’el – with whom Yahowah affirmed His Covenant. And in this regard, especially as it pertains to an argument predicated upon the singular nature of *zera’*, Yahowah consistently speaks of His Covenant relationship being with the “*‘abym* – fathers” of Yisra’el, and expressly with “‘Abraham, Yitschaq, and Ya’aqob,” three men, not one who fathered a nation.

Since “*zera’* – seed, sowing, offspring, and posterity, and thus descendants,” is always presented in the singular form, it is akin to the way we use “seed” in English. If you asked someone to buy a bag of seed to sow your garden and they acquired and planted one seed because you didn’t say “seeds,” you’d think that they were an idiot. Paul’s argument was no better, especially since his claim was negated within the very sentence by *dowrym* – precluding the exact assertion he was posturing.

Further, although Yahowah expressly states that He shared His Towrah Teaching with ‘Abraham, Paul contradicted God here again, claiming that it was not so. Then by implication, and based upon his false premise, Paul claimed that this man, who came to know God through their seven meetings and subsequent conversations, as well as through the fulfillment of His profound promises, was vindicated through faith rather than trusting the God he had come to know.

Paul’s argument was particularly preposterous, because Yahowah specifically declared ‘Abraham’s “*tsadaq* – vindication and righteousness” was predicated upon “*chashab* – determining through thinking and contemplation” that he had “*‘aman ba Yahowah* – come to completely trust and totally rely upon Yahowah, putting his absolute confidence in Yahowah.” (*Bare’syth* 15:6) So as I have said so many times, it is a mystery why so many people have been fooled into believing a man who was so obviously wrong about almost everything.

Muhammad was even more duplicitous in this regard. He plagiarized and then perverted a story out of the Jewish midrash (*Genesis Rabbah* chapter 38) such that his caricature of ‘Abraham arrived in Mecca as a young boy to stack the stones that would become the Ka’aba’, and while doing so, he allegedly smashed some of the smaller rocks with an ax. As is the case in the midrash,’Abraham spared the largest idol, created the illusion that it was actually alive, and then obfuscated personal responsibility by placing the ax in the hands of the carving he had spared. That rock, as the story infers, would become the Black Stone known as Allah. Of course, ‘Abraham did no such thing, he grew up in Ur, not Mecca, rocks are inanimate, and the Black Stone does not have hands.

Making matters worse, Muhammad’s Qur’an contradicts itself, claiming at one point that Ishmael was the child of promise whose life was spared while, in other surahs, claiming that it was Isaac’s life. Confused as ever, and making matters worse, Muhammad even claimed that he was a descendant of Ishmael, and that as a result, Allah’s promises to ‘Abraham applied to Islam.

**“I will take a stand to establish and confirm** (*wa quwm* – so I will validate and honor, setting up, constructing and building, fulfilling and accomplishing, carrying out and restoring, encouraging others to take a successful stand to raise up and keep (hifil perfect))**, therefore** (*‘eth* – in accordance with this association and through this relationship)**, My Covenant Family** (*beryth ‘any* – My Family-Oriented Relationship Agreement, Vow of Marriage, My Home and Household Promise, My Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Two Parties, from *beyth* – family and home)**.**

**This is** **for the purpose of understanding, achieved through making connections between Me and you, and it will promote an association with** (*bayn ‘any wa ‘atah wa byn* – to provide insights which facilitate a relationship between Me and you so that you and I can be discerning based upon closely examining and carefully considering teaching and instruction, using good judgment to respond properly throughout the long interval of time, so as to increase the comprehension of) **your offspring** (*zera’ ‘atah* – your seed, those conceived as posterity, your children, the harvest that is the result of what you have planted) **after you** (*‘achar ‘atah* – afterward and subsequent to you) **for their generations to approach** (*la dowrym hem* – for their people living at different times and in various places, their family line and lineage dwelling in a home and camping out throughout time) **by way of** (*la* – for the purpose of) **an everlasting** (*‘owlam* – an eternal, never ending, always continuing) **Family Covenant Relationship** (*beryth* – Family-Oriented Agreement regarding the terms and conditions of living in a home as part of a household)**.**

**I will exist as** (*la hayah* – for the purpose of being) **your God** (*la ‘atah la ‘elohym* – and for you to approach the Almighty) **as well as** (*wa*) **for your offspring** (*la zera’ ‘atah* – for your posterity and children to move toward the goal) **after you** (*‘achar ‘atah* – afterward and subsequent to you)**.”** (*Bare’syth* / In the Beginning / Genesis 17:7)

Yahowah took the stand implied by *quwm* on Passover and UnYeasted Bread, standing up for us so that we could stand with Him. By fulfilling the first four *Miqra’ey*, Yahowah established the means to provide all five of the Covenant’s benefits. He thereby honored and validated the promises He had made to ‘Abram, building His Covenant Family. And it is by making these connections between ‘Abraham, Yahowah, and the *Beryth* that we come to “*byn* – understand” the terms and conditions which bind us together.

A family is conceived through children. The same is true of the Covenant.

According to God, the “*Beryth* – Covenant Family” is “*‘owlam* – eternal and everlasting,” which means it has not been replaced by a “New Covenant” as was protested by Paul. It is the one and only way for us “*la* – to approach” and to “*hayah* – exist” in a “*beryth* – relationship” with our “*‘elohym* – God.” The “*Beryth* – Covenant” is for every “*zera’* – child” of every “*dowrym* – generation, time, or place” who “*bayn ‘any wa ‘atah wa byn* – comes to understanding by making the proper connections between God and ourselves so as to promote an association which provides insights which facilitate the relationship so that we can be discerning based upon closely examining and carefully considering His teaching and instruction, using good judgment to comprehend and respond properly throughout the long interval of time.”

It is all the result of “*hineh* – looking up and paying attention.” It is only when ‘Abram changed his perspective, observed what Yahowah was offering as an inheritance, and considered the implications of being transformed into light that Yahowah considered him to be sufficiently correct regarding His provision to be considered righteous. We have found the answers we sought.



During this same meeting, we find Yahowah continuing to speak to ‘Abraham. He not only underscored the singularity of the Covenant, His Family and Home, He affirmed that the only way to get there was to closely examine and carefully consider what was being requested so that His conditions were clearly understood.

**“Then** **God said** **to** **‘Abraham, so as for you, you should continually examine and genuinely consider** **My Family Covenant Relationship.**

**And in addition, so should the offspring you conceive** **following you** **so that they approach throughout their generations no matter when or where they live.** (*Bare’syth* / Genesis 17:9)

**This specific, one and only, Familial Covenant Relationship of Mine,** **beneficially marks the way to the relationship.**

**You should continuously observe it, closely and literally examining it, while carefully considering** **it such that you make an intelligent connection which leads to understanding Me. This will enable you to be perceptive and prudent regarding the association.**

**To form a thoughtful relationship and make a comprehensible connection between** **your offspring** **following you,** **you should circumcise, accordingly,** **your every male to help them remember their status.** (*Bare’syth* / Genesis 17:10)

**And you all shall make a declaration by cutting off and separating, truthfully proclaiming and speaking about being circumcised.**

**Announce the truth regarding the principle of circumcision, because it serves as a sign, as a subtle means of communicating what it means to be set apart with regard to your foreskin’s association with the flesh.**

**Then** **this will exist** **as** **a means to remember** **the Family-Oriented Covenant Relationship between Me, for the purpose of making a connection,** **and between you, promoting understanding**)**.** (*Bare’syth* / Genesis 17:11)

**A son** **of eight** **days,** **you** **shall circumcise** **with regard to** **your** **every** **male** **to remember.**

**This will enable them** **to approach throughout** **your** **dwelling places and generations.**

**It is for those naturally born in the home, and also** **for those really wanting to be** **included and** **acquired through redemption, of** **every** **son** **of foreign lands** **who relationally** **are not** **from** **your seed.** (*Bare’syth* / Genesis 17:12)

**He should absolutely circumcise him, definitely cutting off the foreskin, thereby warding off a deadly and debilitating curse by way of this oath on behalf** **of** **the** **naturally born in your home** **and also** **those desiring to be** **included.**

**This applies to** **those who are acquired** **with your money** **and who are** **born out of a deep longing and love for adoption.**

**This shall be** **My** **Family-Oriented Covenant Relationship, in the flesh, serving as a means to approach toward** **an everlasting and eternal** **Family-Oriented Covenant Relationship.** (*Bare’syth* / Genesis 17:13)

**Therefore,** **the uncircumcised, the stubborn, unresponsive, untrusting and self-reliant, those who are unwilling to listen and be observant, the male** **who fails to remember to do this** **who does not know the proper way or the benefits of the relationship and** **is not** **circumcised, shall cease to exist.**

**The one who is unwilling to change his direction and priorities and make this binding promise to ward off the curse** **with regard to** **the flesh, who does not choose** **to be separated from those who preach and publish what mankind wants to hear through crafty counsel and cunning tendencies, will be excluded.**

**The one who accepts that which is conceived, arranged, set forth, ordained, and esteemed to appear comparable, that soul shall be cut** **off and banished, ceasing to be** **from** **her / Her** **(addressing the *nepesh* which is now severed from the *Ruwach Qodesh*’s Covenant)** **family.**

**By way of association,** **they violated and broke My Covenant by creating two separate variations.**

**They, thereby, dissociated themselves from My** **Family-Oriented Relationship.’** (*Bare’syth* / Genesis 17:14)

**God** **said to ‘Abraham, ‘So as for you, ‘Saray** **(noble woman and wife with status, leader and official offshoot or branch), your wife, you shall no longer actually call her by the name, Saray.**

**Instead, Sarah** **(to contend and strive, to engage and endure, to struggle and wrestle, to be empowered and persist, to exert oneself and persevere, and to be free as an upright leader with royal birth who is empowered by nobility and seen as an emancipator**)**shall be her name.** (*Bare’syth* / Genesis 17:15)

**Thereafter,** **I will choose to kneel down and bless her, greeting and providing favor, welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind** **through** **her.**

**Also as a concession and to coordinate our relationships, I will literally give you a son from her.’”** (*Bare’syth* / Genesis 17:16)

At the beginning of this, the fourth of seven conversations between Yahowah and ‘Abram, in *Bare’syth* 17:1, God presented the third of five conditions for participating in the Covenant. The fourth is presented in Yahowah’s next statement.

**“So then** (*wa*) **God said** (*‘amar ‘elohym* – the Almighty affirmed and declared, making a request (qal imperfect – literally with unfolding consequences)) **to** (*‘el*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome)**, ‘As for you** (*wa ‘atah ‘eth* – in addition and with regard to you)**, you should continually examine and genuinely consider** (*shamar ‘atah* – you should consistently observe, always focusing upon, look at and pay attention to, learn from and care about, diligently and literally contemplating the details which comprise (qal imperfect – literal interpretation of the relationship with ongoing and unfolding consequences throughout time)) **My Family Covenant Relationship** (*beryth ‘any* – My Household Accord and Agreement)**.**

**In addition, so should the offspring you conceive** (*wa zera’ ‘atah* – as well as your seed, descendants, and prodigy) **following you** (*‘achar ‘atah* – after you) **so that they might approach throughout their generations** (*la dowrym hem* – for them to draw near and reach the goal no matter when or where they live, for every age, period of time, lineage, race, or class of individual)**.”** (*Bare’syth* / In the Beginning / Genesis 17:9)

If you were looking for the meaning of life, for the grand unification theory, for the answer to everything, you have found it: “*shamar beryth* – focus upon Yahowah’s family relationship” and everything you could ever imagine will be yours: eternal life, absolute perfection, adoption into the first family, becoming enlightened, enriched, and empowered by a magnitude of infinity raised to the 7th power: Infinity7.

I am sure you noticed, there is only one Covenant, one Family, and one Home. The means to approach it remains the same, no matter when or where you live.

One of the most intriguing unanswered questions regarding the Towrah and its Covenant is now laid out before our eyes. When are we actually afforded eternal life, when are we perfected, adopted, enriched, and empowered?

Obviously, it does not occur as we initiate the ongoing process of disassociating ourselves from the babel of religion and politics and begin our walk to Yah. That simply makes it possible to take the next step.

The second condition, that we come to trust and rely on Yahowah, will vary based upon the degree to which we understand what God is asking and offering in return. If you recall in the case of ‘Abram, it was during their previous meeting, with the crescendo recorded in *Bare’syth* 15:6, that we find Yahowah declaring ‘Abram “*tsadaq* – right, vindicated, and righteous” based upon having come to “*‘aman* – trust and rely” upon Him after being shown his inheritance in the spiritual realm. He went from an accommodating dunderhead to a veritable genius over the course of that expedition into his future.

Therefore, in ‘Abram’s case, the third condition of the Covenant, that he choose of his own volition to walk to God and thereby become perfected, which appears at the commencement of this meeting, must have been presented to acknowledge the path to perfection upon which ‘Abram had been taken. His journey with Yahowah to the spiritual realm necessitated walking through Heaven’s Door and across its Welcome Mat and into God’s Home, thereby experiencing *Pesach*, *Matsah*, and *Bikuwrym* with his Heavenly Father. As a result, this condition as cited in *Bare’syth* 17:1 was strictly for our edification, guiding us so that we would travel to Yah – to life, perfection, and adoption – along the same path.

But you’ll notice, it was immediately upon responding to the second condition, not the third, fourth, or fifth, that Yahowah declared ‘Abram “*tsadaq* – right and righteous” indicating that he would not have to wait until the next scheduled celebration of Passover, UnYeasted Bread, or Firstborn Children to receive the benefits prescribed through them.

This suggests that when it comes to Yahowah, and by implication, to His Covenant children, that neither He nor we are confined by the ordinary and sequential flow of time. So since ‘Abraham would eventually answer Yahowah’s invitations and attend *Pesach*, *Matsah*, and *Bikuwrym*, and since he would soon accept and act upon the remaining three conditions of the Covenant, as a child of God, the benefits were afforded in advance. Time was no longer a constraint. It was unlimited in every direction and was now navigable.

After experiencing the first three conditions of the Covenant firsthand, actually accepting them by incorporating them into his life, ‘Abraham was now being asked to “*shamar beryth* – observe the Covenant by closely examining and carefully considering that which can be known about Yahowah’s Family and Home.” Since he had already been there and done that, this specification was presented once again, this time for our edification.

To receive the same benefits, we need to do as ‘Abraham had done. And we can do so by *shamar towrah*, where we can go to the same place and see the same things. In fact, our perspective on our Heavenly Father’s family and home through the Towrah may be even better than the experience afforded ‘Abram.

The singularity of the Covenant, and thus the Family and Home of God, is further reinforced with *zo’th*, which describes a “singular, unique, and specific entity.” It thereby negates the notion of one covenant for Jews, another for Christians, and a third for Muslims. Also relevant, the final condition of the Covenant is presented in conjunction with “*byn* – understanding,” thereby revealing the reason we ought to circumcise our sons.

**“This specific** (*zo’th* – this one and only, singular entity being discussed as the (demonstrative singular feminine pronoun from *zeh* – lamb and sheep)) **Familial Covenant of Mine** (*beryth ‘any* – My Family Agreement, My Household Accord, and My Home (singular feminine, construct))**,** **which beneficially marks the way to the relationship** (*‘asher* – which to show the way to this fortunate and joyful place that is found by walking the correct way, thereby revealing the steps which lead to life)**,** **you should continuously observe, closely and literally examining, while carefully considering** (*shamar* – focus upon, look at and pay attention to, beware of, learn about and remember, care about and cling to, retain for protection, diligently contemplate and in great detail evaluate (qal stem imperfect conjugation – literally and genuinely, consistently and continually, with actual and ongoing implications regarding the relationship))**.**

**You should strive to be discerning and make an intelligent connection to understand Me** (*bayn ‘any* – to pay attention while being observant and diligently join things together in a rational and prudent way which leads to perceiving, properly regarding, and comprehending Me)**. This is for you to be perceptive and prudent regarding the association** (*wa bayn ‘atah* – for you to make the appropriate connection after exercising good judgment)**.**

**So** (*wa*) **to form a thoughtful relationship and make a comprehensible connection between** (*byn* – to consider the instruction provided and make an intelligent association with) **your offspring** (*zera’ ‘atah* – your descendants and children, your seed and posterity, those you conceive who are harvested) **following you** (*‘achar ‘atah* – after you)**,** **you should circumcise** (*muwl* – you should cut off and remove the foreskin, warding off a deadly and debilitating curse by way of this oath, changing priorities while making a binding promise to undergo the benefits of circumcision (scribed with the niphal stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, while the infinitive absolute intensifies the importance of the act, and in the imperfect conjugation, reveals that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits))**, accordingly** (*la* – to facilitate their approach)**,** **your every male to help them remember their status** (*‘atem kol zakar* – every son of yours, every man and every boy to remember, memorialize, and honor the status and renown associated and implied with this celebration of the relationship)**.’”** (*Bare’syth* / In the Beginning / Genesis 17:10)

It is intriguing to note that, while the primary definition of *muwl* is “to circumcise,” the secondary connotation speaks to its purpose: “to ward off and incapacitate a curse with an oath.” Similarly, while the primary connotation of *zakar* is “male,” it is equally appropriate to consider it as a “memory aid – something that not only makes something known, but also helps us remember it.”

With these requests, Yahowah presented the fourth and fifth conditions for participating in His Covenant. No one is allowed in by chance. Ignorance is not appealing to God. To enter Yahowah’s Home, we must know the House rules.

In this regard, Yahowah specifically asks us to be observant, to closely examine and carefully consider His *Beryth* as He has presented it to us in His *Towrah* through ‘Abraham so that we can be discerning and make an intelligent connection to understand Him, becoming perceptive and prudent regarding this association. Knowledge and understanding lead to trust and reliance, which is what brings us to God.

Faith leads to believing lies, and thus to liars. God has done everything that should be expected of Him to denounce the underlying myth of religion.

And speaking of liars, Paul, the deadliest deceiver in human history renounced circumcision, even though the fifth requirement for Covenant participation is clearly, unequivocally, and irrevocably stated as: “So to form a thoughtful relationship and make a comprehendible connection between your offspring following you, you should circumcise, accordingly, your every male to help them remember their status.”

Before we move on, I would like to reinforce four infrequently pondered points of view. First, this, like the previous two conditions, was provided to encourage understanding – not faith.

Second, through the repeated use of *‘achar ‘atah*, we are being encouraged to follow ‘Abraham’s example. And the only way to do so is to listen to Yahowah’s instructions, come to understand them, accept them, and then act upon them – just as ‘Abraham has done.

Third, by stating this using the nifal stem, those who follow Yahowah’s advice and circumcise their sons, personally benefit by doing so. By preparing them in advance to engage in the Covenant, partake in Passover, and enter Heaven, we get the satisfaction of knowing that we have properly positioned our children to become God’s children. It is the single most important and revealing thing we can do as parents.

And fourth, the purpose of circumcision is conveyed though *zakar*, which as a verb, means “to remember.” And this too is mutually beneficial. It not only aids in helping our children make the necessary connections to understand and properly appreciate the Covenant, it helps us remember and correctly value these things as well.

Also noteworthy, it isn’t a coincidence that *zo’th* is derived from *zeh*, meaning “lamb or sheep.” Yahowah often refers to His Covenant Family as His flock. And it was Yahowsha’, as the Sacrificial Lamb of God on *Pesach*, who made it possible for us to enter Yahowah’s Home and live with Him. So while Yahowsha’, as the “*zeh* – lamb,” serves “*zo’th* *beryth* – this covenant,” it is Paul as the “*ze’eb* – wolf” who tried to tear it to shreds.

It is actually amazing that Paul would demean and discard God’s one and only Covenant relationship, replacing it with one of his own making, while going to war with God over the merits of circumcision. More amazing still, especially considering what we just read, is that some five billion people have been sufficiently indoctrinated to believe him.

We have found ample evidence to answer both questions we had sought to resolve in Yasha’yah 3:1, identifying the provision to uphold life that had been withdrawn as well as ascertaining the means to get it back. However, since religion was the sole reason Yahowah removed His support, God’s next four statements to ‘Abraham have become essential reading. They actually explain why the Covenant’s benefits were no longer applicable in Yahuwdah.

What follows undeniably and irrefutably destroys the credibility of the principal author and foundational premise of the world’s most popular religion, a faith responsible for not only continuing to impede God’s life-sustaining plan, but also one guilty of corrupting the substance of His provision while at the same time confusing those seeking answers. As long as Christianity endures and is epidemic, there will be no hope of understanding or life for the billions of souls inflicted by this curse.

Yahowah wants us to “*muwl* – be cut off and separated from” our “*‘eth* – association with” our “*basar* – physical bodies and animalistic nature.” To be associated with God, we must dissociate ourselves from man. Therefore, not only is the “*‘owth* – sign” of the “*beryth* – covenant” a reminder that we must walk away from Babylon before we can walk to God, it signifies that, to be adopted into our Heavenly Father’s family, we must transition from physical beings with mortal, imperfect, limited, and decaying bodies, to spiritual beings who are elevated, empowered, and enriched by this relationship.

As we approach this next instruction, be aware that Yahowah used *muwl* to state that parents should circumcise their sons to help them remember the Covenant, but now has switched to *malal*. While they are both verbs, and while both address the act of circumcision, the secondary and tertiary connotations of *malal* are especially revealing.

**“And** (*wa*) **you all shall make a declaration by cutting off and separating** (*malal* – you shall truthfully proclaim and speak about being circumcised, announcing the truth regarding the principle of circumcision as a sign, as a subtle means of communicating what it means to be set apart (scribed in the niphal stem which is used to convey the voice of genuine relationships where the subject, which is “you” expressly as a parent, receives the benefit of the verb, which is circumcision, in the perfect conjugation designating that this instruction and resulting action should be considered whole and complete, and in the consecutive thereby associating it with our *basar* – flesh)) **your foreskin’s** (*‘arlah* – the fold of skin covering the conical tip of the masculine genitalia; akin to *‘aram* and *‘arak* – the tendency of people to gather together before the cunning and crafty, to be drawn in by the clever counsel and calculating tendencies which are conceived, arranged, set forth, ordained, and esteemed to appear comparable) **association with** (*‘eth*) **the** **flesh** (*basar* – the physical body and animal nature, but also separating from mankind’s propensity to preach and publish what the people yearn to hear)**.**

**And** (*wa*) **this will exist** (*hayah* – this was, is, and will be (scribed in the qal perfect, signifying the relationship is genuine and that the act is only performed once and is considered complete)) **as** (*la*) **the sign to remember** (*‘owth* – the example to visually illustrate and explain, the symbol and standard, the pledge and attestation of the miraculous nature (singular, as in one and only sign, construct form, linking the sign to)) **the Family-Oriented Covenant Relationship** (*beryth* – mutually binding familial agreement, household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally associating the *beryth* – covenant with *‘owth* – the sign of *muwl* – circumcision)) **between Me, for the purpose of making a connection** (*byn –* for the purpose of coming to know and understand Me as a result of being perceptive, prudently considering the insights which are discernible regarding Me) **and between you, promoting understanding** (*wa byn –* to cause you to be aware and to comprehend the association)**.”** (*Bare’syth* / In the Beginning / Genesis 17:11)

“*‘Owth* – sign to remember” and “*‘uwth* – to consent and agree” are written identically in Hebrew. So not only is circumcision, this separation from our physical and animal nature, a “visual means to illustrate and explain the miraculous nature” of the Covenant, it is our way of showing our “consent and agreement” to raise our children in compliance with the conditions Yahowah has outlined. Circumcision is a parent’s pledge to honor God’s family-oriented agreement. It is our signature on their adoption papers—telling our Heavenly Father that we want our children to become His children.

Speaking of signs, eight symbolizes eternity, which is why the symbol for infinity and the numeral itself are so similar. It is why there is an eighth day of celebration associated with the seventh Invitation to be Called Out and Meet of *Sukah* | Shelters, which is symbolic of us camping out with God for all eternity.

Additionally, the Hebrew word for “eight,” *shamonah*, is based upon *sheman*, meaning “olive oil.” It is used as a metaphor for the Set-Apart Spirit because She enlightens us, nurtures us, heals us, and cleanses us. The olive is not only native to Yisra’el, it is the region’s longest-lived trees.

Also compelling, it is obvious that we were designed by the Author of this instruction, because the eighth day is the perfect time to perform this minor procedure. Excessive bleeding is minimized, as is infection, because human blood coagulates most effectively at this time.

**“And** (*wa*) **a son** (*ben* – a male child) **of eight** (*shamonah* – from *shamen*, meaning olive oil, which is symbolic of the Spirit, of light, of being anointed, and of being rooted in the land and living a long time) **days** (*yowmym*)**,** **you** **shall circumcise** (*muwl* – you shall cut off and separate his foreskin (scribed using the niphal stem denoting a relationship which is genuine and indicating that parents benefit from doing as God has requested, and in the imperfect conjugation which tells us that there will never be an abatement of this instruction and that the benefits will endure over time)) **with regard to** **your** (*la*) **every** (*kol*) **male** (*zakar* – masculine individual; from *zakar*: to commit to memory, to remind, and to remember) **to approach throughout** (*la*) **your** **dwelling places and generations**(*dowr –* your protected households and extended families, elevating and extending your lives for every race, place, and period of time)**.**

**This includes those naturally born** (*yalyd* – those naturalized as a member of an extended family through natural childbirth) **in the home** (*beyth* – into the household and family (singular absolute))**, and also** (*wa*) **those really wanting to be** (*kacaph* – those deeply desiring, strongly yearning, and passionately longing to be) **acquired and included** (*miqnah* – purchased and obtained; from *qanah* – to be redeemed (speaking of adoption)) **of** (*min*) **every** (*kol*) **son** (*ben* – male child) **of foreign lands** (*nekar* – of places where they are not properly valued and appreciated) **who relationally** (*‘asher* – by way of making a connection) **are not** (*lo’*) **from** (*min*) **your seed** (*zera’*)**.”** (*Bare’syth* / In the Beginning / Genesis 17:12)

This is the second time Yahowah has used “*zakar* – male” in association with circumcision. Since the instruction is directed toward, although not exclusive to, young boys, literally “*ben* – sons,” the reason for using *zakar* becomes obvious when we study the words etymology. Not only does *zakar* mean “to establish in one’s memory, to remind, to remember, to reflect, to recall, and to memorialize something important, making it known,” it also conveys the idea that “truth can cleanse and purify, causing us to shine brightly and brilliantly.” When we are enveloped in the Set-Apart Spirit’s Garment of Light, we are cleansed and purified by Her so that we can radiate Yahowah’s pure and brilliant light.

Those who have read *Yada Yah* and *An Introduction to God* recognize that there are two different ways to classify those who ought to be circumcised. This not only signifies that two distinct groups of people can become part of Yahowah’s Covenant Family, but also speaks of adoption and redemption. ‘Abraham’s direct descendants, through Yitschaq and Ya’aqob (who became Yisra’el), are “*yalyd* – naturally born” into Yahowah’s “*beyth* – family” once they accept the Covenant’s conditions.

But since Yahowah has routinely promised that the benefits of the Covenant would also be available to “*gowym* – people from different races and places,” He has provided a provision for adoption. That is what “*kacaph miqnah* – those deeply desiring to be acquired and included” from “*nekar* – foreign lands” represents. These are adopted children – *gowym* – who are redeemed by Yahowah, Himself.

Hiding this vital insight, most English bibles replicate a translation error found in the Septuagint which was subsequently reflected in the Masoretic Text, where the *k-c-ph* root of “*kacaph* – longing” is pointed “*kesep* / *keceph* – money.” So rather than “*miqnah kesep –* acquisition money or purchased with money,” *kacaph miqnah* speaks of those who “genuinely want to be included” in Yahowah’s Family as a result of “being acquired through the payment of a ransom.” This is what it means to be redeemed.

Returning now to *muwl*, we get a double dose with the repetition of the word as *muwl muwl*, which serves to amplify its meaning not unlike a square of a number.

**“He** (*huw’* – third person masculine singular pronoun, addressing fathers) **should absolutely circumcise him, definitely cutting off the foreskin** (*muwl muwl* – he can ward off a deadly and debilitating curse by way of this oath, promising to cease what he is currently doing to turn around and face the opposite direction while committing to ward off threats to his wellbeing by changing his priorities while making a binding promise to undergo circumcision (scribed with the niphal stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, in the infinitive absolute which intensifies the importance of the act, and in the imperfect conjugation, telling us that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits)) **of** **the** **naturally born** (*yalyd* – naturalized as a member of an extended family through natural childbirth) **in your home** (*beyth* – into your household and your family) **and also** (*wa*) **those desiring to be** (*kasap* – those wanting, strongly yearning, and passionately longing to be) **included** (*miqnah* – acquired, purchased, redeemed, and obtained) **as well as** **those who are acquired** (*miqnah* – purchased through adoption and included) **with your money** (*keceph* – your precious metals; born out of a deep longing and love for adoption)**.**

**This shall be** (*hayah* – this was, is, and will be, existing as (scribed with the qal stem, denoting a genuine relationship between the subject and the action of the verb which is existence, in the perfect conjugation telling us that this act is complete, lacking nothing, in the singular conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the *beryth* – family-oriented covenant relationship and its sign, *muwl* – circumcision)) **My** **Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding familial agreement and relational accord)**, in** (*ba*) **the flesh** (*basar* – physical realm with humanity)**, serving as a means to approach toward** (*la* – to the goal of) **an everlasting and eternal** (*‘owlam* – forever existing and never ending) **Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement and household promise, relational accord and marriage vow based upon home and family (feminine singular))**.”** (*Bare’syth* / In the Beginning / Genesis 17:13)

Everlasting means without end, and therefore, the notion of a “New Covenant” of any kind, much less one where circumcision is not required, is a nonstarter. Don’t believe anyone who tells you otherwise, and that includes Paul. It would be dishonest for God to say that His Covenant is everlasting and eternal and then replace it with a new one. And a god who lies cannot be trusted and should not be believed. This is a lose – lose scenario for Christianity, for which there is no rational resolution. It is one of many examples demonstrating why the religion is based upon faith rather than reason. Christians believe; they do not think.

Speaking of not thinking, if someone condemns “the flesh,” calling it evil, as Paul is wont to do as a result of his affinity for Gnosticism, please note that Yahowah’s Covenant was cut with us in the flesh. Unlike the hypocrite, Paul, who by his own admission was a sexual pervert (Romans 7) and yet assailed sensuality, God is neither inconsistent nor a celestial prude. As men and women, we are His design. And I rather think He is an accomplished artist.

As we consider Yahowah’s closing statement of circumcision, let’s address some of the excuses which are commonly advanced in hostility toward it. Some say that God wouldn’t keep an elderly gentleman out of heaven just because he wasn’t circumcised.

Others protest that unless it’s done by a priest, and on the eighth day, and in a certain and precise way, it doesn’t count. And many simply side with Paul, bamboozled into believing that God authorized the self-proclaimed apostle to contradict Him – and not just on some random detail, but instead with regard to the sole reason He created the universe and conceived life.

The “poor old guy” hypothetical isn’t valid for a number of reasons, not the least of which is that it presupposes that there are a significant number of elderly individuals out there who have walked away from their religious and political affiliations late in life and who are now trying to observe the Towrah and walk to God along the path He has delineated, who would somehow lose their homes and starve to death if they had to pay for their own circumcision.

While I know scores of men who have been circumcised late in life for the express purpose of participating in the Covenant, they all managed to fund the procedure. So a list of those who want it done but cannot afford it is so short as to be nonexistent. It’s only postured to be argumentative – to present a case against God. Further, age is irrelevant. ‘Abraham was one hundred when he was circumcised. So Yahowah has already provided a provision for adults being circumcised in this narrative.

The only significant obstacle I’ve heard of in this regard pertained to the son of a Covenant member. Born with an outstanding sense of values and character, the young man was challenged in other ways, precluding doctors from safely anesthetizing him, even though he wanted to become part of the Covenant Family. When his mother wrote, asking for advice, I responded by saying that our Heavenly Father would never want a mother to put her son at risk – it is not in His nature. I encouraged her to continue to share the Towrah with her son, knowing that somehow things would work out.

Within a week, her son was reevaluated, and rather than being a threat, his physicians prescribed circumcision to resolve a previously undiagnosed condition. They not only performed the procedure, her insurance covered the cost.

And it does not matter who performs the circumcision. Yahowah never tells us that the foreskin must be cut by a “Levite,” much less a priest, and there were no rabbis at the time. He does not say how much needs to be removed, or how the procedure is to be done. So this argument is moot.

God’s instructions have been all encompassing and perfectly clear – especially on circumcision. He simply asked parents to circumcise their sons on the eighth day. The request is easy, safe, and inexpensive when done shortly after birth.

It is man who has complicated and convoluted this. Very few parents read the Towrah, much less consider its implications. Fewer still observe its instructions or share what Yahowah had to say with their children, as God has so often asked. And as a consequence, circumcision is one of many things which separate the preponderance of people from God.

As for Paul being authorized by God to contradict Him on a subject as essential as the Covenant and its sign, circumcision, you’d have to be either indoctrinated, ignorant, or irrational to believe this occurred. Yahowah said one thing, and Paul said the opposite. One of them was not telling the truth. Guess who?

Moreover, if God changed His mind, if He decided to do something new which was counter to His previous promises, He would then cease to be trustworthy. So the entire notion of placing one’s faith in a god prone to making exceptions to his instructions is indeed a fool’s folly.

God is serious about circumcision, which is why His next statement is as enlightening as it is unequivocal. And especially revealing, *‘arel*, when fully amplified, explains the nature of those who are uncircumcised. But that’s not even the half of it. *‘Arlah* draws our attention to the connection between the human anatomy and human propensities in a way that is particularly descriptive.

And yet it is *parar* that makes God’s statement prophetic, attributing the breach to the creation of a second and different covenant. As a result, if you are a Christian, and are therefore Towrah adverse, you are circumcised from God and thus from eternal life, salvation, and heaven. You may want to use this occasion to change your perspective and attitude before it’s goodbye and good riddance.

**“Therefore** (*wa*)**,** **the uncircumcised** (*‘arel* – the stubborn, unresponsive, untrusting, and self-reliant, those unwilling to listen and those who are unobservant, those who are not separated and who are unwilling to be set apart as a) **male** (*zakar* – man who fails to remember to do this) **who relationally** (*‘asher* – by association does not know the proper way or the benefits of the relationship and) **is not** **circumcised** (*lo’ muwl* – willing to change his direction and priorities and make this binding promise to ward off the curse (nifal imperfect – men who continually remain uncircumcised as a result of their inaction suffer the consequence)) **with regard to** (*‘eth*) **the flesh** (*basar* – physical, human, and animal nature in addition to being separated from those who preach and publish what mankind wants to hear in association with) **of his foreskin** (*‘arlah –* symbolic of *‘aram* and *‘arak* – man’s propensity to be drawn together by crafty counsel, by cunning tendencies, and that which is conceived, arranged, set forth, ordained, and esteemed to appear comparable)**, that soul** (*ha nepesh ha hy’* – speaking of what makes each individual unique, alive, aware, and consciousness) **shall be cut** **off, be excluded, and banished** (*karat* – she (*nepesh* – consciousness is feminine) shall be severed and cut down, shall be uprooted, die, perish, be destroyed, and shall cease to exist (nifal perfect – they will not only have caused their total banishment, they will suffer the effect of their complete exclusion as a result of this singular failure during their brief lives)) **from** (*min*) **her / Her** (*hy’* – addressing the *nepesh* which is now severed from the *Ruwach Qodesh*’s Covenant) **family** (*‘am* – people who are kin, related biologically or through a common language or experience)**.**

**By way of association** (*‘eth –* therefore as a result)**,** **they violated and broke by creating two separate variations, thereby dissociating themselves from** (*parar* – they nullified the agreement and injured themselves by revoking the Covenant’s promises, tearing asunder and thwarting the relationship’s benefits, splitting away and harming themselves in the process by severing the agreement through the process of tearing into two parts (hifil perfect – their actions creating a new covenant led to their own demise such that neither they, nor their new covenant will endure)) **My** **Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* – covenant with God’s *‘am* – family; written with the first person singular suffix: My – reminding us that this specific and unique Covenant is God’s to give or not give as He so chooses))**.”** (*Bare’syth* / In the Beginning / Genesis 17:14)

There is an interesting *quid pro quo* here that is easy to miss. Those who are not circumcised from the human propensity to preach and publish what men and women are inclined to hear will be excluded from the Covenant Family, their souls ceasing to exist because their association with the notion of a second covenant nullifies their opportunity to participate in the original Covenant Family. This, therefore, is not only prophetic, revealing that man would promote a second covenant in a split from the Towrah, it is also condemning, nullifying the basis of Christianity.

There are some other questions which were answered by this passage, so let’s pause here and consider them one at a time. First, *karat*, like so many Hebrew terms, has a dark and light side. The word’s divergent implications influence us differently depending upon the choices we make. On the bright side, *karat* was used by Yahowah to tell us that He has “*karat* – cut” a “*beryth* – agreeable deal” with us—one which separates those who accept it from those who do not.

But as for those who ignore Yahowah’s Covenant, who reject it, or try to change it, creating a new one, they will endure the cutting and divisive side of *karat*. They shall be “cut off” from Yahowah’s Family. They will be “excluded” from His Covenant. And they will be “banished” from His Home. Those who choose not to sign their name on Yahowah’s Covenant by way of circumcision, those who are unwilling to “*muwl* – change their direction and priorities,” will be “*karat* – uprooted” from the land. They will “*karat* – die” and their souls will “perish, ceasing to exist.”

Second, while “*muwl* – circumcision” is a physical act in the flesh, our “*nepesh* – souls” are everything but physical. The *nepesh* represents our “consciousness.” While it is an essential part of our animal nature, as all animals have a “*nepesh* – soul, a unique personality, and an awareness of their environment,” consciousness has no physical properties.

It has no mass and it is not matter. And yet, by failing to be circumcised, our soul dies because it is expressly excluded from Yahowah’s Covenant Family. Therefore, the choices we make in our mortal, material bodies influence whether or not we are elevated to a spiritual status.

Third, circumcision is not the means to redemption – in that it by itself does not guarantee a favorable result. But it can preclude salvation. While the vast preponderance of those who are circumcised will not be adopted into God’s family, none of those who remain uncircumcised will be admitted into heaven.

An uncircumcised male is expressly excluded from Yahowah’s Covenant Family and Home. They may not attend Passover and thus are excluded from receiving its life supporting benefits. God’s stance on this is unambiguous and unequivocal.

Fourth, we either agree to God’s terms or we nullify the opportunity He has given us to survive our mortality and to live with Him. There is no hint of leniency here, no sense of compromise, no opportunity for a future revision to alter this rule. We either accept it or not. No circumcision, no Covenant. No Covenant, no relationship with God. No relationship with God, no salvation. And therein is why such souls die.

God is not about to compromise. He not only isn’t going to change the terms of His agreement, He cannot change them without becoming untrustworthy and unreliable. There is a singular path to life, and we either walk to God along it without wavering, or our soul will cease to exist upon our mortal demise. There is no accommodation for individual approaches to salvation, or for the collective appeal of Christianity, Judaism, or Islam.

The implication here is something no Christian or Muslim seems willing or able to appreciate. It does not seem to matter to them that their beliefs are inconsistent with God’s instructions because their faith is more important to them than are God’s directions. Contradictions, for them, become irrelevant.

For the religious, God is God no matter what you call Him. He loves everyone, thief and philanthropist alike. To them, observing the Sabbath is not relevant, and Friday prayers and Sunday worship are perfectly acceptable. Jihad and Grace are both embraced by the faithful, and many paths are thought to lead to God.

Sure, Christmas and Easter are pagan, but since that is not what they mean to the celebrant, they believe that their god will be equally accepting. For them, mercy invokes a level of capriciousness which they do not see as either unjust or unreliable. Their god would not condemn them for getting some of the details, well actually almost everything, wrong.

And yet, all of these musings are inconsistent with the God who inspired these words. With Yahowah, you accept the Covenant on His terms or you are viewed as having rejected it and Him. Mankind is in no position to negotiate with God over something integrated into His very nature. We have everything to gain if we agree to His terms, and He loses nothing if we don’t.

Fifth, the “*nepesh* – souls” of those who do not adhere to and rely upon God’s instructions “*karat* – die, they perish and cease to exist.” Throughout Scripture, this is the prevailing outcome for the vast preponderance of human souls. At the end of most people’s mortal lives, when they die, they will cease to exist because their soul will simply perish.

This is not a penalty or a Divine punishment. In fact, Yahowah has nothing to do with this eventuality. It is by “*karat* – dissociating from” God that this fate occurs naturally. That is because eternal life with God requires us to associate with Him in the specific manner He has delineated. If we don’t accept His terms, if we don’t avail ourselves of the path He has provided, then our souls, disconnected from the source of life, perish, which means that our individual consciousness will simply cease to exist.

Almost all religions, and most especially Christianity and Islam, seek submission by threatening eternal suffering and fiery tortures in hell for all of those who do not acquiesce to their god’s edicts. But not one of these believers pauses to consider that a god who says, “Love and submit to me or I’ll see to it that you suffer forever,” could not lovable. In fact, a god who would orchestrate such a scenario would be sadistic.

And that is why there is an alternative fate awaiting souls which is neither heaven nor hell, neither a reward nor a punishment. And yet, since such an outcome is neither something to be coveted nor feared, since ceasing to exist cannot be used to lure masses of people into submission, religious leaders almost universally deny the fact that God has such a provision.

That is not to say that there isn’t a place of eternal separation—there is. But there are no fires blazing or physical tortures perpetrated therein. *She’owl*, in Hebrew, or the Abyss, in Greek, is a lightless place which exists only as a point in the dimension of time.

This place, which is akin to a Black Hole, was created for Satan, fellow demonic spirits, and for those who lead others astray by associating with the Adversary. This place of separation will be filled with the most outspoken and notorious religious, political, economic, military, media, and academic advocates. It is for those who victimize others, oppressing them, and leading them astray.

While eternal separation from God is a penalty, having one’s soul perish is not. Each individual is given the gifts of life and freewill in addition to a *neshamah* – conscience. The Towrah and its Covenant are available to one and all. Everyone can do with them as they please.

If a person chooses to avail themselves of Yahowah’s *Beryth* as presented in His *Towrah*, and decides to walk away from Babylon along the path He has provided, God has promised to give him or her the gift of eternal life, to mercifully forgive their sins, to empower such an individual, to enrich them, and to adopt that soul into His family so that he or she can spend an eternity in His presence.

But if we choose instead to ignore God’s provision, to rely on a different scheme, to alter the deal He has cut with us, say by acknowledging a New Covenant as part of a New Testament, or simply reject it, we will be ignored by God and remain unaltered by His Covenant promises. It’s ashes to ashes and dust to dust. Such souls don’t know God and God does not know them. For them, death will be the end of life.

The sixth lesson brings us back to Paul. Circumcision is the fulcrum upon which those who rely on Yahowah’s Word move in a different direction than those who believe the “Thirteenth Apostle.” In Acts, the moment we are introduced to Paul, we learn that he advised against circumcision. As a result, he was called to Yaruwshalaim to explain his departure from Yahowah’s Covenant instructions.

So in his initial letter, the one he wrote to the Galatians as a rebuttal, he demeaned the message of Yahowsha’s Disciples, especially Shim’own (One who Listens known as Peter), Yahowchanan (Yahowah is Merciful known as John), and Ya’aqob (Yahowsha’s brother, who was renamed “James” to flatter an English king). In Galatians, Paul ruthlessly attacks circumcision, and he demeans Yahowah’s Covenant, calling them: “of the flesh,” “a cruel taskmaster,” “enslaving,” and a “curse,” “incapable of saving anyone.” Therefore, Christians have a choice. They can trust Yahowah, or they can believe Paul. Their claims are diametrically opposed and irreconcilable. It is One or the other.

And seventh, since Paul and his attaché, Luke, are solely responsible for the notion of a New Testament replacing an Old Testament, Yahowah’s use of *parar* in conjunction with *beryth* was damning of them. According to God, “they violated and broke My Covenant by creating two separate variations, thereby dissociating themselves fromMy Covenant.”

They “nullified the agreement and injured themselves and others by revoking the Covenant’s promises, tearing asunder and thwarting the relationship’s benefits, splitting away and harming themselves and others in the process by severing the agreement through the process of tearing My Covenant into two parts.” “Hell” awaits. There is a penalty for such things.

It is instructive to know that we can’t blame this conflict between Yahowah and Sha’uwl on scribal error. While not a word from *Bare’syth* / Genesis 8:21 to 17:11 can be found among the Qumran scrolls, these specific passages on circumcision, *Bare’syth* 17:12-14 are not only extant, they are unchanged. There isn’t a single discrepancy between the Dead Sea Scrolls, dating to the 2nd century BCE, and the Masoretic Text from *Bare’syth* 17:12 through the end of the chapter.

And on the other end of this errant equation, we have a complete copy of Paul’s letter to the Galatians dating to the late first or early 2nd century CE. This conflict between God and the world’s most popular religion cannot be resolved.

Simply stated, as the sign and our signature, demonstrating our desire to participate in Yahowah’s Covenant, as men, we are to be circumcised. The covering of the male genitalia responsible for consummating a marriage and producing children is to be “cut off and separated”—set apart. Our Heavenly Father’s Covenant is about bearing children and building a family by way of a monogamous marriage relationship. Yahowah does not want anyone to miss this point.

Unlike Islam where women are property and serve as sexual implements to gratify the carnal desires of men and to manufacture the next generation of jihadists, with Yahowah, women are full partners and participants in the Covenant Family. Unlike Christianity, where men lord over and control subservient women, Yahowah liberated and empowered – quite literally.

Then immediately after discussing circumcision…

**“God** (*wa ‘elohym*) **said to** (*‘amar ‘el –* spoke as the Almighty to (qal imperfect – stating literally and mentioning continually)) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome)**, ‘So as for you** (*wa ‘atah ‘eth* – in addition and with regard to you)**, ‘Saray** (*Saray* – Noble Woman, Wife with Status, Leader, and Official Offshoot or Branch)**, your wife** (*‘ishsah* – female individual, woman, mother, and source of warmth and light)**, you shall not actually make a habit of calling** (*lo’ qara’* – you shall not continually invite or summon, nor literally read or recite, greet with or welcome (qal imperfect)) **her by the name** (*‘eth shem hy’* – her with the personal and proper name)**,** **Saray** (*Saray* – Noble Woman, Wife with Status, Leader, and Official Offshoot or Branch)**, but instead** (*ky* – rather) **Sarah** (*Sarah* – to contend and strive, to engage and endure, to struggle and wrestle, to be empowered and persist, to exert oneself and persevere, and to be free, an upright leader with royal birth who is empowered by nobility and becomes an emancipator)**shall be her name** (*shem hy’ –* she shall be known as)**.’”** (*Bare’syth* / In the Beginning / Genesis 17:15)

Names are important to Yahowah because they communicate something relevant about the individual. For example, Sarah, who serves as the progenitor of the Covenant and is symbolic of the *Ruwach Qodesh*, who is the mother of Yitschaq and the grandmother of Ya’aqob and is thus the womb of Yisra’el and Yahuwdah, was called: “an enduring liberator and empowered nobility.”

She wasn’t one to sit idly at home snacking on bon bons. She “engaged and persisted and thus persevered.” Sarah manifests the “striving and engaging attitude” Yahowah enjoys – all of which is beneficial in a family setting. So we should not be surprised that her name forms the middle portion of *Yisra’el*, a compound term comprised of “*‘ysh* – individuals” who “*sarah* – strive and contend with, engage and endure with, persist and persevere with, who are liberated and empowered by” “*‘el* – Almighty God.” Yahowah not only put this woman on a pedestal, and integrated her name into the moniker of His people, what she represents was incorporated into His name as well: Yahowah .

But it gets even better…

**“And** (*wa*) **I choose to kneel down and bless** (*barak –* I want to lower, diminish, and humble Myself out of love to commend and provide favor, greeting and welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind (scribed in the piel stem thereby affirming that this blessing will come into being through and on behalf of Sarah, in the perfect conjugation, speaking of the total completion of this fortuitous act, and in the consecutive mood, implying that this is Yahowah’s desire, His choice)) **through** **her** (*‘eth* – in association with her (speaking of Sarah))**.**

**And also** (*wa gam* – moreover as a concession and in addition to coordinate our relationships)**, I will literally give** (*nathan* – I will actually grant, produce, and bestow for (qal perfect)) **you a son from her** (*min hy’ la ‘atah ben* – from her to you a son)**.”** (*Bare’syth* / In the Beginning / Genesis 17:16)

While we have addressed this before, it drives to the very heart of the thing Yahowah wants us to appreciate. Having men and women bow down to Him is the antithesis of what God desires. It is actually offensive and counterproductive. However, the notion that God is inclined to lower Himself to lift us up is unfathomable to the religious. They cannot wrap their heads around the fact that Yahowah is actually desirous of kneeling down before His children to lift us up. After all, it is entirely natural for a father to do so. And yet this familial picture makes religious people very uncomfortable. Unable to appreciate this special aspect of life in the Covenant with our Heavenly Father, the faithful prefer to upend Yahowah’s plan.

Man worshiping God is not only an insult to the character of our Heavenly Father, it serves no purpose. Let me explain. Can you imagine being so insecure, so inadequate, so self-absorbed, that you would create an inferior being for the purpose of prostrating themselves at your feet while ritualistically and repetitively telling you how wonderful you are?

Thirty seconds of such mindlessness would be more than enough to make a sane individual so uncomfortable they would recognize that they had made a horrible mistake. They would walk away, saddened, shaken, and indeed diminished by having conceived such a foolish experiment.

But now imagine conceiving beings in your image, and then getting down on your knees, diminishing yourself for a brief time, to show them that you would like to engage in a genuine and loving relationship with them. And while on your knees before them, imagine revealing yourself to them, telling them all about yourself, so that they can come to know you, even enjoy your company.

Imagine showing them the way to your home and promising to adopt them, to enrich and empower them, even to save them from those who would mislead and abuse them. And all you tell these individuals that you want in return is for some of them to choose to reciprocate your love so that you and they can grow together. That is the essence of the Towrah, of its Covenant Family, of Yahowah, and Yahowsha’—who is nothing more or less than God on His knees doing these very things.

Returning to God’s statement, you may have noticed that while Yahowah is committing to bless Sarah, His initial blessing wasn’t for Sarah, but was instead for us through Sarah. Along these lines, giving ‘Abraham and Sarah a son wasn’t just a concession, but as *gam* implies, it provided a way for everyone to be on the same page, to coordinate what they were doing – which was to raise and support a family.

Before we move on, it should be noted that through Ishmael we find a descendant of ‘Abraham whose prodigy has become overtly hostile to the descendants of Yitschaq, and thus Yisra’el. And that is one of several reasons why Ishmael was expressly excluded from the Covenant. Of his descendants, God said, “They will be wild asses of men. Brothers will raise their hands against their brothers and they will live in hostility with the entire world.” It is precisely accurate of most Muslims, today.

One nation arose through Yitschaq (nations, plural, if you view Yahuwdah as distinct from Yisra’el), but there are some fifty Islamic states whose people view Ishmael as their forefather. And yet the Covenant is only available through Yitschaq, not Ishmael. So now with the benefit of hindsight, the reason becomes obvious: Ishmael, by giving rise to Muslims, produced those who are the most averse to Yahowah, His Towrah, His Covenant, His Chosen People, and His Promised Land.

While they claim a caricature of ‘Abraham as their own, even claiming that he was a Muslim, in reality they despise ‘Abraham’s God and everything this man actually stood for – and therefore ‘Abraham himself. Their religious babel inspires animosity, and, therefore, precludes reconciliation.

While there is an important genetic link from ‘Abraham to Yitschaq and from Yitschaq to Ya’aqob and thus Yisra’el, apart from this, Yahowah does not view us as different races with differing skin tones. From God’s perspective, men and women are either: participants in the Covenant, ambivalent toward the Covenant, or in opposition to the Covenant.

Therefore, we are not viewed ethnically as a *Yahuwdy* or *Gowy*, but instead for what these titles represent relative to our attitude toward God. What’s important is a person’s mindset, not their genetic makeup – otherwise most of us could not be in the Covenant. The inverse is also true. Many, in fact most, of those in the genetic line of Yitschaq have excluded themselves from the Covenant as a result of their *Gowym*-based religious customs.

While many of us have known and celebrated this for some time now, just as there are five hands in Yahowah’s name , and five fingers on each human hand, there are five conditions for participating in the Covenant and five benefits afforded to those who act upon them. We are asked to walk away from our country, from its politics, patriotism, and militarism, away from the babel of religion, dissociating ourselves from societal customs and the family of man while walking to God.

We are encouraged to trust and rely upon Yahowah, which necessitates coming to know who He is and understanding what He is offering. We are invited to walk to Yahowah along the path He has provided to become perfected by Him. To achieve these things and capitalize upon what God is offering, He wants us to closely examine and carefully consider the terms and conditions of His Covenant. And then to demonstrate to our Heavenly Father that we intend to raise our children to become His children, He asks us to circumcise our sons.

The five benefits of the Covenant are awarded to us as we observe His Mow’ed Miqra’ey. With Passover we become immortal. During UnYeasted Bread we are perfected. On Firstborn Children we are adopted into the Covenant Family. And then as a result of the Promise of Seven, we are empowered, enriched, and enlightened by the Set-Apart Spirit.

This is Yahowah’s plan. It is His will that we avail ourselves of it. We have nothing to lose and everything to gain.



*Observations*

Covenant

10

### Passing the Test

*Responding Correctly…*

There is yet another use of *hineh* which encourages us to “look up and pay attention” to the provisions for life Yahowah presented to ‘Abraham. This reference is found in one of the most revealing and yet misunderstood accounts in the *Towrah* – the story of ‘Abraham’s and Yitschaq’s journey to Mount Mowryah and subsequent meeting with Yahowah.

Throughout this presentation, *hineh* is used to direct our attention to the path we are invited to walk through the *Miqra’ey* | Invitations to the *Beryth* | Family, thereby revealing the way to engage in the Covenant. This association between the *Miqra’ey* and the *Beryth* established during the seventh and final meeting between Yahowah and ‘Abraham, culminates with a foreshadowing of *Pesach* | Passover, presenting it as the Doorway to Life.

While this connection may be the single most important God has made on our behalf, the integration of the Invitations with the Covenant is lost on most people. As few as one in a million contemplate the resulting implications even though they are a matter of life and death.

By sharing what occurred over the course of three days nearly four-thousand-five-hundred years ago, Yahowah was able to convey the test He has established to make certain His children understand the conditions of His Covenant, as well as the means to meet them, prior to demonstrating a willingness to engage accordingly. This assures that our response to what God is offering is informed and rational, genuine and deliberate – and not a capricious act of faith. At the same time, Yahowah sought to reveal what He, Himself, was willing to do to sustain life – even where, when, and how He would act on our behalf.

This story is told for many reasons, including to overtly demonstrate how the three-day celebration of *Pesach*, *Matsah*, and *Bikuwrym* serve to provide the Covenant’s benefits to those who meet its conditions. It also serves to affirm that the purpose of Passover is to sustain life. The events that transpired over these three days reveal Yahowah’s personal commitment to fulfill Pesach, while introducing us to Yahowsha’ as the Sacrificial Lamb of God.

The account establishes Mount *Mowryah* | Moriah as the location upon which all of these things would transpire. But more than this, the story affirms that our response to Yahowah’s instructions is what entitles us to the Covenant’s benefits. Therefore, each time we find *hineh* in this story we can rely upon it to provide the proper perspective on how to capitalize upon our Heavenly Father’s provisions for life for those who seek to enter His Home.

It isn’t a coincidence that the following account chronicles the seventh and final meeting between Yahowah and ‘Abraham. By acting upon God’s instructions and passing the test God laid before him, ‘Abraham affirmed his place in God’s family.

But this story isn’t being told for ‘Abraham’s benefit. It is revealed for ours. And it begins by confirming something extraordinarily profound. So let’s review the narrative in summary form before turning on our etymological microscope and magnifying every word. As is the case with everything Yahowah communicates, the big picture is as relevant as the details which comprise it. Moreover, passing the ensuing test unlocks heaven’s door, making it especially important.

**“And it came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of his education, knowledge, and comprehension, especially considering the consequences.**

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

**So He called out to him, ‘‘Abraham!’ Then He said, as was His custom, ‘Look up and pay attention to Me.**

**Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear.**

**Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention.’** (*Bare’syth* / Genesis 22:1)

**Next He said, ‘Please choose of your own accord to grasp hold of** **and take by the hand** **your son who is in accord with you, therefore making him your unique and very special child whom, for the benefit of the relationship and as a blessing** **to show the path which leads to life, you love, Yitschaq (Laugh and Play).**

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

**Therefore**, **‘Abraham** **(Father who Lifts Up those who Stand Up and Reach Up)** **got up early in the morning ready for action and eager to gain information at first light.**

**He saddled** **his donkey** **and he selected and brought along** **two of his young men with him, in addition to Yitschaq** **(Laugh and Play), his son. Also,** **he split, cutting into separate planks,** **the wooden timbers** **for the elevating offering.**

**Then he stood up to establish and to confirm, to fulfill and accomplish, the mission.** **And he walked** **to the place, to the source of directions and site of the home** **which for the benefit of the relationship and as a blessing, He, the Almighty, had told him about.** (*Bare’syth* / Genesis 22:3)

**On the third day ‘Abraham** **raised his eyes, elevating his perspective**, **increasing his perception and understanding, and** **he** **saw** **the place which provides directions to the home and source of life** **from afar.** (*Bare’syth* / Genesis 22:4)

**‘Abraham** **said** **to his young men, ‘You should remain here with the donkey,** **and the boy and I,** **we will walk this way toward eternity** **and independently announce our intentions regarding the continual restoration and preservation of life.**

**Then we will choose of our own volition to return to you, to change and restore you.’”** (*Bare’syth* / Genesis 22:5)

As you no doubt recognize, there is much more to this story. But before we get too far ahead of ourselves let’s make sure we more fully appreciate why Yahowah sought to frame His story in this manner. Therefore, through the magnifying lens of the Hebrew lexicons, it’s time to examine this witness more closely. It began…

**“And it came to exist** (*wa hayah* – so it literally happened with ongoing implications (qal imperfect)) **after these words** (*‘achar ha dabarym ha ‘eleh* – following these statements and conversations)**, that the Almighty** (*ha ‘elohym* – that God) **attempted to ascertain the understanding and examine the appropriateness of the response by testing** (*nacah ‘eth* – wanted proof of the education, knowledge, and comprehension, and considering the consequences decided to evaluate the acumen, judgment, ability to make rational decisions, and the validity of forthcoming actions during a situation involving challenging circumstances to assess (piel perfect – during a finite period of time, the object, ‘Abraham, would endure the effect of a comprehensive test and would be totally influenced by the result)) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)**.**

**So** (*wa*) **He said** (*‘amar* – He literally expressed in words, genuinely calling out and consistently saying (qal imperfect)) **to him** (*‘el huw’*)**, ‘‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)**!’**

**Then He conveyed** (*wa ‘amar* – next He declared, actually calling out as was His custom (qal imperfect))**, ‘Look up and pay attention to Me** (*hineh ‘any* – Behold, here I Am, look at Me and listen attentively to what I have to say, focus on the details and the context, stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now)**.’”** (*Bare’syth* / Genesis / In the Beginning 22:1)

As the ultimate communicator, Yahowah recognizes that context provides a frame of reference that is essential to understanding. So since He wants us to pass His test, He is telling us that His impending evaluation of ‘Abraham “came after the conversations” which had previously detailed every aspect of His Covenant. By implication, therefore, we are given the opportunity to consider everything Yahowah had to say regarding the Covenant, its conditions and benefits, prior to Him testing our understanding and acceptance.

And since God is consistent, we would be wise to recognize that His assessment of how effectively His guidance has resonated within us will be based upon: 1) how well we, like ‘Abraham, have listened, 2) how much we have retained and thus remembered, 3) to what degree we understood what has been conveyed, 4) whether we are willing to act appropriately in response to what God had said, and 5) whether or not our conclusions are correct and our reply sincere.

This is music to my ears. I have been a lone voice saying this very thing – especially regarding the conditions to the Covenant. I have come to recognize that Yahowah gave us His Towrah to teach us about His nature and to guide us to Him. It is filled with vital information and essential instructions which need to be known, understood, accepted, and acted upon to engage in a relationship and receive God’s provisions for life. Not only are there right and wrong answers, nothing is more important than responding correctly.

But that should not provoke any anxiety because the answers to the test Yahowah conducted with ‘Abraham, and thus the one He will deploy on our behalf, are provided by God, Himself, with everything we need to know communicated to ‘Abraham and recorded in the Towrah. That is why every aspect of every word God has conveyed in *Bare’syth* is so meaningful.

Of particular interest in this regard, we would be wise to note that faith as a substitute for knowing, cannot be evaluated. There could not have been a test unless God had previously provided the information and instruction which lead to knowledge and understanding. A person’s faith, therefore, is immaterial.

Shattering yet another myth, if the criterion had been obedience to a set of laws, there would have been a trial based upon prior behavior instead of an evaluation of forthcoming actions. This means that past behavior is irrelevant as well.

Collectively then, these essential aspects of testing demonstrate that the faith of Christianity is as wrong as is Judaism’s proclivity towards legalism. Our prior actions can be tried and judged, but never tested. This was not a trial. It was a test.

It was based neither upon prior obedience nor compliance, but instead upon understanding and acceptance. As a result, the path to God is not religious. Simply stated: there is no objective test for faith, but there is for knowledge. The purpose of teaching is to provide a student with the criterion to distinguish between that which is valid and invalid, beneficial and counterproductive.

Equally telling, a performance can be evaluated, determining whether or not a response is correct. It can be determined if a course of action achieves the appropriate result. So by testing ‘Abraham, God was affirming that there are right and wrong answers relative to our understanding of the Covenant’s terms and conditions. As was the case with ‘Abraham, how we engage with God matters. Said another way, our response to God’s instructions is what matters.

Fully amplified, appropriately detailed and properly focused, and yet devoid of distraction, this is what Yahowah revealed as He met with ‘Abraham for the seventh and final time…

**“And it came to exist, after these words and following these statements and conversations, that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of his education, knowledge, and comprehension, and considering the consequences, He decided to evaluate ‘Abraham’s acumen, his judgment and ability to make rational decisions, in addition to testing the validity of his forthcoming actions during a situation involving a circumstance that would be challenging for him to respond properly.**

**So He** **literally expressed, ‘‘Abraham!’ Then He actually called him out as was His custom, ‘Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now.’”**

The operative verb, “*nacah* – to test and evaluate,” was written  in Paleo Hebrew. The Chet, drawn to depict a fence, conveys separation – which is the basis of the Covenant and of rational thinking. To be discerning, we must discriminate between that which is true and that which is false, separating fact from fiction, so that we may accept that which is right and reject that which is wrong. Along these lines, everything important to Yahowah, including His Covenant, is either “*karat* – cut and thus separated” or “*qodesh* – set apart.”

Therefore, to engage in a relationship with God we must disassociate from religion – the very thing which bonds us to our fellow man. By walking to God we sever ties with human institutions while distancing ourselves from secular and sectarian allegiances. We can be part of man’s family or God’s Family, but never both. In , we find the means to become a child of the Covenant because the means to inherit all that Yahowah has to offer is conveyed by the letters which comprise the word, telling us that the  observant individual who reaches up to God is set apart  so that they can be  born anew into the Covenant Family. The observant individual by listening to God properly ascertains who should be trusted and embraced and what should be rejected and discarded.

I suspect that my most useful contribution has been the recognition that there are five terms and conditions which must be known, understood, accepted, and acted upon to engage in a relationship with Yahowah, to enter His Home in Heaven, and to become part of His Covenant Family. I have long embraced the full implications of “*nacah* – the imposition of a test to determine what we know, to evaluate what we understand, and to ascertain the appropriateness of our responses.”

“*‘Achar ha dabarym ha ‘eleh* – after all of the words which have been conveyed during these conversations” between Yahowah and ‘Abraham, I came to realize that there would have only been one reason for God to memorialize the nature of this relationship in His Towrah. He wants us to know and understand what He shared with ‘Abraham so that we can participate in the same relationship with Him. He is inviting us to be part of His Family as long as we come to know Him first and then approach Him in the manner He has provided.

So while God made this possible, He did not intend to make this easy. It is not in His interest or ours to let everyone into heaven. To the contrary, He wanted to “**test the validity of [‘Abraham’s] forthcoming actions during a situation involving a circumstance that would be challenging for him to respond properly.**” Learning about Yahowah requires effort. He is not simple – nor is His Covenant. Relationships take time. For them to be meaningful, both parties must contribute. The Towrah is clear and complete, but it is neither superficial nor simplistic.

Beyond this, there is something else being conveyed here that drives right to the heart of our investigation. We have pursued *hineh* through the Towrah to determine the most reliable means to receive the support to uphold life that Yahowah had withdrawn from Yisra’el at large as a consequence of their affinity for religion. And here, we find the most insightful and reassuring deployment thus far. Following “*hayah* – to exist,” and in Yahowah’s voice, *hineh* was combined with *‘any*, to say: “*hineh ‘any* – look up to Me and give Me your immediate and undivided attention. Behold, here I Am. Listen attentively to what I have to say, focusing on the details and the context. Stand up and be especially observant because I am pointing something out that is critically important and will provide the proper perspective to know and understand Me.”

It should have been obvious, but since it is lost on most, let’s underscore God’s position. It is His universe. He created it. Heaven is His Home. The Covenant is His Family. The Towrah is comprised of His Instructions. Life is His gift. If we want more of it, if we want to be part of His family, if we want to explore His universe and enter His home, we have to pay attention to what He has to say. We cannot, as Christians do, reject His Towrah and expect God to respond favorably. We cannot replace His Covenant with another one and still receive the benefits He has articulated as part of this relationship.

Also relevant, Yahowah began this conversation by calling out ‘Abraham’s name. Relationship agreements are specific and the parties to them are identified by name. Further, the terms and conditions are always specified.

Affirming this conclusion, this test, when applied to what we have come to know from the Towrah, determines what aspect of ‘Abraham’s name applies to us: “*‘ab* with a -enhanced *ruwm* – father who lifts up those who stand up and reach up,” “*‘ab* and the positive aspects of *hamown* – father of the abundantly enriched,” “*‘ab* and *racham* – merciful, loving, and supportive father,” or “*‘ab* and the negative aspects of *hamown* – father of multitudes who are confused and troublesome, uproarious and hostile.”

In a previous meeting ‘Abraham asked Yahowah to consider ‘Ely’ezar initially, then Yshma’el, the son he fathered by way of Sarah’s Egyptian slave, Hagar. But when ‘Abraham pleaded with God, trying to convince Him to include Ishmael in the Covenant, Yahowah said, “Absolutely not!” He was sent away along with his mother and out of Yahowah’s Land. This left ‘Abraham and Sarah with Yitschaq. The Covenant would not be a product of infidelity or slavery. Man was not at liberty to change God’s plan.

While we are on this topic, there are some related insights worth sharing. First, Ishmael was rejected and sent away for other reasons. His conception and birth had been Sarah’s idea, one she persuaded her husband to accept. They wanted to produce the Covenant’s children their way, doing something that was common practice and familiar to them, but inconsistent with the family model of husband and wife serving to conceive and raise children as father and mother. So Yahowah rejected their way. Participation in the Covenant is not open to negotiation. It is God’s way or go away. Man’s alterations are sternly and unequivocally rejected.

Additionally, Hagar as an Egyptian slave did not love ‘Abraham. She was not asked to marry ‘Abraham. She did not choose to have his child. As a slave, she had no choice. And with loving relationships such as the Familial Covenant, freewill is essential – which is why the volitional mood influences each of the verbs which follow. Further, slaves have neither liberty nor an inheritance, both of which are Covenant benefits. Further, God’s way necessitates the repudiation of politics and religion, the very things which would enslave ‘Abraham’s descendants in Mitsraym for four-hundred years.

Lastly, the fact that Yahowah instructed ‘Abraham to accompany his son Yitschaq irrefutably demonstrates that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not save, then misstating the reason ‘Abraham was considered righteous by Yahowah, Paul said that the Towrah’s Covenant enslaved because it was conceived through Hagar, the child of a slave. This was one of many lies, and perhaps the worst of all. Paul was wrong. Sarah’s son, Yitschaq, affirmed the Covenant with his father, not Hagar’s son, Ishmael.

Let’s listen to God tell this story…

**“Next He said** (*wa ‘amar* – so He instructed (qal imperfect))**, ‘Please** (*na’* – as an earnest exhortation and sincere expression of My will, consider My desire in this regard, and with a heightened sense of concern and urgency, I implore you at this time to) **choose of your own accord to grasp hold of** (*laqah* – under the auspices of freewill accept, receive, and take by the hand (qal imperative – a genuine expression of volition in the second person)) **your son who is associated with you and is in accord with you** (*‘eth ben ‘atah* – your son accompanying you and your son who is in agreement with you)**, therefore** (*‘eth* – by the proper means)**, your unique and very special child** (*yachyd ‘atah* – your only son with whom you are together, alike, and united; from *yachad* – to join and unite, becoming alike)**, whom, for the benefit of the relationship and as a blessing** (*‘asher* – to show the way to a fortunate and joyful place you have taken a stand, walking the correct way, thereby showing the steps which lead to life)**, you love** (*‘ahab* – you have an affectionate and desirable relationship with and prefer, associating in the relationship as friends (qal perfect))**, Yitschaq** (*Yitschaq* – Laughter; from *tsachaq* – to laugh and play)**.**

**Then of your own volition walk to approach** (*wa halak la ‘atah ‘el* – and choose to go, actually traveling (qal imperative)) **the Land** (*‘erets* – region and realm, ground and earth) **of Mowryah** (*ha Mowryah* – Revere the Teaching of Yahowah) **and** (*wa*) **choose to** **ascend with him** (*‘alah huw’* – enjoy going up and rising up with him, electing to lift him up (hifil imperative – the subject, ‘Abraham, engages the object, Yitschaq, in the action should ‘Abraham so desire)) **there** (*shem* – focusing on the name) **by way of an uplifting offering** (*la ‘olah* – to rise and ascend by way of an acceptable sacrifice) **upon** (*‘al*) **one of the mountains** (*‘echad ha harym* – the one among certain prominent ranges or elevated terrain) **which to show the way to an enjoyable state upon taking a stand and the correct way to walk toward life** (*‘asher* – for the benefit of the relationship and as a blessing)**, I will explain to you** (*‘amar ‘el ‘atah* – I will discuss and explain to you, consistently using words to convey instructions, promises, and answers (qal imperfect))**.”** (*Bare’syth* / Genesis / In the Beginning 22:2)

First things first: *Mowryah* is a compound of MWR and Yah. So the question becomes, what does MWR convey? If it is the result of a contraction of *mowrash* or *mowrashah*, then the resulting name is the “Desire, Choice, and Possession of Yahowah,” or from our perspective, the “Choice to Belong to Yahowah.” If it is derived from *mowsh*, *Mowryah* conveys: “Care About Yahowah.” If, however, as I suspect, *Mowryah* is a compound of *mowrah* and Yahowah, then it conveys: “Revere the Teaching of Yahowah” which is to “Respect Yahowah as the Teacher.”

Also possible, when Yah is combined with *mowr*, *Mowryah* expresses “Yahowah’s Exchange.” In this case, God could be addressing the fact that He associated our sin with His soul, paying our debt so that we could be ransomed. Or, the message may be that our flawed and limited physical nature will be exchanged for eternal spiritual perfection.

Should you be concerned about being assessed by God, rest assured that freewill limits those tested to those who have chosen to be evaluated. This engagement is for volunteers only. Those under consideration have stepped forward, wanting God to appraise the validity of their knowledge and understanding, as well as the appropriateness of their responses to the Covenant’s criterion.

After all, they exude complete confidence because the answers are readily accessible and the test is open book. God’s requirements are not arduous, and indeed very little is expected from us. Even our mistakes are overlooked, because the One doing the evaluation is exceedingly generous when it comes to His children. We know this because of the influence of the imperative mood, an expression of volition in the second person. All three verbs, grasp, walk, and ascend, were presented under the auspices of freewill.

While it is Yah’s desire that we do as He has asked, this is not an edict, not a command, nor an order. It is a request. It begins with “please.” This is not about obedience. It cannot be driven by fear. *Na’* is an “earnest exhortation and sincere expression of desire.” It conveys a “genuine regard and heightened sense of concern” for the individual to whom it is directed. And that my friends is profoundly important – driving right to the heart of the relationship God envisioned.

In every instance, and during each encounter, ‘Abraham listened to what Yahowah had to say and he responded by doing what God had asked. In that the Covenant has been modeled after him, and recognizing that he passed God’s test, we would be well served to follow his example. It is the reason our Heavenly Father shared all of this with us in the opening book of His Guide to Life.

**“Therefore** (*wa* – so), **‘Abraham** (*‘Abraham* – father who lifts up those who stand up and reach up, and father of the abundantly enriched, merciful father, as well as father of multitudes who are confused and troublesome) **got up early in the morning ready for action, eager to gain information at first light** (*shakam ba ha boqer* – arose to actively engage, up, ready to learn and prepared to travel at dawn, prudently seeking to understand the means to salvation)**.**

**He saddled** (*wa chabash* – he prepared to ride a beast of burden; identical to *chobesh* – to provide a remedy which promotes healing) **his donkey** (*‘eth chamowr*) **and he selected and brought along** (*wa laqah* – then he took) **two of his young men with him** (*‘eth shanaym huw’ ‘eth huw’* – two teenage adolescent boys along with him)**, in addition to** (*wa ‘eth*)**, Yitschaq** (*Yitschaq* – Laughter)**, his son** (*ben huw’*)**. Also** (*wa*) **he split** (*baqa’* – he cut into separate pieces, dividing) **the wood** (*‘ets* – timbers) **for the elevating offering** (*‘olah* – to ascend by way of an acceptable sacrifice)**.**

**Then he stood up** (*ba quwm* – so he rose to a standing position to establish and confirm, to fulfill and accomplish (qal imperfect)) **and he walked** (*wa halak* – traveled, going on a journey through life (qal imperfect)) **to the place** (*‘el ha maqowm* – to the site of the home, providing directions to the dwelling place which is the source of existence as a result of taking a stand) **which for the benefit of the relationship and as a blessing** (*‘asher* – to show the way to a joyful place by taking a stand, walking the correct way, thereby showing the steps which lead to life)**, He, the Almighty** (*ha ‘elohym*)**, had told him about** (*‘amar la huw’* – He had provided instructions, expressing in words the way (qal perfect))**.”** (*Bare’syth* / Genesis / In the Beginning 22:3)

We grow by doing things together. ‘Abraham affirmed his decision to partake in the Covenant by responding to Yahowah’s instructions and engaging, doing what God had asked. The same is expected of us. And upon arrival, God did what He had promised.

But more than this, ‘Abraham was up early, prepared, and eager to go. The universe the Creator wants to show us is large, so there is a lot to see and do together. The subtle implication here is that eternity would be a very long time to spend with someone who does not enjoy what God wants to do.

While I cannot say for certain, but if there is a connection between “*boqer* – morning,” a masculine noun, and *baqarah*, which is written using the same letters, but in the feminine form, then we can extrapolate and conclude that the reason ‘Abraham was up early, ready to go first thing in the morning, was because “*baqarah* – he was embarking on a mission to prudently seek out the means to salvation.”

This assessment is actually reinforced by the primary meaning of *boqer*, which is “to gain information from God.” Equally affirming, *boqer*’s verbal root, *baqar*, speaks of “seeking after information which leads to an appropriate response, of being observant and perceptive, of processing what is learned by executing good judgment.” The correlation between morning, the increasing light of a new day, and perceptive observation should be obvious. Not as obvious, at least to many, is that this entire story foreshadows the means Yahowah would deploy to save us, right down to the smallest details.

The donkey was saddled because in forty Yowbel, which would be Year 4000 Yah, Yahowsha’ would ride upon a donkey on His way back to Mowryah. Splitting the timber was designed to draw our attention to the upright pillar upon which Yahowsha’s body would be sacrificed, serving as the Doorway to Life on Passover.

The two young men were invited, making two adolescent boys in addition to Yitschaq, and four individuals overall including ‘Abraham, to remind us that the benefits of the Covenant would be fulfilled during Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, with Yahowsha’s body fulfilling the first, Yahowah’s soul the second, and the Set-Apart Spirit and Yah’s soul the third, with the Spirit engaging on behalf of Her children on the fourth, all working in harmony to facilitate the five benefits of participating in the Covenant Family.

In this regard, it is interesting to note that when we calculate the timing of this event using the genealogies presented in the Towrah, Yitschaq was between 33 and 34 years-of-age. This would serve as yet another foreshadowing of Yahowsha’, who was the same age when he fulfilled Yahowah’s promise to provide the lamb.

Also relevant in this dress rehearsal foreshadowing the fulfilment of *Pesach*, ‘Abraham represents Yahowah, Yitschaq is playing the role of Yahowsha’, and the two witnesses likely represent Shimon Kephas and Yahowchanan who would benefit from what they had seen and heard. Some have compared these two adolescents with the two criminals alleged to have been crucified next to Yahowsha’, but what is said of them is neither true nor relevant, and thus not part of this prophetic portrayal.

They would walk for three days because the first three *Miqra’ey* – *Pesach*, *Matsah*, and *Bikuwrym* – occur over three days. And even then, ‘Abraham would have to elevate his perspective in keeping with *hineh* to appreciate the implications of what awaited him.

**“On the third day** (*ba ha yowm ha shalyshy*)**,** (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **raised his eyes, elevating his perspective** (*nasa’ ‘ayn huw’* – increased his perception and understanding, enhancing his vision)**, and** (*wa*) **saw** (*ra’ah* – discovered and looked upon, viewed and considered, perceived and was delighted by (qal imperfect)) **the place** (*ha maqowm* – the site to take a stand to provide directions to the home which is the source of life) **from afar** (*min rachowq* – from a long distance away, still substantially separated)**.”** (*Bare’syth* / Genesis / In the Beginning 22:4)

*Maqowm* was repeated because what it represents is essential to this story. On the summit of Mowryah, the Covenant, representing Yahowah’s Home and Family, would be confirmed. And in this same place, Yahowsha’ would stand up for us on Passover, providing the substance of life, so that we could dwell with God.

There may be many reasons why we are told that ‘Abraham, after elevating his perspective, was able to perceive and consider the miracle of life that would occur here from afar. By lifting our eyes to God, we become aware of what is going to happen, and what its effect is going to be on us, long before these events play out in time. And in this case, it would be forty Yowbel, from 1968 BCE to 33 CE, before Yahowah would fulfill His promises in this place.

I am often embarrassed by the inadequate and sometimes erroneous nature of my initial attempts at translation. And yet, even though I made my share of mistakes, in retrospect the end result was still considerably more thoughtful and appropriate than those published elsewhere. Nonetheless, I’ve subsequently gone back over my previous translations, improving them while updating the commentary derived from them, and have devoted years of my life to not only correcting my mistakes, but more importantly, to sharing what I’ve learned along the way.

I share this with you now for several reasons. First, in one book or another, with the notable exception of *Yasha’yah* 3:1, I’ve already translated virtually every conversation found in this chapter. And yet, while those attempts eventually led me to the single most important discovery of my life, which is the nature, requirements, and benefits of the “*Beryth* – Family Covenant” and their fulfillment through the “*Miqra’ey* – Invitations to be Called Out and Meet” with God, my previous translations were so inadequate by comparison, much of what has been conveyed thus far in this chapter, I suspected, but could not confirm until now.

Second, if I’m able to substantially improve a translation each time it is rendered, and if I continue to gain insights during the process, even my most recent attempt is incomplete and imperfect. Therefore, I would encourage you to verify what you are reading and augment what you can learn as a result. And if you do, you will grow just as I have grown. Each and every time you study Yah’s Word you will learn something new.

And third, this perspective can change the way we are likely to see Yah’s next statement. It is either superfluous or profound depending upon whether *‘owd koh* and *chawah* are translated using their primary or secondary meanings. Additionally, when we contemplate what we are being told through a lens that correctly reflects each word’s proper meaning, one of the most troubling New Testament misrepresentations is exposed. So as children who are learning, and not as individuals who think they know it all, let’s consider what God said next with an open mind.

**“So** (*wa*)**,** **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **said** (*‘amar* – spoke) **to his young men** (*‘el ‘ebed huw’* – to the boys accompanying him)**, ‘You should remain here with the donkey** (*yashab la ‘atah pah ‘im ha chamowr*)**,** **and the boy and I** (*wa ‘any na’ar* – my child and I)**,** **we will walk** (*halak* – we will journey) **this way toward eternity** (*‘ad koh* – forever like this, in this manner continually throughout the entirety of space and thusly for an unlimited period of time, without any constraints on distance or direction traveled, conveyed to reveal an important transition and encourage us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity) **and independently announce our intentions regarding the continual restoration and preservation of life, consistently making this known on our own initiative** (*wa chawah* – by explaining our position on renewal, verbally declaring our commitment to continually growing of our own accord and acting independently from others, providing our verbal pledge by demonstrating our attitude and perspective on eternal life (with the hitpael stem the subjects of the verb, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative with the imperfect conjugation revealing their ongoing commitment to continually making this declaration on eternal life realizing that it will have ongoing and unfolding results throughout time))**,** **then we will choose of our own volition to return to you, to change and restore you** (*wa shuwb ‘el ‘atah* – then our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship by continuing to actually gather together in this way (qal imperfect cohortative – genuinely and actually, on a consistent basis with ongoing implications, desiring and choosing to return to you, to turn to you to change and restore you forever))**.”** (*Bare’syth* / Genesis / In the Beginning 22:5)

The most revealing phrase in this sentence is *‘ad koh*, which is inadequately, and sometimes errantly, translated “over there” in bibles published by religious institutions. This rendering is hard to justify because the primary connotation of the Hebrew adverb, *‘ad*, is “forever,” associating the concept of “eternal and into perpetuity,” with the verb, making the action “continuous.”

*‘Ad* is used to addresses “eternal existence, infinity in either space or time, being unlimited, or being without constraint.” It is derived from its verbal root, *‘adah*, which means “to advance and pass on, to pass through by the removal of constraints or by taking away any hindrance.” The eternal benefit is often as the result of “a unique garment or special form of adornment.”

Also revealing, *‘ad* is scribed identically to *‘ed*, which is used by Yah to depict His “eternal witness” and “everlasting testimony.” Both are related to *‘uwd*, and are likely based upon it, which is relevant because *‘uwd* speaks of “continually testifying about restoration and repeatedly bearing witness to eternal healing.” *‘Ad*’s tertiary connotations, “until, up to, as far as, or continuously,” are all derivatives of its primary meaning. Therefore, to render *‘ad* as “over” demonstrates a complete disregard for the word’s actual meaning and etymology. It also negates ‘Abraham’s intended message, shortchanging what appears to be profound by replacing it with something utterly mundane.

Turning to *koh*, it is a compound of *ka*, which is typically translated “like, similar to, consistent with, akin to, analogous, or comparable,” and *huw’*, the pronoun conveying “he, she, or it” depending upon how it is written. The resulting contraction is often rendered “thus, in this manner, in this way, like this, or so far as.” While such translations are not supported by *koh*’s etymology, there are those who have sought to constrain its meaning to “here, there, or now.”

Having therefore studied the etymology of *‘ad* and *koh*, the most informed and thoughtful attempt to incorporate these factors into a translation results in: “this way toward eternity, forever like this, in this manner continually throughout the entirety of space and thusly for an unlimited period of time, without any constraints on distance or direction traveled, which is being conveyed to reveal an important transition and encourage us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity.” So while I’ve made more than my share of mistakes in the past, and while I prefer to think of myself as a student of Yah’s Word and not a scholar, the preceding rendering of *‘ad koh* is easily defensible, etymologically accurate, and reasonably complete.

Moving on to the next word, when scribed in the first person plural, the primary definition of *chawah* (more accurately transliterated, *chowah*), is: “announce our intentions, making them known by explaining our position, verbally declaring our commitment, informing using spoken words.” *Chawah* / *chowah* means “to show, to interpret, to explain, to inform, to tell, and to declare.”

And yet according to God, and as recorded in *Bare’syth* 3:20, there is more to it than that. We know this because *chawah* is written using the same three characters found in *Chawah*, the name of Adam’s wife. And God, Himself, tells us that her name is based upon the verb, “*chayah* – to live.” Recognizing Yah’s propensity to define His lexicon early and often, it seemed reasonable to use this connection to clarify the nature of the declaration ‘Abraham and Yitschaq had intended to announce. But more on that in a moment.

For reasons that are hard to explain, in the lexicons published by religious institutions *chawah* is presented as if it means “to worship.” In all likelihood, this “definition” serves to justify a mistake that was made and then perpetuated during the haphazard transmission of the text from Hebrew to Greek to Latin and then into English. So today, the vast preponderance of bibles published by these same religious institutions present *chawah* as if it spoke of “worship” rather than “making an announcement regarding the perpetuation of life.”

I suspect that this mistake was initially manifest in the Latin *Vulgate*, when Jerome translated the Greek *Septuagint* into Latin, ignoring the Hebrew text. The first five English translations of the 15th and 16th centuries, leading to the KJV in the 17th century, were translated from the Latin *Vulgate* and then revised from one to the next, all trying to establish their credibility by keeping the familiar phrasing of its predecessor. Therefore, an errant translation in the Greek *Septuagint* or Latin *Vulgate* would never have been corrected to reflect the original and underlying Hebrew text.

Moreover, since virtually every lexicon available for our consideration was compiled by one of the principal bible publishers, they were all inclined to justify their own translations, regardless of their inaccuracy. And when it came to *chawah*, somewhere along the way, a religious scribe or theologian either made a mistake, or deliberately altered the text, and changed the witness Yahowah provided through Moseh. There is no justification, whatsoever, for translating *chawah* as “worship.”

To their credit, *Strong’s*, which was originally conceived to support the translations found in the KJV, didn’t play along. They did not render any variation of *chawah* as “worship.” Their primary translation of *chawah* (H2331) is accurate: “*chavah*: verb 1 to tell, declare, show, make known. 2 to breathe.” Further, *Strong’s* correctly reveals that it should “be compared to H2324 and H2421.” *Strong’s* H2324 reveals: “*chava’*: verb corresponding to H2331; 1 to show, interpret, explain, inform, tell, declare.”

My favorite lexicon, *Dictionary of Biblical Languages – Hebrew*, was correct to a point. The primary definition of *chawah* is presented as: “2555 I verb *hawa(h)* **tell**, explain, announce, verbally show, display with words, i.e., inform and announce with speech.”But alas, as if presenting an entirely different word, they compromised scholarship for readership with: “2556 II *hawa(h)* verb 1. **bow down**, prostrate oneself, i.e., take a stance of bowing low in an act of respect or honor, but not necessarily worship of deity; 2. Bow in worship, prostrate oneself…”

Digging deeper, and based upon the fact that *chawah* / *chowah* is indistinguishable from *Chawah*, or *Chowah*, depending upon your preferred vocalization, and in recognition of the fact Yahowah affirms that the name of Adam’s wife is based upon the verb *chayah*, there is every reason to support the connection to *Strong’s* H2421: “*chayah* – to live and remain alive, to be restored to life and to be revived to vigorous growth, flourishing in abundance, life sustained, preserved, and enduring.” This association would not only explain the extraordinarily uncommon “*aw*” pronunciation associated with *chawah*, as opposed to the more prevalent “*ow*” transliteration of the Hebrew W, but also mean that Chawah’s name “proclaims her position on life, announcing and declaring the need for renewal and restoration.”

Further, since Yahowah, Himself, conveys the connection between “*chawah* – to announce one’s intentions” and “*chayah* – to live, renewing, restoring, and sustaining life,” a complete and accurate rendering of *chawah* with an eye to the Author’s ascribed meaning should indicate that *chawah* is a “declaration” about “*chayah* – the restoration and preservation of life.”

Now that we know what the word means, and are aware of the religious ideology that has sought to misrepresent it, there is an additional insight worthy of our consideration. With the influence of the hitpael stem, the subjects of the verb *chawah*, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative, and therefore are not influenced by other individuals.

Also, when we reflect upon the implications of the imperfect conjugation, we discover that they are expressing their ongoing commitment to continually making this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time. Therefore, the combination of the hitpael stem and the imperfect conjugation favor the following fully amplified rendering of *chawah* when scribed in the first person plural: **“independently announce our intentions regarding the continual restoration and preservation of life, consistently making them known on our own initiative, explaining our position on renewal, verbally declaring our commitment to continually grow, and of our own accord and acting independently of other influences, providing our verbal pledge demonstrating our attitude and perspective on eternal life.”**

Getting this right should have been easy. God had said nothing to ‘Abraham about bowing down or worshiping Him, and in fact, has specifically asked him to do the opposite. So prostrating himself could not have been part of any test Yahowah was administering. This was not Islam. Allah would not be misconstrued as god for another twenty-five-hundred years.

Based upon what Yahowah had conveyed, offered, and requested, the only valid way to test ‘Abraham would be to assess his knowledge, understanding, acceptance, and subsequent response to the terms and conditions of the Covenant as they had been presented to him. And from this perspective, *chawah* is ‘Abraham’s reply, his declaration of understanding, his announcement affirming his acceptance of God’s offer.

While this is already a lot of information to process, before we return to the overall translation of *Bare’syth* 22:5, I would also like to call your attention to *chowach*, because of its foreboding similarity to *chawah*. Not only will it eventually appear in this conversation in association with the means to life, because it is defined as a “thorn or thorn bush,” it is invocative of the crown of thorns Yahowsha’ wore on Pesach in 33 CE.

The concluding verb in this passage is *shuwb*. It means “to return, to come back, to turn around and change, and to be restored as a result of changing direction.” It is the fifth most common Hebrew verb, appearing in the *Towrah*, *Naby’*, and *Mizmowr* just over 1050 times. And while there is no debate regarding the fact every connotation I have shared applies, most translators truncate its meaning by limiting their renderings to one of these concepts when they are all related and applicable.

With this in mind, we ought to be cognizant of the fact *shuwb* was scribed in the first person plural, using the qal stem, imperfect conjugation, and cohortative mood. Therefore, following ‘Abraham’s announcement regarding the restoration and preservation of life, *shuwb ‘el ‘atah* should have been translated: “then we will choose of our own volition to return to you, to change and restore you.”

‘Abraham’s commitment to*wa shuwb ‘el ‘atah* could also be extrapolated to convey “our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship through our continued willingness to gather together in this way.” The qal stem, imperfect conjugation, and cohortative mood collectively speak of that which is genuine and should be interpreted literally, addressing that which is actually occurring on a consistent basis with ongoing implications, all stated as an expression of the speaker’s freewill, their desire and choice to actually return, genuinely change, and consistently restore the object of the action, in this case, you. So it is only when each of these etymological and grammatical expressions are contemplated and applied that we come to appreciate the full implications behind ‘Abraham’s extraordinary declaration.

In that we are making comparisons between this prophetic portrayal and its ultimate fulfilment, let’s readdress the statement found in Luke’s hearsay account: “And two others also who were criminals were being led away to be put to death with him.” (23:32) As we have come to recognize, while most Christians disdain connections between their “Old” and “New” Testaments, some have sought to draw a comparison between the “two others” and the “two young men” in ‘Abraham’s story. But doing so is inappropriate for several reasons. First, Luke’s statement, “and two others also who were criminals” was written as if all three had committed crimes, and “were being led away to be put to death with him” suggests that all three were being led to their death as a punishment for the things they had done. Yahowsha’ had not committed any crime and God cannot die. By way of contrast, three individuals accompanied ‘Abraham, making four in total. Not one of them was a criminal, and they were all being led to life, not death.

Additionally, the spurious statement presented in Luke 23:44 must be discarded as invalid. Luke, who was not an eyewitness to this event, or of any aspect of Yahowsha’s life, falsely attributed something to God that He could not have said: “Truly, I say to you, today you will be with me in Paradise.” There would have been no basis for the criminal’s “salvation.” “Paradise” is a pagan concept.

And Yahowsha’ wasn’t going anywhere on Passover. Even on the following day, the *Qodesh Miqra’* of *Matsah*, His soul was destined for *She’owl* – a far cry from “paradise.” Further, this allegedly occurred on Friday and He would not see the Father until Sunday afternoon.

Trying to preclude such myths from being perpetuated is one of the many reasons that the story told in Bare’syth 22:5 was revealed. It clearly states that no one would die or go to heaven on this day. ‘Abraham and Yitschaq climbed *Mowryah*, met with Yahowah, made their announcement, listened to God’s plan to fulfill *Pesach*, passed the test, and returned to the young men who had stayed below as instructed, sharing with them what they had experienced and heard. It would be another sixty years before ‘Abraham would enter Heaven. He would father six additional children and live to 175. For Yitschaq, who represents Yahowsha’ in this story, it would be nearly 40,000 days after the sojourn to Mowryah before he would enter heaven – hardly the same day.

And that is why the Towrah says: **“So** (*wa*)**,** **‘Abraham** (*‘Abraham*) **said** (*‘amar*) **to his young men** (*‘el ‘ebed huw’*)**, ‘You should remain here with the donkey** (*yashab la ‘atah pah ‘im ha chamowr*)**,** **and the boy and I** (*wa ‘any na’ar*)**,** **we will walk** (*halak*) **this way toward eternity** (*‘ad koh*) **and announce our intentions regarding the continual restoration and preservation of life** (*wa chawah*)**,** **then we will choose of our own volition to return to you, to change and restore you** (*wa shuwb ‘el ‘atah*)**.’”** (*Bare’syth* / Genesis 22:5)

‘Abraham not only knew that he was being evaluated, he knew the subject of the test and was ready to deliver the correct answer. More than this, he not only knew that he would be returning with his son, he recognized that by sharing what would transpire on *Mowryah*, mankind would return to God, be forever changed and restored. That is the moral of this story.

So why do you suppose the *King James Version* published: “And’Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you?” The KJV pilfered the line from the *Vulgate* where the Latin “*adoraverimus*” was used to errantly infer that they were going “to worship.” The *New International Version* took a step backwards with: “He said to his servants, ‘Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

When it comes to rendering an accurate translation, as we have discovered there are right answers and wrong ones, and some are better or worse than others. But since God had never asked ‘Abraham to worship Him, this could not have been His expectation or the proper way to translate *chawah*. Further, by accepting a minimalist view of either *‘ad koh* or *shuwb*, a profoundly important declaration is rendered irrelevant.

To my mind, this is among the most important stories ever told. Everything God says prior to the presentation of His Covenant explains His basis for offering it, while everything He says thereafter either affirms its fulfillment or depicts the consequence of passing or failing His test. We have every incentive to get this right.

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*Observations*

Covenant

11

### The Lamb

*Behold, Here I Am…*

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

**“And it came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of his knowledge and comprehension, especially considering the consequences.**

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

**He called out to him, ‘Abraham!’ Then He said as was His custom, ‘Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say.**

**Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention.’** (*Bare’syth* / Genesis 22:1)

**Next He said, ‘Please choose of your own accord to grasp hold of the hand** **of** **your son who is in accord with you, therefore, your unique and special child, whom, for the benefit of the relationship, you love, Yitschaq (Laugh and Play).**

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

**Therefore**, **‘Abraham** **(Father who Lifts Up those who Stand Up and Reach Up)** **got up early in the morning ready for action and eager to gain information at first light.**

**He saddled** **his donkey** **and he selected and brought along** **two of his young men with him, in addition to, Yitschaq, his son. Also,** **he split** **the wooden timbers** **for the elevating offering.**

**Then he stood up to confirm and fulfill the mission.** **He walked** **to the place serving as the source of directions and site of the home** **which for the benefit of the relationship, He, the Almighty, had told him about.** (*Bare’syth* / Genesis 22:3)

**On the third day, ‘Abraham** **raised his eyes, elevating his perspective**, **increasing his understanding, and** **saw** **the place which provides directions to the home and source of life** **from afar.** (*Bare’syth* / Genesis 22:4)

**So** **‘Abraham** **said** **to his young men, ‘You should remain here with the donkey,** **and the boy and I will walk this way toward eternity** **and announce our intentions regarding the continual restoration and preservation of life.**

**Then we will choose of our own volition to return to you, to change and restore you.’** (*Bare’syth* / Genesis 22:5)

This leads us to…

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

**Then** **he grasped hold of and accepted** **in his hand, the fire** **and the knife. Then** **the two of them walked together in one accord.** (*Bare’syth* / Genesis 22:6)

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

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

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

**Then** **the two of them walked together in one accord, united and alike in love.** (*Bare’syth* / Genesis 22:8)

**When they came to** **the place where one takes a stand, serving as the home of the source of life** **which bestows the blessings of the relationship that** **the Almighty** **had told him about, there** **‘Abraham** **built** **an altar** **and** **he arranged** **the wooden planks.**

**Then** **he connected these things together** **with Yitschaq, his son, positioning him accordingly** **before** **the altar** **in conjunction with** **the upward and ascending nature** **associated with** **the wooden pillars.** (*Bare’syth* / Genesis 22:9)

**Next, ‘Abraham** **stretched out** **his hand** **and grasped hold of** **the knife,** **moving toward** **sacrificing** **his son.** (*Bare’syth* / Genesis 22:10)

**At this point a spiritual messenger of Yahowah called out** **to him** **from** **heaven, and he said, ‘‘Abraham!** **‘Abraham!’**

**He responded,** **‘Behold, here I am** **standing upright and reaching up because I have acknowledged every condition regarding the One this is actually all about.’** (*Bare’syth* / Genesis 22:11)

**So he said** **and directed,** **‘Do not stretch out** **your hand** **towards** **the boy** **and** **do not do anything that infringes upon his freewill.**

**Indeed,** **now and henceforth** **I know** **truthfully for rational reasons,** **you profoundly respect and genuinely revere** **your God. Consequently,** **you have not withheld** **your very special and precious son** **from Me.’”** (*Bare’syth* / Genesis 22:12)

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

*‘Ets*, written  in Paleo Hebrew, pictorially conveys: see the sign. Of particular interest we also find *ts* in Yi*ts*chaq, the first child of the Covenant, *Ts*yown, the Signs Posted Along the Way, ‘ere*ts*, representing the Promised Land, and *ts*adaq *–* vindication as a result of being right. The verbal root of *‘ets* is “*‘etsah* – to shut,” thereby depicting the function an operable door plays to keep unwanted influences at bay, thereby protecting the family inside.

But more interesting still, just as Yahowsha’ was forced to carry the wooden beam upon which He would be attached following His Pesach march up Mowryah, Yitschaq would do the same…

**“And** (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **obtained and grasped hold of** (*laqah* – collected and took hold of, accepting) **the wooden timbers associated with** (*‘eth ‘etsy ha* – the wooden pillars, planks, or beams for (plural)) **the elevating offering** (*ha ‘olah* – that which rises; from *‘alah* – to ascend, go up, and rise, to be withdrawn, carried away, and meet) **and** (*wa*) **placed it** (*sym* – set, laying it (qal imperfect)) **upon** (*‘al*) **Yitschaq** (*Yitschaq* – Laugh and Play)**, his son** (*ben huw’*)**.**

**Then** (*wa*) **he grasped hold of and accepted** (*laqah* – he selected, obtained, and received (qal imperfect)) **in his hand** (*ba yad huw’* – with the fingers of his hand)**,** **therefore** (*‘eth*)**, the fire** (*ha ‘esh* – that which exists as radiant energy to provide light to see and warmth to comfort in addition to cooking food to make it edible and nourishing) **and that which is associated with the knife** (*wa ‘eth ha ma’akeleth* – in addition to the implement used for cutting and separating; from *‘akal* – to consume food or to devour and destroy)**.**

**So** (*wa*) **the two of them walked together in one accord** (*wa halak shenaym hem yahdaw* – and so both of them journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect))**.”** (*Bare’syth* / Genesis / In the Beginning 22:6)

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

As you consider what follows, a word of advice: think less about what ‘Abraham and Yitschaq are saying and doing relative to one another, and more about why this somewhat stilted conversation and uncomfortable account is being presented to us and you’ll see that almost every word and image is symbolic of what would occur in this place forty Yowbel hence.

This story serves as a preview of the single most important event in human history. On Mount Mowryah, in what would become Yaruwshalaim, Yahuwdah Yisra’el, circa 2000 Yah (1968 BCE by Roman Pagan Church Accounting), we are witnesses to a preview of the fulfillment of *Pesach* – Passover on the 14th day of *‘Abyb* / Nisan in year 4000 Yah (a Thursday/Friday March 31/April 1, 33 CE on the Imperial Roman and Roman Catholic Calendar).

**“And** (*wa*) **Yitschaq** (*Yitschaq* – Laugh and Play) **spoke** (*‘amar* –communicated (qal imperfect)) **to** (*‘el*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)**, his father** (*‘ab huw’*)**, stating** (*‘amar* – bringing tolight and declaring (qal imperfect))**, ‘Father of mine** (*‘ab ‘any* – My father)**.’**

**So** (*wa*) **he responded** (*‘amar* – he, ‘Abraham, provided assurance, promising (qal imperfect))**, ‘Here I am** (*hineh ‘any* – look up at me and pay attention to the details in this discussion, presently, right now I am here) **my son** (*‘any ben*)**.’**

**Then** (*wa*) **he asked** (*‘amar* – he mentioned,inquired, and questioned)**,** **‘Behold** (*hineh* – looking up right now and paying especially close attention, noticing all of the relevant details) **the fire** (*ha ‘esh* – the source of light and warmth, radiant energy and the means to properly prepare food so that it is eatable) **and** (*wa*) **the wooden pillars** (*ha ‘ets* – the timbers and planks)**, but** (*wa*) **where is** (*‘ayah* – serving as an interrogative in a relational circumstance) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and spokesman on behalf of the accused) **for the elevating offering** (*la ‘olah* – to approach by rising; from *‘alah* – to ascend and go up, to be withdrawn and carried away)**?’”** (*Bare’syth* / Genesis / In the Beginning 22:7)

There are a surprising number of Hebrew words for “lamb,” each providing a nuance which is appropriate to the context and designed to enhance our understanding. In this case, at least based upon the most closely related words, *ha seh* draws our attention to “the brilliant witness comprised of light providing direct knowledge about this specific situation while teaching us about the subsequent event destined to occur in this same place who serves as an advocate and spokesman on behalf of the accused.”

Yitschaq’s question regarding the lamb, while seemingly subtle, affirms two profoundly important aspects of their adventure to Mount Mowryah. For him to have recognized that they needed a lamb to roast on the fire requires an understanding of the Towrah. ‘Abraham had obviously shared it with him, even at an early age. And even more revealing, they were intending to celebrate Passover, just as Yahowsha’ did forty Yowbel later on this same mountain.

As proof that ‘Abraham and Yitschaq were operating out of an entirely different playbook, one composed by God and in universal conflict with the rest of humanity circa 1968 BCE, in the cradle of civilization, indeed, ‘Abraham’s birthplace, the Sumerians were sacrificing humans, not lambs. Six years ago, archaeologists at the University of Pennsylvania reached this conclusion after conducting CT scans on the skulls of over 2,000 victims buried in sixteen golden tombs in a single royal cemetery in Ur, Sumer.

These researchers reported that human sacrifice was conducted on a remarkably large scale. The common characteristic of these ancient remains was that two one-inch-diameter spikes had been driven through the heads of the men and one through the women while they were still alive. Their bodies were then baked, albeit not burned, and then doused with mercury so that they wouldn’t decompose and could be put on display during religious ceremonies. ‘Abraham’s countryman sought to appease their gods through religious mass murder.

Especially wanton, during this time Sumerian and Egyptian lords, priests, and kings had countless servants, concubines, musicians, handmaidens, grooms, guards, and soldiers murdered because their clerics claimed that the dead would continue to serve their masters in the afterlife. Worse, the Phoenicians and Carthaginians sacrificed infants to their gods. In one cemetery alone, urns containing the tiny bones of 20,000 ritualistically murdered children have been found.

It has recently been discovered that the Greeks practiced human sacrifice as did the Romans through the 2nd century BCE. The Mongols, Druids, Chinese, Japanese, Mayans, Aztecs, Incas, Polynesians, and Africans prolifically, barbarically, and religiously sacrificed innocent human lives on behalf of make-believe gods. So, the only reason that Yitschaq would have asked his father about a “lamb” is because he was aware of Yahowah’s instructions regarding Passover.

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

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

Second, since the meat of the Passover lamb is consumed by the celebrants after it has been cooked above the fire, and is thus not “burned,” there is absolutely nothing associated with *‘olah* which would suggest a “burnt offering” or anything of value being offered in the fire. Burning the inedible portion of the lamb is no more a sacrifice than incinerating one’s garbage. Beyond this, *‘olah* has no etymological connection with burn, burnt, burning, or fire.

Therefore, in the context of its use, *‘olah* presents a visual and symbolic portrait of what God is offering to do for us – raising us up to Him – and not something we are sacrificing to Him. We are being nourished and we grow as a result of consuming the lamb which we roast on the fire. It creates the kind of celebratory feast Yahowah intended for His family’s enjoyment. We are not only warmed by the blaze; its light is symbolic of what Yah has in store for us.

And as we witness the smoke rising up to the heavens we can envision “being withdrawn and carried away, ascending to” the home and presence of Yah. *‘Olah* speaks of His offer to immortalize, perfect, and adopt us and it is His sacrifice which makes this all possible. We are the beneficiaries of Yahowah’s magnanimous offer. We are not giving God anything other than the opportunity to serve His children.

This next statement from ‘Abraham suggests that this assessment is valid...

**“‘Abraham** (*‘Abraham* – father who lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **responded** (*‘amar* – promised, declaring (qal imperfect))**, ‘God** (*‘elohym*) **will actually and continually reveal the proper perspective to understand how** (*ra’ah* – will literally show by consistently making visible, providing the proper perspective to understand (qal imperfect)) **to approach Him by way of** (*la huw’* – on His behalf and in accord with Himself, concerning Him and to move toward Him, and in reference to the proper direction according to Him) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and witness on behalf of the accused) **for the elevating offering** (*la ‘olah* – to approach by rising; from *‘alah* – to ascend and go up, to be withdrawn and carried away)**,** **my son** (*‘any ben*)**.’**

**Then** (*wa*) **the two of them walked together in one accord** (*wa halak shenaym hem yahdaw* – and so both journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect))**.”** (*Bare’syth* / Genesis / In the Beginning 22:8)

They continued to excel at every aspect of Yahowah’s test because they were following His instructions. ‘Abraham and Yitschaq had learned to trust that God would take care of them – guiding, instructing, teaching, and directing them to every relevant answer.

**“When** (*wa* – so) **they came to** (*bow’ ‘el* – they arrived at and entered into (qal imperfect)) **the place** (*ha maqowm* – the standing place, the site where one takes a stand, the home and office, the source of direction in life) **which bestows the blessings of the relationship that** (*‘asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **the Almighty** (*ha ‘elohym*) **had told him about** (*‘amar la huw’* – had asked him to approach (qal perfect))**, there** (*wa shem* – and for the name)**,** **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **built** (*banah* – engaged to establish the family and restore the home, seeking to return to a prior state, to prosper and live abundantly, and to procreate a family, by constructing (qal imperfect)) **an altar** (*‘eth mizbeach* – a place to thank God and to show one’s appreciation for the sacrifice of another) **and** (*wa*) **he arranged** (*‘arak* – he placed in a specific pattern designed for a particular purpose, preparing the arrangement for the purpose of comparison (qal imperfect)) **the wooden planks** (*‘eth ha ‘etsym* – the pillars of wood)**.**

**Then** (*wa*) **he connected these things together** (*‘aqad* – he fastened them together) **with Yitschaq** (*‘eth Yitschaq* – in association with and on account of Laughter)**, his son** (*ben huw’*)**,** (*wa*) **positioning him accordingly** (*sym ‘eth ‘eth huw’* – he moved, located, placed, and set him up, appointing, preserving, and establishing him in association with while accompanying him (qal imperfect)) **before** (*‘al* – on, toward, against, or in front of) **the altar** (*ha mizbeach* – a place to thank God and to show one’s appreciation for the sacrifice of another) **in conjunction with** (*min* – away from and because of) **the upward and ascending nature** (*ma’al* – to a higher position beyond the higher dimensions) **associated with** (*la*) **the wooden pillars** (*ha ‘etsym* – the planks and posts of wood)**.”** (*Bare’syth* / Genesis / In the Beginning 22:9)

The Almighty has told us about this place too, revealing in His Towrah that the benefits of the relationship are bestowed to those who walk the correct way along the proper path in recognition of what transpired on Mount Mowryah. And it is here that the ultimate altar to the Covenant will be built, the Home for God’s Family, by none less than Yahowah, Himself. But first, Yahowah would open the door to let us inside, something that He accomplished upon an upright pillar of wood.

By connecting these things, we are properly positioned to ascend upward, just as was the case with ‘Abraham and Yitschaq. All of this was arranged, staged if you will, to provide a dress rehearsal for Passover so that we might understand the connection between the *Beryth* and *Miqra’ey*, and thereby capitalize upon Yahowah’s provision and plan.

Most translators will tell you that ‘Abraham “bound” his son, thereby constraining him against his will and curtailing his ability to flee. But the primary definition of *‘aqad* tells another story. It actually says that “he connected these things together,” thereby associating his son with the wooden pillars upon which the ultimate sacrifice would be affixed on our behalf.

It would be the hand of God that would accomplish all of this for us. So…

**“Next** (*wa*)**,** **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **stretched out** (*shalach* – reached out (qal imperfect)) **his hand** (*‘eth yad huw’*) **and grasped hold of** (*laqah ‘eth* – receiving, obtaining, and accepting (qal imperfect)) **the knife** (*ha ma’akeleth* – the implement for cutting and separating) **to move in the direction of** (*la* – to approach the idea of) **sacrificing** (*shachat* – offering to kill) **his son** (*‘eth* *ben huw’*)**.”** (*Bare’syth* / Genesis / In the Beginning 22:10)

The last thing God wanted was for ‘Abraham to end the life of the boy whose birth He had miraculously facilitated. He had already promised that His eternal Covenant would be established through Yitschaq. So ‘Abraham recognized that God was going to intervene, just as He had on previous occasions. This was a test, nothing more, nothing less. The questions being resolved were whether or not ‘Abraham and Yitschaq were willing to follow Yahowah’s explicit instructions as they were articulated to them and if they trusted God to do as He had promised – even with their very lives.

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

We have noted on several occasions that as a seven-dimensional being the totality of God cannot enter our three-and-one-half dimensional world. Therefore, Yahowah interacts and communicates with His creation in a number of ways, one of which is through His “*mal’ak* – supernatural envoys” – as He appears to be doing here.

Also relevant in this regard is whether Yah can in fact see us from heaven. If possible, His vision of us would be filtered by the depth of each dimension below His own so that His view would be akin to one of those films where the camera pans out from someone’s backyard getting smaller and smaller until the yard and people in it disappear in the vastness of the universe.

Putting this into a more human scale, if viewing a frame of a two-dimensional picture shot in a three-dimensional realm at a great distance, say of two individuals on a mountain top, the image of flat father and flat son would be so infinitely thin as to appear nonexistent when viewed from a greater dimension. So, therefore, the bottom line is: Yah can see very little of us Himself and as a result does not typically know us by direct observation. His primary awareness comes by way of His Set-Apart Spirit and spiritual messengers. This, of course, emphasizes the importance of the *mal’ak* – which is why Yahowah so often affirms that He is “Yahowah of the ‘*tsaba’* – spiritual implements.’”

If Yahowah wants to engage with us physically or to reveal Himself visually, He must set apart and diminish an aspect of His nature. If His influence is to be known and felt personally, Yahowah accomplishes this by way of the *Ruwach Qodesh* | Set-Apart Spirit. And when God simply wants to become aware of a situation, convey a message, or protect His interests, He deploys His *mal’ak* – spiritual messengers and heavenly representatives.

Recognizing this, we are told…

**“Then** (*wa*) **a spiritual messenger** (*mal’ak* – a heavenly representative and Divine implement) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **called out** (*qara’* – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) **to him** (*‘el huw’ –* for his benefit) **from** (*min* – out of) **heaven** (*shamaym* – the spiritual realm and abode of God or just the sky above)**, and he said** (*wa ‘amar* – and he proclaimed and declared (qal imperfect))**, ‘‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)**!** **‘Abraham** (*‘Abraham*)**!’**

**So** (*wa*) **he responded** (*‘amar* – he answered by stating (qal imperfect))**,** **‘Behold, here I am** (*hineh ‘any* – please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including the fact that I’m reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about)**.’”** (*Bare’syth* / Genesis / In the Beginning 22:11)

Yahowah presented ‘Abraham and Yitschaq bantering back and forth using “*‘amar* – to speak, question, answer, respond, promise, and declare” throughout this narrative, and always in the qal imperfect, suggesting a literal interpretation of something with unfolding consequences throughout time. But the first time Yahowah is shown engaging in the conversation the verb changes to “*qara’* – to call out by name, to invite and summon, to meet and welcome.”

Beyond this unique perspective, *qara’* is the basis of “*Miqra’* – An Invitation to be Called Out and Meet” with God. And it is the first of these, “*Pesach* – Passover,” that is being represented on this occasion. Therefore, Yahowah was calling out ‘Abraham by name and issuing him a personal invitation to attend the first of His Festival Feasts.

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

In the previous statement, after proclaiming ‘Abraham’s name, not once, but twice, we find him responding with “*hineh ‘any* – behold, here I am, please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including the fact that I’m reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about.”

And so it is through *hineh* that we are introduced to what this has been all about. By paying especially close attention to the details and by looking up to the One presenting this situation and narrative, we come to realize that ‘Abraham passed Yahowah’s test because he referenced, met, and acknowledged every condition and that this entire story has been presented regarding the One who would fulfill its promise: Yahowah.

And while that is profound, the subtlety of “*‘al ‘asah la huw’ ma’uwman* – do not do anything which infringes upon his freewill” is intriguing to say the least. First and foremost, Yitschaq is a child of the Covenant, and in any loving relationship freewill is inviolable. Moreover, Yahowah is committed to perfecting His children, so He did not want ‘Abraham doing anything to defile his son.

**“Then** (*wa*) **he said** (*‘amar* – he (the *mal’ak*) requested and announced, he directed and declared (qal imperfect))**,** **‘Do not stretch out** (*‘al shalach* – absolutely and certainly never dispatch and in this case do not reach out or extend) **your hand** (*yad ‘atah*) **towards** (*‘el* – in the direction of or against) **the boy** (*ha na’ar* – the young man and adolescent child) **and** (*wa*) **do not approach him or do anything that infringes upon his freewill** (*‘al ‘asah la huw’ ma’uwmah* – you should absolutely never act to physically defile him or engage to blemish him in any way nor endeavor to benefit by doing something he does not actually choose or genuinely desire done to him because of the ongoing and unfolding implications regarding him (qal imperfect jussive – literal interpretation of this relationship which had ongoing implications that will play out over time in an expression of third-person volition))**.**

**Indeed** (*ky* – because truly and surely and this is important)**,** **now and henceforth** (*‘atah* – at this point in time based upon the sequence of events and simultaneous narration as well as the logical implications of these things)**,** **I know** (*yada’* – I recognize and respect, I acknowledge and understand, I have been made aware through observation of the fact and will make known, I have acquired the precise and pertinent information to become cognizant of, affirm, and agree (qal perfect)) **that surely and emphatically** (*ky* – that actually and truthfully, genuinely for rational reasons) **you profoundly respect and genuinely revere** (*yare’* – you are revitalized and your thirst is quenched by the high regard you hold and honor you have ascribed to) **your God** (*‘elohym ‘atah*)**. Consequently** (*wa* – therefore it follows)**,** **you have not withheld** (*lo’ chasak* – you have not restrained, kept for yourself, concealed or spared (qal perfect)) **your very special and precious son** (*‘eth ben ‘atah ‘eth yachyd ‘atah* – accordingly your only uniquely exceptional child; from *yachad* – means to unite and join together, becoming alike) **from Me** (*min ‘any* – away from Me)**.’”** (*Bare’syth* / Genesis / In the Beginning 22:12)

It is at this moment that the Covenant was ratified. It did not occur as a result of a negotiation or compromise. It was not an act of faith. It was “*yare’* – respect.” ‘Abraham came to know, love, and respect Yahowah, which is why He chose to listen to Him, accept His guidance, and then act upon His instructions, trusting God to honor His part of the arrangement. They had engaged in a mutually beneficial relationship. The man had done as he was asked and God delivered on His promises. And therein is the message in all of this.

Religious renderings of this passage are hell-bent on conveying *yare’* as “fear.” But if ‘Abraham “feared” Yahowah, he would have protected his beloved son from the terrorizing deity. Think about it: ‘Abraham was over one-hundred years old. His life was nearly over. His son’s was just beginning. Moreover, when Yitschaq inquired about the apparent absence of a sacrificial lamb, had ‘Abraham been acting out of fear, he would not have told his son that God was going to provide the lamb.

There was no part of their walk up Mount Mowryah and conversations along the way which suggested that they were terrified. What’s more, during their initial meeting in the Promised Land, the very first words out of Yahowah’s mouth were: “Do not be afraid.”

Along these lines, there is another insightful connection that I don’t want you to miss. This is “*Har Mowryah* – the Mountain to Revere the Teaching of Yah.”

Speaking of the propensity of English bibles to err, most state that Yitschaq was ‘Abraham’s “only son,” when *yachyd* correctly presents him as his “very special and precious son who was a unique and exceptional child.” There are many children in this world, but the only ones who are uniquely exceptional and precious in Yahowah’s eyes are those who have chosen to be part of His Covenant Family. This is what made Yitschaq special.

Lastly, there is some potential confusion regarding the identity of the speaker – at least with regard to the concluding comment. Initially we are told that this was a *mal’ak*, and thus a spiritual implement and heavenly messenger speaking on behalf of Yahowah. Consistent with this perspective, the *mal’ak* says “I know that you respect your God,” addressing the Almighty in third person. But since Yitschaq was Yahowah’s child via the Covenant, and did not belong to a *mal’ak* / messenger, the speaker is either God, Himself, or a scribal error was made regarding the pronoun in the last statement.

And yet, recognizing that the *mal’ak* was speaking for God and was serving as an extension of the Almighty, it would not be unreasonable for him to have spoken in this way. And therefore, while I don’t have a definitive answer, and while this portion of the narrative isn’t extant in the Dead Sea Scrolls, I thought you should be made aware of the implications inherent in these statements.

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



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

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

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

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

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

**And** **He said,** **‘By Myself, with regard to Me, through Me, and because of who I am,** **I have made a promise and I have sworn an** **oath** **which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven** **fully aware that at a certain point in time I will carry out the oath I have made and will endure the implications associated with My promise,’ prophetically announces** **Yahowah,** **‘because indeed,** **for the express reason that truly, sincerely, deliberately, and actually, for the benefit of the relationship,** **showing the way to the benefits of an upright and elevated state with a joyful attitude, and thereby encouraged those walking the correct way along the proper and specific path to a prosperous life to step up and out in response to this teaching and guidance about pursuing life the right way,** **you have acted and engaged** **in accordance with the Word,** **consistent with these specific statements in this narrative which has been recorded and shared.** **And therefore,** **you have not withheld** **your son,** **your unique, special, and beloved child.** (*Bare’syth* / Genesis 22:16)

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

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

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

**This reward is a consequence and is merited because,** **unto the end of time, this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants their heels to walk upright and unwavering as would Ya’aqob, is being given for the express reason** **to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific path to life in response to this guidance about pursuing the relationship the right way** **is a direct result of the fact that** **you actually listened to My voice.’”** (*Bare’syth* / Genesis 22:18)

While the heavenly chorus conducting the symphony upholding the lyrics of the Covenant has put down their instruments upon reaching this crescendo, it’s time we return to the opening statement of act three of this amazing drama. As the players return to their places, God defines the purpose of *hineh* “*nasa’ ‘ayn huw’ wa ra’ah* – he lifted up his eyes raising his perspective and he became observant by looking which resulted in him perceiving and understanding.”

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

**“Then** (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **lifted up** (*nasa’* – he raised (qal imperfect)) **his eyes** (*‘eth ‘ayn huw’* – his perspective accordingly) **and looked** (*wa ra’ah* – then he observed, seeing and inspecting, perceiving and understanding, discovering as he considered what was being revealed (qal imperfect))**.**

**And then** (*wa*) **acknowledging the situation regarding the One this was actually about observed** (*hineh* – closely examining and paying attention while standing upright and looking up, noticing all of the details in this overall narrative and circumstance, including the fact that right now at the present time, behold) **a lamb** (*‘ayl* – a perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **after this** (*‘achar* – following these things, subsequently in reference to another time) **was caught** (*‘achaz* – was seized and held, was fastened to and attached, actually embracing for the purpose of providing an inheritance (nifal perfect – for a limited time the ram carries out and endures the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance)) **in** (*ba* – within, by, and among) **the intertwined thicket** (*cabak* – entwined, entangled, twisted, and interwoven circuitous and burdensome thorn bushes; akin to *cabyb* – circular, *cabab* – to turn things around, and *cabal* – by bearing the burdens of others) **by** (*ba*) **his horns** (*qeren huw’* – his brilliant rays of light from a supernatural source, his glowing and shining appearance as a result of emitting and radiating light, also his trumpet comprised of a ram’s horn used to signal an important message)**.**

**And** (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **walked over** (*halak* – went over qal imperfect)) **and accepted** (*laqach* – grasped hold of, obtained, and received (qal imperfect)) **the lamb** (*ha ‘ayl* – the perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **and** (*wa*) **he offered him up as an uplifting sacrifice** (*‘alah huw’ la ‘olah* – he ascended, going up to lift him up as an acceptable solution for an uplifting offering (hifil imperfect – the actions of the subject, ‘Abraham, cause the object which is the ram, to participate in the uplifting experience which would have ongoing implications throughout time)) **in place of** (*tachat* – instead of and during an orderly arrangement of time with one event reasonably and rationally following after another as an exchange on behalf of the relationship and for the sake of) **his son** (*ben huw’*)**.”** (*Bare’syth* / Genesis / In the Beginning 22:13)

Following “*hineh* – pay attention,” there are four exceptionally important words. The first is *‘ayl*, representing “the perfect male lamb, who is the leader of the flock.” This is, of course, Yahowsha’ as the Sacrificial Lamb of God. Moreover, on Passover, he is also “*‘ayl* – the framework of the doorway, including its doorposts and jam,” thereby representing the Doorway to Life. Additionally, Yahowsha’ is among the “*‘ayl* – Upright Pillars supporting the Home” of Yahowah. As a result, he is part and parcel to our “*‘ayl* – empowerment, vigor, and health.”

In the original alphabet in which the Towrah was written, we find *‘ayl* scribed as   . On this occasion, this also makes him the hand  of the Almighty  and a Lamb who is shepherded  as part of our Father’s flock.

Next, he was *‘achaz*: Seized by the Sanhedrin, held in a pit by the High Priest, fastened and attached to an upright pole by the Romans, while actually embracing this horrific treatment because he realized that its purpose was to provide an inheritance on behalf of the Covenant’s children. Many of these special insights were brought to our attention courtesy of the nifal stem and perfect conjugation, whereby for a limited time the ram carried out and endured the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance. It is amazing what we can learn when only we try.

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

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

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

While this is prophetic of the *Pesach ‘Ayl* | Passover Lamb, Yasha’yah’s presentation commences by asking two questions whose answers may be pointing to what we are doing here today…

**“Who has come to establish, verify, and prove, reliably trusting the point of Our message from far away?**

**And to whom has the Leading Ram, Protective Shepherd, and Sacrificial Lamb of** **Yahowah** **been revealed and made known?** (*Yasha’yah* / Isaiah 53:1)

**For** **he grew up** **like any other** **infant** **before His presence, even** **similar to** **the roots** **under the desolate ground,** **so that** **no aspect of his appearance,** **nor anything dignified denoting status,** **would be seen in him, nothing whatsoever in his appearance** **that we would desire him.** (*Yasha’yah* / Isaiah 53:2)

**He was despised and viewed with contempt** **and therefore rejected by mankind. As a man** **who suffered physical pain,** **he was familiar with** **affliction.**

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

**This was the result of our collective failure to think about him in a detailed or logical manner, or in conjunction with this recording of his mission.** (*Yasha’yah* / Isaiah 53:3)

**Nevertheless, our illness and affliction he, himself, lifted up and carried away** **once and for all.**

**And our mental anguish, he bore, dragging it away** (*cabal*)**.**

**And yet** **we, ourselves, devised a plot which considered him reaching out bodily, then forced into being viciously beaten and killed** **by** **God for answering the call to be afflicted.** (*Yasha’yah* / Isaiah 53:4)

**Then** **he was pierced** **as a result of** **our defiance, our rebellion** **and errant approaches.**

**He was put under tremendous pressure,** **crushed and slandered, harassed and humiliated, even diminished,** **for our guilt because we were wrong.**

**As a result,** **the punishment** **for our reconciliation** **was placed upon him.**

**So with** **his bruising blows,** **we are healed, approaching restoration and renewal.** (53:5)

**Almost all of us** **like** **migrating** **sheep** **have wandered away from the correct path.**

**Each individual** **has turned** **to his way.**

**Therefore,** **Yahowah** **has interceded with him** **on behalf of** **our** **guilt and as a result of us being wrong.** (*Yasha’yah* / Isaiah 53:6)

**He paid what was required because he** **responded, answering the call to be afflicted.**

**And yet** **he did not open his mouth.**

**Like** **a lamb,** **he was delivered** **to the slaughter,** **confronting the ruthless beasts and deadly butchers.**

**Like** **a sheep** **facing** **shearers** **is silenced,** **he did not open his mouth.** (*Yasha’yah* / Isaiah 53:7)

**Through** **oppressive incarceration,** **and** **on account of** **the means to justly resolve disputes, he was led away** **on behalf of** **those who would live in future generations,** **for those** **who** **will give serious consideration to this situation recognizing** **that, truthfully,** **he ceased to exist in and was separated from** **the material realm** **of** **the living.**

**Because of** **the** **defiance and rebellion** **of my people, the assault upon the plague** **was directed toward him.** (*Yasha’yah* / Isaiah 53:8)

**And** **they gave him over to** **the unrighteous** **in conjunction** **with the rock-hewn tomb following the termination of his biological life.**

**With rich people,** **he was** **elevated to the summit of his mountain.**

**This exceptional individual** **had engaged in** **nothing wrong or violent,** **nothing** **destructive or deadly, having committed no act of terrorism or anything frightening.**

**And he had not plundered or looted anyone, nor demonstrated anything which would have involved additional yeast and thus he had not engaged in religion or politics.**

**Therefore,** **nothing deceitful or misleading, nothing** **which would have caused someone to derive a false impression, could be construed from his words and deeds.** (*Yasha’yah* / Isaiah 53:9)

**For this reason,** **it was the will and purpose** **of** **Yahowah** **for him** **to suffer the effect of being crushed.**

**He thereby interceded by infecting him with the plague** **by the concession of** **appointing** **his soul** **to suffer the punishment to serve as compensation.**

**He will look upon his offspring** **because** **He will prolong his days.**

**The will and desire for affirmative action** **of** **Yahowah** **through** **His hand** **will succeed and prosper, accomplishing the goal, taking it to the next level.** (*Yasha’yah* / Isaiah 53:10)

**Out of** **the difficult and miserable toil** **of His soul,** **He will actually see** **the light** **abundantly overflowing and providing complete satisfaction.**

**By way of knowing and understanding him, My coworker and associate will make things right by acquitting and vindicating.**

**For** **many,** **their guilt** **he shall bear** (*cabal*)**.** (*Yasha’yah* / Isaiah 53:11)

**Honestly, therefore, this is right and correct, just and proper for him.**

**So** **I will apportion and disperse everyone’s share** **in abundance.**

**And with the empowered** **and enriched, he will enable a share which will be distributed based upon an orderly, sequential, and rational arrangement.**

**To show the way to the benefits of the relationship** **along the proper path to a joyous life,** **he exposed and eliminated the destructive plague of death.**

**His soul was assigned and counted** **among** **those who indignantly revolted and offensively transgressed by being openly insubordinate and especially recalcitrant, those of a contrarian nature who deliberately infringed against the standard with their errant approaches.**

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

**And therefore, the guilt which would otherwise lead to incurring a penalty, including punishment and condemnation,** **he has interceded to remove,** **sparing them in a manner which is beneficial, effectively making the transgressors like the intercessor throughout the whole of time.”** (*Yasha’yah* / Isaiah 53:12)

This is one of many prophecies rabbis omit from their annual readings. They do so because it is so obviously directed toward Yahowsha’. He has become an anathema to them based upon what Christians have done to transform the Passover Lamb into a false Messiah. However, by ignoring this prophecy, Jews forfeit the result of having Pesach fulfilled, and thus eternal life.

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

This was no ordinary occurrence, and these were not common individuals. The most important event in the history of man was being played out before our very eyes. So once again, we find a proclamation affirming that this was a dress rehearsal for the first *Miqra’* – Invitation to be Called Out and Meet with God…

**“So** (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **designated and proclaimed, calling out** (*qara’* – announcing the appointment of the welcoming encounter associated with the specified meeting to which he had been invited and summoned creating this proclamation to be read and recited (qal imperfect)) **the name** (*shem*) **of His place** (*ha maqowm ha huw’* – of the site of the home and office and source of direction for life)**, ‘God** (*‘elohym* – the Almighty (the Qumran scroll 4QGen/Exod differs from the Masoretic and *Septuagint* with *‘elohym* versus *Yahowah*)) **Reveals** (*ra’ah* – He is seen, He is experienced, He is present and encountered providing perspective and understanding for the observant who pay attention to and consider Him (qal imperfect))**.’**

**Showing the way to the benefits of the relationship** (*‘asher* – providing an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way) **He spoke** (*‘amar* – He promised and declared, providing answers (nifal imperfect)) **this day** (*ha yowm*) **upon** (*ba*) **the mountain** (*har*) **to observe and understand** (*ra’ah* – to see, look upon, view, and witness, experiencing and encountering then considering the presence which provides perspective and comprehension regarding (nifal imperfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.”** (*Bare’syth* / Genesis / In the Beginning 22:14)

Most English bibles are wont to render *ra’ah*, which means “see, look, view, and observe using the perception of sight to reveal, offer perspective, perceive, and understand” as “provide or provides” in *Bare’syth* 22:14. And while He provided us with the perception of sight, the verb focuses exclusively on the result – “the ability to see, and thus observe, perceive, and understand, which leads to exercising good judgment based upon obtaining the proper perspective.” Therefore, in this context where Yahowah, Himself, was not “*ra’ah* – seen,” we are left with three equally viable options regarding this optical verb.

First, we can return to where we were a moment ago and view both the voice and the image of the ram as Yahowsha’, as the Sacrificial Passover Lamb, and thus as fulfilling Yahowah’s intent. His presence was observed and his purpose was understood by ‘Abraham.

Second, we can view this entire encounter, the actions and the conversations of the participants, as well as the subsequent test, for what it is: *‘elohym* *ra’ah*: revealing the means to view God as He actually is, to see what He is offering, to witness what He expects, and to observe how He honored His promise to uphold and sustain life.

Here on Mount Mowryah at this time in Year 2000 Yah (1968 BCE Pagan Calendar), God, Almighty, provided us with a word’s-eye-view of His then future, now past, fulfillment of the *Miqra’* of *Pesach* in Year 4000 Yah (33 CE Roman Pagan Calendar) so that the observant individual would realize the proper place and perspective to view the culmination of the Covenant. *Mowryah* is thus the place “God Reveals.” Yah spoke on this day upon the mountain where the observant can see and understand Him.

The third approach to *ra’ah* is akin to the last. If you want to “see” God, use your “*ra’ah* – perception of sight to observe” Him by reading His Word – especially His Towrah. Based upon what I have seen over the course of the past decade as I’ve observed His testimony, I’m convinced that we are afforded a better view of Him than were the Yisra’elites whom Yahowah accompanied in the desert over the forty years of the exodus or the disciples who lived with Yahowsha’ during His three-year mission.

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

This next statement seems to support the line of reasoning we have been pursuing, that the spiritual implement, the heavenly representative, and the Divine messenger who is addressing ‘Abraham could be representing Yahowah as the Pesach ‘Ayl. And rather than calling out to him from the seventh dimension, something ‘Abraham could not see, an aspect of His nature is present in the sky, hovering over the site upon which He will fulfill the promise of Passover in forty *Yowbel*.

This perspective not only resolves the transition from “your God” to “Me” in *Bare’syth* 22:12, it explains why ‘Abraham called this place: “*‘Elohym Ra’ah* – God is Seen.” Further, it is the sole justification for the speaker making a pledge on his own recognizance. This theory is becoming ever more credible…

**“The spiritual messenger, Divine implement, and heavenly representative** (*wa mal’ak* – so the supernatural envoy and voice) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **called out** (*qara’* – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) **to** (*‘el –* for the benefit of) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **a second time** (*sheny*) **from the sky above** (*min ha shamaym* – from the spiritual realm, abode of God, or heaven)**.** (*Bare’syth* / Genesis / In the Beginning 22:15)

**And** (*wa*) **He said** (*‘amar* – He mentioned, stated, and affirmed (qal imperfect))**,** **‘Because of who I am** (*ba ‘any* – with regard to Me, through Me, and because My nature)**,** **I will fulfill My promise because I have sworn an** **oath** (*shaba’* – I have made a solemn statement which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven (nifal perfect – at a certain point in time the speaker will completely carry out the oath He has made and subsequently will endure and receive in its entirety all of the implications associated with His promise))**,’ prophetically announces** (*na’um* – reveals and declares as the Divine Authority regarding the future; from *na’am* – to speak prophetically regarding the future) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)**.**

**“Indeed** (*ky ya’an* – for the express reason that truly, sincerely, deliberately, and actually)**, for the benefit of the relationship** (*‘asher* – showing the way to the benefits ofan upright and elevated state with a joyful attitude, and thereby encouraged those walking the correct way along the proper and specific path to a prosperous life to step up and out in response to this teaching and guidance about pursuing life the right way) **you have acted and engaged** (*‘asah* – you have exerted the energy have endeavored to contribute, working and performing (qal perfect)) **in accordance with the Word** (*‘eth ha dabar ha zeh* – consistent with these specific statements, this account and narrative which has been recorded and communicated)**.**

**And therefore** (*wa*)**,** **you have not withheld** (*lo’ chasak* – restrained or spared, holding back (qal perfect)) **your son** (*‘eth ben ‘atah*)**,** **your unique, special, and beloved child** (*‘eth yachyd ‘atah*)**.’”** (*Bare’syth* / Genesis / In the Beginning 22:16)

The promised benefits of the Covenant – eternal life, perfection leading to vindication, adoption into God’s family, and enlightenment providing enrichment and empowerment – are made available to those who “*‘asah ‘eth dabar* – engage in a manner consistent with the Word” of Yahowah. It is what ‘Abraham did to receive these benefits.

And since Yahowah is dependable, reliable, trustworthy, and consistent, we can avail ourselves of the Covenant’s benefits in exactly the same way. That is the only reason that this story is being conveyed. It is why the Towrah exists.

Yahowah is offering to become our Father, to get down on His knees to lift us up. He wants to increase every aspect of our nature to such an extraordinary degree that we are transformed from flawed and inferior physical constructs stuck in time and subject to decay to seven-dimensional beings comprised of light who are perfectly empowered, enlightened, enriched, and then liberated from any and all limitations and constraints. As is the case with the light emanating from the stars, so shall we be…

**“‘Therefore** (*ky* – verily this reliably and dependably follows, so as a result and consequence)**, I will kneel down in love to lift you up, enriching and blessing you** (*barak barak ‘atah* – I will invoke Divine favor upon you and will commend you, I vow to greet you in the most beneficial way and enjoy My meetings with you, I will adore you, causing you to prosper, and I will speak of your extraordinary contribution to reconciliation (piel infinitive absolute piel imperfect – ‘Abraham is the beneficiary of the intensity of Yahowah’s blessing and is empowered by it on an ongoing basis throughout time))**.**

**And** (*wa*) **I will to an extraordinary degree magnify and multiply, abundantly increasing the importance and magnitude** (*rabah rabah* – I will rear and help grow, and to an exceedingly great degree, I will empower, enrich, enlarge, and enhance (hifil infinitive absolute hifil imperfect – Yahowah is committing to continually facilitating ‘Abraham’s participation)) **of** **your offspring** (*‘eth zera’ ‘atah* – your descendants)**,** **similar to** (*ka* – consistent with and comparable to) **the light of the stars** (*kowkab* – the luminous heavenly powers in very high places within) **of the spiritual realm** (*ha shamaym* – of the abode of God)**,** **but also** (*wa*) **like** (*ka* – similar to and consistent with) **the coarse sand** (*chowl* – the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict torturous suffering) **which** (*‘asher*) **is upon** (*‘al* – on account of) **the lips** (*saphah* – the mouth, words, speech, and language but also the edge, boundary, bank, and shoreline; from *caphah* – those who are swept and snatched away, caught up and destroyed, and *shaphah* – those who are wind-swept and laid bare)) **of the sea** (*yam* – Mediterranean Sea (Greeks, Romans, and Carthaginians), Dead Sea (Sodom, Gomorrah, and Jordan), or Red Sea (Egypt and Arabia); serving as a metaphor for Gentiles and foreign foes attacking and eroding the borders of the Land)**.**

**In addition** (*wa*)**,** **your offspring** (*zera’* – seed and descendants) **shall inherit** (*yarash* – accept and destroy, even impoverish) **the result of the calculous and reasoning** (*sha’ar* – the monetary system and cities) **of his adversaries** (*‘oyeb huw’* – his foes, his enemies, and those in hostile opposition to him)**.’”** (*Bare’syth* / Genesis / In the Beginning 22:17)

And while Yahowah is offering to immortalize, perfect, adopt, empower, and enrich His Covenant children, most of the physical and even spiritual descendants of ‘Abraham will be religious, and thus as coarse as sand. The rhetoric flowing from their lips, replete with man’s propensity for circular reasoning, will be the impetus for swirling swords and torturous suffering. And none will be more prone to coarseness, to whirling weapons, to inflicting agony, than the people of the sea: Greeks and Romans, and the European imposition of Roman Catholicism.

In this regard, the descendants of ‘Abraham, the likes of Paul, Akiba, and Muhammad, accepted the impoverished thinking of Yahowah’s enemies – that of Socrates and Aristotle, of Alexander and Hadrian, and of their gods, Dionysus and Mithras. But others, the likes of Moseh and Dowd, destroyed the rationale of Yisra’el’s foes, impoverishing their religious and political calculus. And while that is surely the gist of Yah’s message, it is interesting to note the influence of Yahuwdym on the world’s monetary systems and population centers.

Before we consider Yahowah’s concluding statement regarding His Covenant, as we have learned over the years, Hebrew stems exist to establish a relationship between the subject and object of a verb relative to the action of that verb. And while there is no direct English equivalent, a translation is substantially impoverished when the relational voice of these stems is ignored. That deficiency can run the gamut from slightly inadequate to missing the point entirely. Such is the case with Yahowah’s next statement.

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

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

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

The object of the piel stem endures the effect of the verb based upon the subject’s actions, but with the hitpael the subject acts solely on his or her own initiative. He or she is shown engaging in a way that is wholly independent of any societal influence, especially the prevailing and compelling nature of religion, politics, patriotism, militarism, and societal customs. In the case of the hitpael, the subject is neither assisted by nor acted upon by any other individual or human institution.

With this in mind, Yahowah’s concluding statement regarding the Covenant is brought to us by the hitpael stem…

**“‘And so** **long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed** (*wa barak kol gowym ha ‘erets* – therefore individuals of every nation on earth who act on their own initiative unaffected by the indoctrination of religion, politics, or patriotism, without regard for peer pressure or any external influence, will be lifted up (the hitpael stem and perfect conjugation make it clear that the subject is not being acted upon or prejudiced by any prevailing societal influence and that at least for a period of time these individuals act without reservation on their own recognizance, thereby being lifted up based upon their own decision regarding the blessing which results in them being favored)) **by way of your descendants** (*ba zera’ ‘atah* – through your seed and offspring)**.**

**This reward is a consequence and is merited because** (*‘eqeb* / *‘aqeb* – unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants their heels to walk upright and unwavering as would Ya’aqob, is being given for the express reason)**,** **to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific path to life in response to this guidance about pursuing the relationship the right way** (*‘asher* – to reveal the benefits of the relational accord)**,** **you actually listened to My voice** (*shama’ ba qowl ‘any* – you heard Me speaking to you (qal perfect))**.’”** (*Bare’syth* / Genesis / In the Beginning 22:18)

While there is only one Covenant, the benefits of this everlasting Covenant are available to everyone, regardless of the pigment of your skin or the place of your birth. The sole determining factors of who benefits and who does not is a willingness to act independently of societal influences and listen to God.

There are a number of ways to convey “because” in Hebrew, the most common of which is with “*ky* – for this reason.” And yet, even having done this now for fifteen years, this is the first time I recall seeing *‘eqeb* / *‘aqeb* being used in this way. And it was in trying to assess why Yahowah chose to express it at this time that I gained a greater appreciation for His affinity for Hebrew etymology.

*‘Eqeb*, which can just as accurately be transliterated *‘aqeb* or *‘aqab*, is a “reward which is merited.”This “beneficial result is a consequence of trusting the evidence which has been made conspicuously visible along the path and which has been provided to encourage individuals who find it to walk along it supplanting their heels in the unwavering and upright manner of Ya’aqob,” whose name is actually predicated upon *‘aqab*. So when *‘eqeb* / *‘aqeb* is deployed in conjunction with *‘asher*, we are listening to an amazing symphony harmonizing before us.

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

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

**They will be rewarded and lifted up by way of your descendants.**

**This reward is a consequence and is merited because** **unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants their heels to walk upright and unwavering as would Ya’aqob.**

**It is being given for the express reason** **to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific path to life in response to this guidance about pursuing the relationship the right way** **is a direct result of the fact that** **you actually listened to My voice.”**

Vivid, unmistakable, and powerful! Such is the Word of God.

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*Observations*

Covenant

12

### Knowing

*It Has Been Revealed…*

In the previous chapter, we were treated to a summary presentation of the majestic prophecy foretelling the arrival and purpose of the Passover Lamb. This word’s-eye view of one of the seven most important days in human history, was chronicled in *Yasha’yah* / Isaiah 53:1-12, nearly eight centuries in advance of its fulfillment.

Our invitation into the prophecy was the connection between the “*cablah* – bearing burdens” root of “*cabak* – thorny thickets which were intertwined to form a circle” in conjunction with the Sacrificial Lamb. At the time, we did not want to disrupt the flow of the discussion between Yahowah and ‘Abraham at the confirmation of the Covenant, so a modestly amplified presentation had to suffice.

Now, we will rely upon the Dead Sea Scrolls as the basis for a fully amplified translation. And in this case, it is worth noting that the differences are considerable between the Great Isaiah Scroll and the Masoretic Text throughout Yasha’yah 53. That is relevant because it strongly infers that rabbis deliberately altered the text sometime before the 12th century to dissuade Yahuwdym from recognizing the Passover Lamb.

Without further ado, let’s consider how Yahowah honored the promise He had made to ‘Abraham. Speaking of an event 777 years in his future, Yasha’yah wrote…

**“Who** (*my*) **has come to establish, verify, and prove** (*‘aman* – has decided to reliably trust and confidently depend by demonstrating the truth of (hifil perfect)) **the point of Our message from far away** (*la shamuw’ah ‘anahnuw* – reporting the information and news from Yahowah through Yasha’yah while in a different geographical area, and then announcing the instructions which have been revealed to others)**?**

**And** (*wa*) **to whom** (*‘al my*) **has the strong arm, protective ram, and sacrificial lamb** (*zarowa’ –* has the seed which has been sown, even the arm) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **been revealed and made known** (*galah* – been openly exposed through evidence and reason)**?”** (*Yasha’yah* / Isaiah 53:1)

These are extraordinarily profound questions, and yet they are seldom contemplated and rarely answered. Yahowah is speaking with Yasha’yah, so He is asking him these questions for our benefit, hoping that we will ponder the implications.

Frankly, I passed right by them too when I first translated this chapter, initially for *Yada Yah* and then for *Observations*. It wasn’t until I found myself struggling to find a more comprehensive definition of *zarowa’* that I stumbled upon the reason for the questions and the answer.

Before we pursue the answer, I would like to share the most likely rationale behind these questions. Yasha’yah was an extraordinary prophet and yet there is no evidence to suggest that his testimony positively influenced a single Yisra’elite during his lifetime. This realization was underscored by the most poignant episode in his life, when in heaven and standing before Yah, God opened the door to His home and there was no one seeking admittance. To console His despondent prophet, who naturally blamed himself for this disappointing and inexplicable outcome, Yahowah revealed that it was simply a matter of time. He showed Yasha’yah that a complete copy of what he had written would be preserved and that it would one day be used to call Yisra’el and Yahuwdah home. And this time, they would respond.

Turning to the answer to these questions, I had become accustomed to rendering *zarowa’* as the “sacrificial lamb” based upon its use in the Towrah. However, when translating Yasha’yah 40:11 for the *A Voice Calls Out* chapter of volume one of *Coming Home*, that definition was not possible because *zarowa’* was describing one of *Dowd’s* | David’s attributes. He is Yah’s Shepherd, not His Lamb.

Since that passage may enhance the way you look at Yahowah, view Dowd, and ponder their testimony as it is translated and contemplated in these books, I’m going to interrupt our presentation of *Yasha’yah* / Isaiah 53 to present Isaiah 40 because of where it will lead us.

Through the prophet Yasha’yah, Yahowah told Yisra’el:

**“Choose to change your thinking and relent, and you will be comforted and consoled** (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true of your own freewill, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result))**, My people** (*‘am ‘any* – My family [therefore speaking of Yahuwdah and Yisra’el])**, promises your God** (*‘amar ‘elohym ‘atem* – declares your Almighty)**.”** (*Yasha’yah* / Isaiah 40:1)

That is *the* ISSUE. There is none more important. Yahowah cannot help His people until such time as His *‘am* | family “*nacham* – choose of their own freewill to change their minds, their thinking, and their perspective such that they can be comforted and consoled.” By “*nacham* – electing to reconsider and altering their opinions regarding what is true, they will find relief from their sorrows and will be encouraged.”

This declaration personifies the necessity and purpose of the Covenant’s lone prerequisite: walk away from your country, away from *babel* | religious confusion and Babylon, away from your father’s family and thus the family of man, and away from societal norms, mores, and presuppositions. Until and unless this occurs, God remains unknowable and salvation unobtainable.

This “*‘amar* – promise” was made to Yahowah’s “*‘am* – people, His family,” and not to an unknown Gentile Church. The seventy percent of Israelis and Jews worldwide who are not religious, who define themselves as secularists, are reachable in this regard. If you are counted among them, this message is for you…

**“Speak** (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*‘al leb* – with the proper intent and motivation)**,** **unto Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow)**.**

**And make an announcement, summoning her by reciting to her** (*qara’ ‘el hy’* – call out an invitation to her, proclaiming by reading to her [in conjunction with the Miqra’])**, that indeed** (*ky* – surely and truly) **her battles** (*tsaba’ hy’* – her time of enduring the presence of armies and her military campaigns) **are finished and completed** (*male’* – fulfilled and satisfied, and thus ended and over)**.**

**The consequence of her missing the way** (*‘awon* – her propensity to be wrong by perverting and twisting the truth) **is pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she has been reconciled because this has been resolved by making amends, compensation has been paid for her, leading her toward being in agreement, the relationship restored at this moment (nifal perfect)) **because she has obtained** (*laqah* – she has grasped hold of and obtained (qal perfect)) **from the hand** (*min yad*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **a double portion** (*kephel* – twice as much) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata’* – offensive and perverted propositions)**.”** (*Yasha’yah* / Isaiah 40:2)

Let’s be honest with ourselves, trust our God, and be fair to His beloved son. None of these things occurred circa 30 CE, and most are still ongoing. Therefore, the prophet is addressing God’s family – Yahuwdah and Yisra’el – at a future time when the people are no longer religious, and the nation’s last battles have been fought and won.

Yisra’el has most assuredly not changed her collective mindset toward Yahowah and the people have not been comforted. Her battles continue, with the worst occurring after Yahowsha’s departure in 70 and again in 133 CE, both at the hands of Rome. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide during the last world war – a double portion, indeed. She fought for her independence in 1948, and then for her very existence in 1967 and 1973. Further, she has two enormous battles which remain, the Magog War and Armageddon. Therefore, we can conclude with absolute confidence based upon Yasha’yah 40:2 that Yasha’yah 40:3 was not fulfilled 2000 years ago. It, therefore, did not apply to “Jesus.”

God’s nation and people are continuing to pay for having missed the way. So let’s be blunt, since this prophecy coincides with a time after which Yisra’el has fought her last battle, and has suffered for the last time, her relationship with Yahowah restored, it was not written to predict Yahowsha’s experience with Yahowchanan in the *Yarden* | Jordan River. Period.

I do not care if you call yourself a “Christian,” believe that your bible is the inerrant word of God, or how much you may identify with “Jews for Jesus,” find affinity with the Messianics, or love the mythos associated with “Yeshua,” this does not apply even to Yahowsha’. Get over it and get with Yahowah’s program.

King Dowd was told to announce that he will accompany Yahowah in the fulfillment of this prophecy…

**“A voice** (*qowl* – the sound) **calls out** (*qara’* – reads and recites, calling out and welcoming to the Miqra’ey, inviting and summoning) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place without the word)**, ‘Turn around and choose to change direction such that you are prepared for** (*panah* – walk away from what you have been, electing to reject it, so that you are ready to face (piel imperative)) **the Way** (*derek* – the path) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**.**

**Of your own freewill, choose to become straightforward and right so that you can prepare a correct and level** (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering to and fro, considering the unwavering nature of making a (piel imperative – the object chooses to carry out the intent of the verb)) **elevated walkway and gateway** (*macilah* – raised highway and ascending ramp by lifting up the upright conduct of one’s life to show the way up, especially pertaining to respecting the well-maintained road which ascends, the gate to walk through, and the raised structure on which to proceed, even a staircase; from *calal* – to lift up and esteem, respecting the ability to be lifted out of and above, even) **through the dark and lifeless wilderness** (*wa ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling, even through Arabia where the Towrah was revealed [the *wa* is from 1QIsa]) **to approach our God** (*la ‘elohy ‘anahnuw* – to move toward and draw near our Almighty)**.** (*Yasha’yah* 40:3)

Yahowah is returning for His people and wants us to prepare as many individuals as are receptive to climb out of the mess man has made so that they can greet God. Through His Messiah, Dowd, He is summoning Yisra’el, inviting Yahuwdym to read and recite His testimony. Yahowah is inviting His people home, calling them out of the mire and muck of human society, such that Yisra’el turns around, changing direction, such that Yahuwdym prepare themselves to embrace Yahowah’s Way. It is the only acceptable path home. Therefore, to bring an end to the nation’s battles, to conclude the people’s suffering, to be reconciled with God, Yisra’el and Yahuwdah must first “choose to change direction such that they are prepared for Yahowah.”

However, that is not easy since both Christians and Jews have deliberately replaced Yahowah’s name with either “the Lord” or “my Lord,” making it more likely than not that most will misconstrue and misappropriate the obvious. This is not the “way of the Lord,” nor the return of “Jesus Christ,” but instead, “the Way of Yahowah.” Without directly violating the Third Statement Yahowah etched on the First of the Two Tablets, the one that warned us to never negate His name, this prophecy could not have been misunderstood nor errantly interpreted, forestalling misguided Jewish and Christian claims.

Yahowsha’ opened the Doorway to Life, but He did not speak of, construct, nor ask His disciples to build, a highway to heaven. It was Dowd who revealed how we prepare ourselves such that we are able to walk toward God – even through the darkest and most lifeless wilderness.

The “*qowl* – voice” speaking through the prophet Yasha’yah is Yahowah’s, not Yahowchanan’s. And it is Yahowah, who in His Towrah, has “*qara’* – invited us to be called out and meet with Him so that He can welcome those of us who read, recite, and proclaim His words during His Miqra’ey” into His family and home.

Yes I know that the “Bible” is the most translated and broadly published book in human history, and yet the translations are so erroneous, the entire world, including Yisra’el, has been “*ba ha midbar* – in a lifeless wilderness without the word” for a very long time. Far too few have asked the appropriate questions regarding the “*my* – who, what, why, when, where, and how” of the “*dabar* – word.” Fortunately, that is beginning to change, and you and I are part of this predicted and fortuitous transformation.

As we seek to better understand this prophecy, we find that there are many interrelated ways to render *macilah*, especially recognizing that it is derived from “*calal* – to lift up and respect the ability” of Yah’s Way “to raise us out of” the “‘*arabah* – those who are unassociated, living in the darkness where life is squandered.” A *macilah* is “a raised highway, an elevated ramp, a walkway and gateway, even a staircase.” Beyond this, *macilah* speaks of “lifting up the upright conduct of one’s life to show the way up, revealing the gate to walk through to be lifted out of and above” the fray for those seeking “*la ‘elohy ‘anahnuw* – to approach our God.

Since Yahowah did not use *midbar*, the primary Hebrew term for “wilderness,” there must be a reason He revealed that the “*macilah* – raised path” would go “*ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the nocturnal swarms of noxious pests, and within the gloomy fabric of commingling.”

While there are likely more, I suspect that there are at least three reasons, the first enlightening, the second prophetic, and the third pragmatic. Deprived of an accurate rendering of Yahowah’s testimony, the world is a dark place, one in need of the kind of light Yasha’yah is providing. Prophetically, the overwhelming preponderance of people surrounding Yisra’el are noxious Arabs in that they are corrupted by Islam. And pragmatically, this ascending path must go “through Arabia” which is where the Towrah was revealed to the Children of Yisra’el en route to the Promised Land.

When we consider the context of this prophecy, it becomes immediately obvious that Yasha’yah is predicting something extraordinary: Yahowah’s return and the Second Coming of Dowd. Its fulfillment transpires when Yahowah is obliterating the Gentile nations while reconciling His relationship with Yisra’el. This realization is extremely important, not only for Yisra’el’s survival, but also for Christians – as they will soon become extinct.

The timing and the purpose of this invitation from our God is derived from the context that Yahowah’s prophet provided…

**Every depressed place** (*kol gay’* – each depression) **shall be raised** (*nasa’*) **and each** (*wa kol*) **elevated place of illicit worship** (*har wa giba’ah*) **shall be brought down** (*shaphel* – will be leveled)**.**

**And it shall come to be** (*wa hayah* – it will come to pass) **that the insidiously deceitful and deceptive nature of that which is not on the level** (*‘aqob* – that which is topsy-turvy, undulating, slippery, and misconstrued, and tends to cause people to teeter, fall away, and go astray) **shall be clear-cut and flattened out** (*la mishowr* – will be smooth, devoid of potholes, fair and just, even upright and straightforward) **– the uneven terrain of obstructionist conspiracies which make the way impassable** (*ha rekec* – the binding tethers of enticing collusions which impede progress, these harmful and rough schemes, even the bumpy ground of intrigue, the snares and plots which hamper and obstruct the way, treacherously blocking the path) **shall be burst open** (*biqa’ah* – shall be ripped apart and cracked wide open)**.** (*Yasha’yah* 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to Yahowsha’ circa 33 CE. We should expect that these miraculous events will transpire upon Yah’s return in Year 6000 Yah, 2033, commensurate with the reestablishment of Dowd’s kingdom.

I invite you to compare these insights to those squandered in English bibles. It’s your decision: is God pushing mountains into valleys such that the earth becomes uninteresting and flat, or is He preparing it for His return by ridding the world of illicit worship and insidious conspiracies – beginning with those which have served to impede the way of the Miqra’ey?

While it may be a stretch, could this refer to bringing down the most uplifted form of illicit worship on earth, the most insidious and deceptive plot ever conceived: Christianity? Is Yahowah leveling a blow at those who have come to worship “Jesus Christ” who they still have nailed to the Roman implement of torture as their dead god on a stick?

Whether or not obliterating the insulting nature of this putrid cult, this rotten outgrowth of Roman culture, is the specific intent of this prediction, one thing is certain: every obstacle religious, political, conspiratorial, and militaristic men have placed over and around Yahowah’s Way will be obliterated.

Places of worship shall be brought down. Depressing places will become uplifting. Everything will be on the straight and level, such that the Way is no longer impeded and impassible. We are being called to do our part in advance of Yahowah finishing the job.

On *Yowm Kippurym* | the Day of Reconciliations 6000 Yah, October 2nd 2033 at sunset, guess who is coming for dinner…

**Then** (*wa*) **the glorious presence** (*kabowd* – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **shall be revealed, becoming openly** **known** (*galah* – will be exposed, disclosed, and recognized)**.**

**Then** (*wa*) **the good news will be that** **every living creature** (*kol basar* – all flesh will be gladdened, with every man either announcing or receiving the favorable report) **will see Him** (*ra’ah* – will view, observe, inspect, and understand Him) **all together at the same time** (*yahdaw* – in unity with Yah, all in one accord, now more like Yah, exactly at the same moment)**.**

**This is true and reliable because** (*ky* – indeed surely, emphasizing this point) **the mouth** (*peh*) **of** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has spoken it** (*dabar* – has said it, communicating this message and declaring this statement)**.** (*Yasha’yah* 40:5)

It’s a simple question: why have so many Christians been led to believe that the prophecy foretold in Yasha’yah 40:3 pertained to the arrival of “Jesus Christ” when it undeniably and irrefutably declares that Yahowah’s glorious presence shall be revealed and openly known? How is it that, when only a few thousand living in Yahuwdah saw Yahowsha’ at any one time, Christians have managed to ignore the fact that this prophecy is fulfilled only when every living creature will see Him the world over at the same time?

Are Christians ignorant of what God said, or are they hopelessly irrational? How does one believe those who claim to speak for God while contradicting Him, as was the case with Paul and every Pope after him? Is the Christian faith predicated on cognitive dissonance, their willingness to believe wholly inconsistent, incompatible, and incongruent ideas?

And may I ask the aficionados of Maimonides how it is that we will all see God if God is incorporeal? How is any religious Jew going to recognize or greet Yahowah when they eschew His name? Why are you longing for a Mashyach you do not know when the most famous Yahuwdy of them all is that man?

Speaking of cognitive dissonance, Christian pastors have a troubling propensity to remove Yasha’yah 40:8 from the context of this prophecy, citing it after quoting verses out of Paul’s letters. They do so to imply that the false prophet’s verbal diarrhea should be considered the Word of God which will endure forever when it is so obviously contradictory and adversarial to everything Yahowah conveyed to us.

Beyond showing their inability to think, little do Christians know that Yahowah answered Yasha’yah’s question on what to “*qara’* – read and recite” by sharing an allegory Dowd had composed three-hundred years earlier in what may be his most inspiring *Mizmowr* | Song, the 103rd. Just as Yahowsha’ would quote from Dowd’s 22nd Psalm to explain what He was doing on Passover, at the single most important moment of H/his life, Yahowah shared His son’s *mashal* | word picture with Yasha’yah in the heart of this prophecy to reveal who He would be working with on this day.

Yahowah is the greatest communicator mankind has or will ever witness, and His favorite writer was the author of this allegory. For those of us who have come to appreciate Yahowah’s style, which is to weave threads into the tapestry of His Word which we can pursue to the point of understanding, this affirms that Dowd was telling us the truth about the mutually dependent nature of his relationship with Yah. Yahowah and Yahowsha’ both quoted Dowd!

**A voice urges** (*qowl ‘amar*)**,** **‘Read and recite, choosing to call out and welcome** (*qara’* – of your own freewill issue an invitation and a summons, announce a proclamation, read aloud and designate by name and title (qal imperative))**.’**

**So I asked** (*wa ‘amar ‘any* – and then I [Yasha’yah] said (qal perfect) [‘any is from 1QIsa])**, ‘What** **should I read and recite** (*mah qara’* – who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce)**?’**

**‘Every animal, all flesh, and even their most cherished herald** (*kol ha basar* – all living creatures, every inhabitant of the earth, including everything they consider to be good news) **is an abode akin to grass** (*chasyr* – dwells like hay, dried and brown, needing water to live and grow, ultimately serving as food for other animals)**.**

**And** (*wa*) **their entire benefit** (*kol chesed huw’* – their lovely appearance and the totality of their usefulness, even all of their embarrassing and shameful behavior) **is like** (*ka* – can be compared to) **the flowery nature of an engraved plaque on a shining memorial** (*tsyts* – an ornamental trophy which blossoms with a beautifully written inscription or dedication memorializing some achievement) **of the field in the open and broad way** (*sadeh* – of the way which is spread out far and wide)**.** (*Yasha’yah* 40:6)

**But the** **abode likened to grass** (*chasyr* – this dwelling comprised of dried and brown hay) **withers** (*yabesh* – shrivels, dries up, and is gone)**.**

**The** **flowery aspect of the engraved plaque on a shining memorial with its written inscription** (*tsyts* – the blossom or ornamental trophy memorializing some prior achievement)**,** **loses its vitality and fades because it is disdained as foolish** (*nabel* – wears out and decays, and is seen as stupid, senseless and contemptible) **when the Spirit** (*ky ruwach*) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **blows away the forgettable and forgotten** (*nashab ba huw’* – forcefully stirs among the unmemorable, driving them away such that they are no longer recalled)**.**

**Insightfully and unexpectedly** (*‘aken* – truthfully, and as a means to reveal causation)**,** **the people** (*ha ‘am* – the families, followers, and nations) **are** **an abode akin to grass** (*chasyr* – a dwelling like hay, dried and brown, needing water to live and grow)**.** (*Yasha’yah* 40:7)

**The abode of grass** (*chasyr* – the dwellings comprised of dried and brown hay without water) **withers** **and shrivels up** (*yabesh* – dries up and is gone)**.**

**The** **flowery written inscriptions on memorial plaques at gravesites** (*tsyts* – the engraved and shining ornamental trophies memorializing prior achievements) **are disdained as foolish as they fade away** (*nabel* – loses its sheen and wears out, degrading and decaying because it is seen as stupid, senseless, and contemptible)**, but the Word** (*wa dabar*) **of our God** (*‘elohy ‘anahnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la ‘owlam* – forevermore)**.’** (*Yasha’yah* 40:8) [While there are several variations of 40:7-8 among the scrolls, between the Masoretic and Septuagint, this captures every aspect of each with minimal redundancy.]

If you care to look, and we will in a future chapter of *Coming Home*, Dowd composed this *mashal* | word picture and scribed it in his 103rd *Mizmowr* | Song three centuries before Yahowah shared it with Yasha’yah. And yet nary a person has made the connection between this prophecy and the author of this remarkable allegory. And that is surprising because in the 5th Mizmowr, Dowd announced his role in this prophetic portrayal regarding Yahowah’s return.

Dowd’s literary genius is woven throughout all of this. For example, the word for “grass,” *chasyr*, also conveys an “abode or dwelling,” and thus was used to paint a verbal portrait of the bodies in which our souls reside. And should you have missed the connection, both Dowd and Yahowah affirm it by directly associating people with this dwelling which is akin to dried-out hay deprived of water – a point made brilliantly in the 103rd Mizmowr.

Further, while *tsyts* can be rendered “flower,” it is more accurately translated as “a written inscription on a shining memorial plaque like those found at a gravesite” or as “an engraved trophy memorializing some prior accomplishment.” This becomes especially relevant when we realize that the verb, *nabel*, denotes something which “loses its sheen and wears out, degrading and decaying, because it is disdained as foolish and seen as stupid, senseless, and contemptible.”

These are all concepts God would rightly convey His disdain for by attributing them to man’s memorial plaques and trophies, but not to flowers. Expecting us to be able to read what the words actually say, and thus render them correctly, is why the nature of the *chasyr* was explained but not the *tsyts*. Yahowah, and his son, Dowd, clearly see us as more capable than we are prone to act – or at least superior to our current translations or thinking. Religion has dumbed us down and politics has homogenized us.

Dowd’s original choice of words is telling, because we humans are wont to remember those who have passed away, honoring their lives by engraving our sentiments and their names on gravesite memorial plaques. But man’s wishes and remembrances will not only fade away and be forgotten, upon the arrival of the Spirit, such religious and patriotic platitudes will be seen as foolish and contemptible.

As an interesting aside, the best-known memorial, with the most flowery and beautiful inscriptions, The World Holocaust Remembrance Center, is that which commemorates and seeks to remember the mass murders associated with man’s greatest act of inhumanity, an ode to Dowd’s people’s worst experience.

By taking us directly to Tsyown in the heart of Yaruwshalaim, we ought to be reminded of who lived there with Yahowah and what he had to say about establishing a Father/son relationship with God. We should be motivated to consider what happened there and what it means to us.

It is material to know where God is returning and to whom. We should ponder who He is bringing along with Him as well. But most do not because Yahowah’s prophetic testimony through Yasha’yah undermines their belief that “the Lord Jesus Christ” is their savior, and that he is returning to them and for his “Church” as part of his “Second Coming.” And rabbis show very little regard for the one Yahowah chose instead of them.

**Upon the elevated and exalted mountain** (*‘al har gabah* – toward the high and exalted mount) **ascend** (*‘alah* – go and climb up)**.**

***Tsyown*, the Signs Posted Along the Way** (*Tsyown –* the written directions posted on the path) **proclaims the good news** (*basar* – brings the positive proclamation, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject, the signs posted on Tsyown, put the object, you and me, into action)) **for you to approach** (*la ‘atah*)**.**

**Powerfully and with authority** (*ba ha koach* – mightily with all of your capability and newfound potential, in your vigor and robust nature, even with your restored qualifications as they pertain to your function and purpose)**, choose to raise your voice** (*ruwm qowl ‘atah* – of your own volition lift up your vocalizations and verbal pronouncements (hifil imperative – the object is engaged by the subject such that they are continuously similar in their actions)) **bringing the good news** (*basar* – proclaiming this positive and uplifting report, publishing and announcing the glad tidings (piel participle – a verbal adjective which explains the action whereby the subject puts the object into action)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance, Instruction and Direction, regarding Reconciliation Flow)**.**

**Lift up on high** (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*‘amar* – of your own freewill, announcing and saying (qal imperative))**,** **‘Fear not, no longer feel intimidated, anxious, or apprehensive** (*‘al yare’* – do not be frightened or afraid (qal imperfect jussive – genuinely and with ongoing implications as a third-person expression of volition)) **cities** (*‘iyr* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah)**.**

**Behold, look up now and see** (*hineh* – pay attention at this moment and notice that here is) **your God** (*‘elohy ‘atem*)**.’** (*Yasha’yah* 40:9)

Yahowah’s focus is as it has always been, upon Tsyown, Yaruwshalaim, and Yahuwdah, right up to and including the moment of His return. There is no hint of, indeed no room for, a church in Rome, a cathedral in Washington, London, or Paris, nor a mosque in Mecca. God is returning to and for His people: Yahuwdym in Yaruwshalaim. Period. End of conversation.

**‘Behold** (*hineh* – pay attention and notice)**, I** (*‘any*)**,** **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation)**, the Upright Pillar** (*‘edown* – the Upright One of the Tabernacle)**,** **will** **arrive** (*bow’* – come, returning (qal imperfect)) **with a powerful ruler** (*ba chazaq* – with the loud blast of a trumpet and a very strong and passionate person, one with military prowess who is ready to fight, one who is intensely prepared and resolutely capable of encouraging, repairing, and defending, one who embodies the right character, appropriate status, and vocal strength to govern appropriately who is also a courageous leader with a firm and strong hand who clearly knows how to lead in the proper direction)**.’**

**And then** (*wa*) **His protective shepherd, capable arm, and productive ram** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of His remarkably important and impactful leader among the flock, this ram who engages and fights as a shepherd protecting His sheep, who with His strong arm is fruitful in His ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of God and His sacrificial lamb) **will** **vividly communicate** (*mashal* – will wisely exercise authority over individuals and governments based upon the value of his proverbial sayings, his world-renowned prophetic discourse and eminently meaningful phrases and terminology, holding dominion by painting pictures with words) **for Him** (*la huw’* – to approach Him)**.**

**Look up and pay attention** (*hineh* – behold the details and be observant) **to him** (*‘eth huw’*)**:** **the compensation for his loyalty** (*sakar huw’* – the just return and reward offered for his services and steadfast devotion) **and** (*wa*) **his work,** **past and present** (*pe’ulah huw’* – his labor for what he is doing and has done)**,** **is right in front of him** (*la paneh huw’* – is approaching him and facing him, in his very presence, appearing before him)**.** (*Yasha’yah* 40:10)

This *chazaq* | powerful ruler and *zarowa’* | protective shepherd who is known for his *mashal* | ability to paint pictures with words and who is *sakar* | known for his service and devotion to God, is now in Yahowah’s presence and viewing a restored Yisra’el. He is there for many reasons, one of which is that this will be a time of war when Yahowah will be vanquishing all of those who have foolishly opposed Him and His people. Not only has Dowd fought more effectively on behalf of Yisra’el than anyone else, he is the only one who meets these criteria.

Dowd was and is Yahowah’s “*chazaq* – most powerful and passionate leader, one with military prowess who was ready to fight to defend” the Chosen People. Dowd was “*chazaq* – intensely prepared and resolutely capable of encouraging and restoring” Yisra’el. He “*chazaq* – manifest the right character, embodied the appropriate status, and clearly possessed the vocal strength to lead and govern appropriately.”

Before we consider why Dowd, along with Moseh and Yahowsha’, was included among Yahowah’s “*zarowa’* – a protective shepherd, capable arm, and productive ram,” let’s conclude our review of the Yasha’yah 40 prophecy announcing Yahowah’s return. In it we find yet another affirmation that God is foretelling the Second Coming of Dowd.

Remember, Yahowsha’ was the lamb and Dowd was the shepherd…

**“Like** (*ka*) **a shepherd** (*ra’ah*)**,** **he will tend** (*ra’ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) **his flock** (*‘eder huw’* – those who need H/his assistance)**.**

**He will gather** (*qabats* – he will collect and obtain (piel imperfect)) **the lambs** (*taleh* – the young and vulnerable sheep) **in his strong and capable arms, with him serving as the protective shepherd and productive ram** (*ba zarowa’ huw’* – with all the resolve and overall ability he can muster as an important and impactful individual of action who, as a ram among sheep is a leader and fighter, engaged within the flock as a shepherd protecting his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth and advancing the purpose of the arm of God and His sacrificial lamb)**.**

**He will guide, leading** (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – whereby the consistent guidance will benefit the sheep)) **those who are nursing** (*‘uwl* – the mothers suckling the youngest sheep)**, lifting them up** (*nasa’* – raising and carrying them, honoring and respecting them) **in his lap** (*ba cheq*)**.** (*Yasha’yah* 40:11)

Yahowah has just shared His understanding of *zarowa’*, surrounding it with words we would readily understand. As a “*ra’ah ra’ah ‘eder* – shepherd tending” God’s “flock,” Dowd was the Shepherd’s shepherd. And this is what made Dowd God’s “*zarowa’* – capable arm and productive ram protecting the flock.” Dowd was not only a “*ra’ah* – shepherd,” who was afforded the privilege of “*ra’ah* – tending to” Yahowah’s chosen “sheep, leading and feeding them, guiding and protecting the flock,” he did so as a “*zarowa’* – ram within the flock, who with his strong and capable arms was willing to make whatever sacrifice was required for the benefit of the sheep.”

Dowd “*zarowa’* – manifest the resolve and overall ability of an important and impactful individual of action who, as a ram among his sheep, was a leader and fighter, steadfastly and effectively engaged within the flock as a shepherd protecting his sheep while enriching their lives.” He was “*zarowa’* – fruitful in his ways, accomplishing the mission,” especially when, through his *Mizmowr* and *Mashal*, “he sowed the seeds of truth by advancing the purpose of the arm of God and His sacrificial lamb.”

But there is far more to this amazing term that awaits our discovery. It will soon lead to one of the most revealing and affirming statements we have yet encountered.

Based upon its use in the Towrah (*Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19 and *Dabarym* / Deuteronomy 4:34 and 16:12, even *Mizmowr* / Psalm 77:15 and *Yasha’yah* / Isaiah 33:2), *zarowa’* is used to symbolically present the Sacrificial Lamb’s ability to shoulder our burdens in association with Passover – but not always. *Zarowa’* is based upon *zera’* – to sow seeds, and thus denotes the ideas of “being productive and fruitful in sowing the seeds of truth, and of conceiving offspring” – no man exhibited these attributes more so than Dowd.

Most Hebrew dictionaries define *zarowa’* as “arm,” but that usage is quite rare, applicable in just over a dozen of some ninety references. But to be fair, the “arm” and “shoulder,” like the “hand,” in Hebrew are almost always presented symbolically, conveying an individual’s “influence and capability,” their “power and strength,” their “ability to be productive, to get things done, and to prevail.”

Similar to the symbolic usage found here in Yasha’yah 40, while also being deployed during prophetic references to the Last Days, we find *zarowa’* used in *Mizmowr* / Psalms 98:1, *Yasha’yah* / Isaiah 51:9, 52:10, 63:5, and *Yahezq’el* / Ezekiel 20:33 – all addressing Yahowah and Company’s ability to vanquish His enemies upon His return.

God is a fighter, not a pacifist, as was Dowd. Recognizing this, *zarowa’* is deployed three times to denote a king leading a large army. As a result, a broken *zarowa’* is symbolic of a defeated military force. Not surprisingly, the word is used in this context on eight occasions.

Driving right to the heart of *zarowa’*s metaphorical usage in this context, it is twice deployed identically to how we see it used here in *Yasha’yah* 40. In both, *zarowa’* describes the role of a “particularly important individual in God’s sight, a ram to lead the sheep, a protective and capable shepherd, a productive fighter who consistently prevails when defending his flock from those who would harm them, a leader among his people with the strength, resolve, and character to make the necessary sacrifices for his flock to live free and fruitful lives by sowing the seeds of truth as the arm of God.”

In *Yasha’yah* / Isaiah 63:12, Moseh was presented as a *zarowa’* for his contribution during the Exodus, whereby this remarkable ram, and also a shepherd, led Yah’s sheep, the Children of Yisra’el, out of captivity in Mitsraym. Thereafter, he returned to the role of shepherd, tending to the needs of the flock.

Therefore, since this reference in Yasha’yah 40 clearly depicts Dowd acting as Yahowah’s *zarowa’* upon His return, we find the three most important and productive individuals Yahowah deployed being described as *zarowa’*: Moseh, Dowd, and Yahowsha’. They are rams among the sheep.

In recognition of this concluding thought, there are two other times *zarowa’* is used that we would be wise to consider, both of which may profoundly change the way you process the very words you are reading. The first in *Dabry ha Yowmym* / 2nd Chronicles 6:32 and the last is found in the *Yasha’yah* / Isaiah 53:1 prophecy that led us to this place when searching for an answer to the question Yahowah asked of Yasha’yah.

Before we dive into the latter, be aware that two of Yahowah’s three *zarowa’*, Dowd and Yahowsha’, share many things in common, including God referring to both as His son. They are both branches. One was *mashyach* by Yah and the other was predicted to manifest some of the qualities of *mashyach* by Dany’el. One was king of Yisra’el and the other was called as much by Rome’s governor. They were both resolutely Towrah observant. Therefore, both Dowd and Yahowsha’ serve alongside Moseh as Yahowah’s *zarowa’*, as the strong arm of God, as the Leading Ram, the Protective Shepherd, and the Sacrificial Lamb.

From that perspective, the introduction to what is among the most acclaimed prophecies speaks of someone to whom Yahowah has made this realization known. It acknowledges the existence of an individual who will uniquely ascertain and then clearly convey the identity of these *zarowa’*.

Especially relevant, the sole reason that this man is mentioned at this moment is that he has come to realize that the prophecy in Yasha’yah 53 can only be appreciated and capitalized upon when we see Yahowsha’ as nothing more or less than the Pesach ‘Ayl, the *Zarowa’* | Sacrificial Lamb! Once he comes to understand this profoundly important truth, he can not only share what he has discovered, this realization is more likely to resonate with the rest of the flock now that Yahowah has called our attention to him.

I do not feel comfortable answering the questions posed by Yah to Yasha’yah. And yet the truth established, and insights revealed, by this anonymous individual were worth noting by God as He commenced the clearest presentation found anywhere in the prophets of the role of the *Zarowa’* | Sacrificial Lamb.

Therefore, I would encourage readers to search to find and study any and every resource which has correctly identified the *zarowa’* with Moseh, Dowd, and Yahowsha’ while at the same time establishing, verifying, and proving the point of Yahowah’s message as it was revealed through Yasha’yah in the 53rd chapter. The truth will set you free.

Here, then, for your consideration, is the first time *zarowa’* was used to identify a unique individual. The words we are about to read were spoken by *Shalomoh* | Reconciliation | Solomon, Dowd’s son, upon the completion and dedication of Yahowah’s Family Home.

At the seminal moment in the life of a united Yisra’el, standing atop Mowryah with the recently completed Temple gleaming in the background, the man noted for his wisdom, *Shalomoh* | Reconciliation | Solomon, delivered the original “Sermon on the Mount.” He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, along with the original autograph of the Towrah Moseh had scribed.

With Ya’aqob’s descendants gathered before him, and speaking of the promises Yahowah had made to his father, Dowd, while desirous of guiding his people’s footsteps, Solomon used an especially descriptive term, “*nakry* – a discerning foreigner from a distant place and time speaking a different language, who, as a result of being observant would come to understand,” to tell the Children of Yisra’el how they should respond to the words this individual would write on their behalf.

After describing the importance of the Ark of the Covenant which had been placed in the center of God’s Home, Solomon reiterated many of the wonderful things which would benefit Yisra’el if the people continued to observe the Towrah. But knowing they would not, he said the following…

**“Therefore** (*wa gam* – also and in addition)**,** **regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – someone from a distant place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest regard and respect)**,** **who, to show the way to the benefits of the relationship** (*‘asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo’ min ‘am ‘atah*)**, this Yisra’el** (*Yisra’el huw’*)**.**

**He will come** (*wa bow’* – he will arrive and enter the scene) **from a distant country in a distant time** (*min ‘erets rachowq* – out of a land a great distance from Yisra’el and following a long interval of time) **for the express purpose of being a witness and providing answers regarding** (*lama’an* – for the sake of responding and replying to, providing testimony as a witness with the express intent and purpose of revealing) **Your** (*‘atah –* Yahowah’s) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation)**,** **the influence of** **Your hand** (*wa yad ‘atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand)**, along with the** **powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm and strong hand who clearly knows how to lead in the proper direction)**,** **and** (*wa*) **the protective and productive ram who shepherds the flock** (*zarowa’ huw’* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds of truth while denoting and advancing the purpose of the arm of God, of His shepherd and sacrificial lamb) **whom** **You have extended** (*‘atah ha natah* – through whom You have stretched and reached out)**.**

**When** (*wa*) **he arrives on the scene and chooses to pursue this** (*bow’* – when he comes, bearing these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition))**, then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene in the relationship by providing an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*‘el ha beyth ha zeh* – pertaining to and concerning God’s home and family)**.** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

**When you hear it out of the heavens, coming from the atmosphere** (*wa ‘atah shama’ min ha shamaym –* listen to whatcomes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, perhaps)) **within the location where you live** (*min makown yashab ‘atah* – within the place you are located and dwell)**, then** (*wa*) **engage and act accordingly, doing everything** (*‘asah ka kol* – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship)**,** **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a distant place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara’ ‘el ‘atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect))**, for the express purpose of being a witness, who provides answers such that** (*lama’an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol ‘am ha ‘erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with Yada’, to know, acknowledge, accept, and understand** (*yada’* – will be shown and find, becoming aware of Yada’ and familiar with as a result of the revelation and have the means to comprehend (qal imperfect)) **Your name** (*‘eth shem ‘atah* – therefore, Your proper designation and actual reputation)**, coming to respect and revere You** (*wa la yare’ ‘eth ‘atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*‘am ‘atah*)**, Yisra’el** (*Yisra’el* – Individuals who Struggle and Wrestle or Engage and Endure with God)**.**

**And also so that** (*wa la*) **they may know** (*yada’* – they might acknowledge, accept, and understand) **that truthfully** (*ky* – assuredly) **Your family and this house** (*‘al ha beyth ha zeh* – that Your home)**,** **which** **to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have built for the family** (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son)**,** **are designated and called** (*qara’* – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown)**.”** (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:33)

God isn’t kidding around with any of this, nor should we. It is long past time that the world, especially Yisra’el, listens to what Yahowah actually had to say.

The ability for everyone the world over to listen to someone whose words and voice come out of the sky was not possible until very recently, coinciding with the time we began in late 2001. Advancing technology, communication satellites, broadband internet, and seven billion smart phones have made it possible for almost everyone to listen simultaneously along with Yisra’el.

Other than Yahowah speaking directly to all humanity in His own voice, which isn’t possible in this context because He’s not a *nakry* | foreigner, imagine the wonderment in the minds of those listening to Solomon three-thousand years ago, trying to ascertain how this could even be possible. Since God is not the voice out of the sky, then how would everyone on earth be able to listen and benefit concurrently? And why, they may have wondered, would God want to speak through a foreigner to Yisra’el and Gowym concurrently, from outside of Yisra’el, and in a language other than Hebrew?

The preamble to this prophecy is amazing, and yet now, since this capability is so integrated into our lives, with the average individual spending seven hours a day listening, looking, and reading that which they have selected from the cloud, the fulfillment appears almost mundane. But still, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra’el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah’s words that he would compose fifteen-thousand pages of insights on the Towrah, Miqra’ey, and Beryth, all gleaned by translating Yahowah’s Word into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow stumbling upon the realization that Dowd is the son of God, Yahowah’s Mashyach and Melek, which is why he is the one returning.

At the same time, what is the likelihood of him figuring out that Moseh, Dowd, and Yahowsha’ are all *zarowa’*, while producing seven thousand internet-based audio programs to share what he had learned so that Yisra’el could engage with Yah by listening to him explaining what Moseh and Dowd had written and Yahowsha’ had done?

As is the case with the *choter* | insignificant branch composing the *nec* | banner, a prophecy we’ll consider in a subsequent volume of *Observations*, this isn’t because this *nakry* | observant and discerning foreigner is special, because he, unlike those whose words are vital, remains mostly anonymous. He is simply doing what Solomon did on this day – citing the promises Yahowah made to Moseh and Dowd on behalf of Yisra’el.

Three thousand years ago Yahowah revealed that He would use a Gentile to reach His people and call them home. He would even endorse what he would write and say, telling His people to do as he said, recognizing that this *nakry* would “*nakar* – come to know Him by being observant, that he would come to understand Him by being discerning,” then base everything he would write and say on what he “observed by closely examining and carefully considering” the *Towrah* and *Naby’* | the Guidance and Prophets. He would even Yada’ Yah! – focus on the importance of knowing and understanding Yahowah’s name.

Now we know why Yah wanted His message written in English, why the proper recognition of Moseh, Dowd, and Yahowsha’ was so important to Yah, as well as why Yahowah would have to turn to a lowly *nakry* known as Yada to awaken the mighty Yisra’el. This may be the one and only time that Yahowah asked His people to engage based upon something a foreigner had to say.

Yet it was said of this *nakry* that he would serve as “*lama’an* – a witness,” as someone “who provides answers,” which can be “*qara’* – read and recited” on behalf of people the world over, especially Yisra’el. Beyond the written translations and insights found in *Yada’ Yah*, *An Introduction to God*, *Questioning Paul*, and *Observations for Our Time*, as well as *Coming Home*, beyond the reach of Yah’s Word being recited throughout *Yada’ Yah Radio* and *Shattering Myths*, might this also be inferring that Yada’ will be invited to serve alongside ‘Elyah as the unnamed witness during the Time of Ya’aqob’s Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 5)?

There can be but one reason that the *nakry* | observant and discerning foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Home. God wants Yisra’el, and the world at large, to consider what he has translated and shared because the information, insights, and perspective he is providing are relevant and credible, valid and reconciling, indeed dependable and trustworthy because he has thoughtfully considered what He revealed through the likes of Moseh and Dowd, Yasha’yah and Yahowsha’. By engaging in something others were unwilling to do, the *nakry* became so uniquely relevant to knowing Yahowah, to appreciating what He is offering, and to recognizing what He is asking in return, that God saw fit to validate his witness – one based entirely upon the *Towrah, Naby’, wa Mizmowr*.

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Now that we are better prepared to answer the question Yahowah asked of Yasha’yah, let’s return to the 53rd chapter…

**“Who** (*my*) **has come to establish, verify, and prove** (*‘aman* – has decided to reliably trust and confidently depend by demonstrating the truth of (hifil perfect)) **the point of Our message from far away** (*la shamuw’ah ‘anahnuw* – reporting the information and news from Yahowah through Yasha’yah while in a different geographical area, and then announcing the instructions which have been revealed to others)**?**

**And** (*wa*) **to whom** (*‘al my*) **has the strong arm, protective ram, and sacrificial lamb** (*zarowa’ –* has the seed which has been sown, even the arm) **of** **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **been revealed and made known** (*galah* – been openly exposed through evidence and reason)**?”** (*Yasha’yah* / Isaiah 53:1)

The “*zarowa’* – forearm” of Yahowah, the “*zarowa’* – Sacrificial Lamb” of Yahowah, and the “*zarowa’* – seed sown” by Yahowah are the same, and yet without this perspective, much of this prophecy falls on deaf ears. And that is why it becomes vital for us to be among those to whom “*galah* – this has been revealed and made known.” Since we approach God on His terms, if we do not know them, we cannot know Him.

**“For** (*wa*) **he grew up** (*‘alah* – he was raised (qal imperfect)) **like any other** (*ka* – similar to an) **infant** (*yowneq* – a tender shoot) **before His presence** (*la paneh huw’* – to approach His presence)**, even** (*wa*) **similar to** (*ka* – like) **the roots** (*shoresh* – the means to nourish and anchor the plant) **under the desolate ground** (*min ‘erets tsyah* – out of the parched earth)**,** **so that** **no aspect of his appearance** (*lo’ to’ar la huw’* – no part of his shape or form)**,** **nor anything dignified or denoting status** (*wa la hadar* – nor anything that could be construed as glorified, splendorous, beautiful, or noble, especially not ornamental) **would be seen in him** (*wa ra’ah huw’* – would be visible to us regarding him (qal imperfect))**, nothing whatsoever in his appearance** (*wa lo’ mar’eh* – nothing phenomenal about his presence that could be seen) **that we would desire him** (*wa chamad huw’* – that we would find him appealing, pleasing, desirable, valuable, fruitful, or beneficial (qal imperfect))**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:2)

There is almost always a two-step process to knowing. Recognizing what is not true and discarding it makes it possible for us to properly assess and then accept what is true. For example, Christians have promoted the myth that their god was born on Christmas day, and yet this confirms rather emphatically that an otherwise ordinary child grew into an adult. More revealing still, this plainly states that there was no aspect of His nature that dignified Him, giving Him a special status, and that we should not find His appearance appealing or beneficial. So why is it that Christian churches are festooned with pictures and statues of a supposed likeness of their god from a baby at “birth” to “death” on a pagan cross?

The fact is, apart from affirming the Towrah by fulfilling *Pesach*, *Matsah*, and *Bikuwrym*, Yahowsha’ is otherwise irrelevant. We should not afford Him any special status beyond being the Passover Lamb, nor revere His appearance. Christians have completely missed the point. The lamb is not to be worshiped or followed, listened to or desired. And yet moronically, Christians have disavowed the one thing Yahowsha’ accomplished while making a religion out of everything but the Miqra’ey he fulfilled.

As clearly as words allow, Yahowah told us NOT to worship this man as if he were God. And yet disregarding God’s advice, Yahowsha’, albeit under a phony name, is worshiped by more people than any other. Are the religious incapable of reading or thinking?

As is the case with Passover, we gain everything by recognizing and capitalizing on what the Invitation to be Called Out and Meet with God represents, and nothing by revering the lamb. What is important, is to understand and appreciate how Yahowah fulfilled His promises through Yahowsha’ to make us His immortal and perfected children.

Yahuwdym did not appreciate him then. They do not appreciate what he has done, now. Nor do Christians.

**“He was despised and viewed with contempt** (*bazah* – he was considered to be of little value, worthless, despicable, and vile (with the nifal stem those who saw him as having no value were seen by God as worthless)) **and therefore rejected by mankind** (*wa chadel ‘iyshym* – for being deliberately disobedient, for foregoing and dismantling human institutions)**.**

**As a man** (*‘iysh –* an individual) **who suffered mental anguish and physical pain** (*mak’ob* – of sorrows and grief)**,** **he was familiar with** (*yada’* – he knew and understood, he was made aware of and observed) **affliction** (*choly* – disease and injury, grievous evil; from *chalah* – to become sick and weak)**.**

**Accordingly** (*wa ka*)**,** **they turned their faces away from him** (*macter* *paneh min huw’* – they hid and concealed their presence and identity from him) **because we despised him** (*bazah* – we held Him in contempt) **and we did not rationally consider his actual value** (*wa lo’ chashab huw’* – because we inaccurately imputed and determined his purpose, we did not think about his merit in a detailed or logical manner in conjunction with the accounting and record of his plan (qal perfect))**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:3)

Once again, to appreciate what God is revealing, we have to disregard what man is promoting. Christians will tell you that they revere, to the point of worship, their “Jesus Christ.” And yet, their misnomer and mischaracterization of him not only mimics the myths associated with Tammuz, Osiris, and especially, Dionysus, it bears little resemblance to the Yahuwdy who walked out of the pages of the Towrah to honor the promises of the Miqra’ey. So Yahowah is right; those who are fixated on “Jesus,” not only prefer their myth to their Maker, they actually despise God for nullifying their religion. Believers view Yahowsha’ with the same “*bazah* – contempt” in which they hold Yahowah.

To verify Yahowah’s prophetic claim for yourself, just cite any of the thousands of statements God made in opposition to religion generally and Christianity specifically, or against Paul and His New Testament, and see how they respond to what God actually said. Or share any of God’s statements on behalf of the enduring nature of His *Towrah*, *Beryth*, *Miqra’ey*, or *Shabat* and watch their expression become overtly hostile. The faithful must “devalue” Yahowsha’ and “despise” what He said and did in order to promote their mythological “Jesus.” And for this reason, Yahowah’s predictions regarding them are precisely accurate.

By way of example, Christians are incapable of accepting what this entire prophetic portrayal was designed to convey: Yahowsha’s body fulfilled *Pesach* as the Sacrificial Lamb of Yahowah. His soul, laden with our religious rebellion, was then plunged into the darkness of *She’owl* on *Matsah* (which fell on a Shabat in year 4000 Yah (33 CE)) to remove the consequence of our propensity to be religious. Then on *Bikuwrym*, Yahowah’s soul and Set-Apart Spirit were reunited, revealing that the now immortal and perfected children of the Covenant would be reborn as light.

With the entire pageant playing out in these words for all the world to see, religion blinds the faithful, causing them to not only neglect this witness, but to disdain what it represents. Just imagine being so derelict, you would completely reject what Yahowah’s soul accomplished on UnYeasted Bread, preferring instead to advance the worthless deception that your god died, and worse, that men killed him.

This is the story of body and soul, of *Pesach* and *Matsah*, of life and perfection, and of being adopted as Yah’s children on *Bikuwrym*. The former is counterproductive without the latter. And yet Christians have their god dying on “Good Friday,” not recognizing that the body of the Sacrificial Lamb was offered on Passover’s Doorway to Life so that we might live. Then for them, it is as if the Shabat, upon which *Matsah* fell when it was fulfilled, was irrelevant. For them, it is as if “Jesus’” soul died and was buried, with man actually killing the persona of god. Just blame the Jews. It’s easy if you try.

Apart from his depiction upon a cross, the Christian Jesus is always happy and accommodating. The notion that Yahowsha’ “*mak’ob* – suffered mental anguish” doesn’t fit the faithful’s profile, largely because they don’t want to acknowledge the fact that He was repulsed by most people, frustrated by their ignorance of His Towrah and affinity for religion. Since there was no hope of reasoning with them, He toyed with those who confronted Him and then walked away.

There is yet another example of societal and religious buffoonery which must be erased from our mental slate before it is ready to receive sound teaching. According to God, “holy” is a derogatory term. The closest Hebrew analog to it is “*choly*,” which is typically transliterated *holy*. It is defined as “sickness and affliction.”

To be *holy* is to be “grievously evil, diseased and injured, even weakened and wounded through prayer.” So while “holy” is found throughout English bible translations, and almost always attributed to God, it, like “lord,” is a derogatory term. Everything important to Yahowah is “*qodesh* – set apart,” which is why our Spiritual Mother is the “*Ruwach Qodesh* – Set-Apart Spirit” and not the “Holy Ghost.” As is the case with “Lord,” the “Holy Ghost” is Satanic.

Since Christians remain fixated on an errantly named caricature of Yahowsha’, they don’t actually appreciate what He has done on our behalf. Without its connection to *Pesach*, His Roman crucifixion was nothing but a ghoulish spectacle, and was of absolutely no value to anyone. It demonstrated the depravity of the Roman government and the duplicity of the Judean religious establishment, nothing more.

The fact is, neither Rome nor torture provide a path to life. Passover is the lone doorway to God’s home and to eternal life. And yet, even if Christians disassociated their faith entirely from their observance of the “Last Supper,” from “Good Friday,” from their rejection of the *Shabat*, and especially from “Easter Sunday,” while all steps in the right direction, they would still be only marginally better off than they are now.

But should they do all of these things, and then come to see Yahowsha’ as the Sacrificial Lamb fulfilling the promise of Passover, but then stop short and fail to appreciate what Yahowah did to provide the means to perfection through the ultimate sacrifice on UnYeasted Bread, these monumental changes in perspective would all be for naught. The last thing we should want is Satan’s plight, which is to be immortal and corrupt, necessitating an eternity in the darkness of *She’owl*, entirely separated from God.

To be part of our Heavenly Father’s family and live with Him in His Home, we must approach Him and enter it along the path, through the door, and across the welcome mat He has provided. It is essential, therefore, that we recognize that the sins of God’s children are carried away on *Matsah* after we are immortalized on *Pesach*. And yet, as a result of the scheme Christians have devised, not so much as one in a million values what Yahowsha’ did on either day. And that’s inexcusable because this prophecy vividly describes the suffering Yahowsha’s body endured on Passover and His soul encountered on UnYeasted Bread.

It was in the darkness of *She’owl* that his consciousness was crushed on *Matsah* following the wounding and piercing of his physical body on *Pesach*. She’owl, which shares the same name as Sha’uwl, the principal author of the Christian New Testament, is the place of “mental anguish,” from which we have been ransomed as a result of what Yahowsha’ has done.

**“Nevertheless** (*‘aken* – indeed, emphasizing the point, truly, revealing the veracity of a sharp contrast, and yet surely, indicating that this is counter to normal behavior; from *kuwn* – to firmly establish by being steadfastly upright)**,** **our illness and affliction** (*choly ‘anahnuw* – our sickening diseases and our wounding and weakening prayers) **he, himself, lifted up and carried away** (*huw’ nasa’* – he suffered and endured (qal perfect – he actually took away once and for all)) **and** (*wa*) **our mental anguish** (*mak’ob ‘anahnuw* – our emotional suffering and our physical pain)**, he bore** (*cabal hem* – he pulled them off, picked them up, and dragged them away, he invested considerable personal effort to incur and be laden with these burdens (qal perfect – completely removing them and actually carrying them away))**.**

**And yet** (*wa*) **we, ourselves, devised a plot which considered** (*‘anahnuw chashab* – we considered and assumed (qal perfect)) **him** (*huw’*) **reaching out bodily** (*naga’* – extending himself and arriving as an extension of a human body in touch and contact with physical afflictions and diseases, while passively reaching out to be plagued (qal passive))**, then** (*wa*) **forced into being viciously beaten and killed** (*nakah* – compelled and given no option other than to be chastised, afflicted, scourged, destroyed, slaughtered, and then applauded (with the hofal stem the subject forces the object to endure the action of the verb)) **by** **God** (*‘elohym*) **for responding and answering the call to be afflicted** (*‘anah* – therefore being afflicted for replying, answering the questions, and providing information as a witness (with the pual stem he was passively put into this situation and endured it, not on his own initiative because it was all God’s doing))**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:4)

This is the first of two references to “*cabal* – bore,” the shared word which prompted us to make the connection between the sacrificial lamb ‘Abraham witnessed that was caught by its horns in an intertwined circle of thorny thickets on the summit of Mount Mowryah and the Sacrificial Lamb of God who would bear the consequence and penalty of man’s religious rebellion. It is the very connection Yahowah was hoping that we would find between these two prophetic portrayals.

The “*chashab* – plot” Christians would “devise” regarding their “Jesus” “*naga’* – reaching out bodily” became part and parcel to the Pauline concept that the “fullness of the godhead was upon him.” Not only is there no “godhead,” the “fullness” of God cannot so much as enter the universe He created, much less fit into a human body.

Moreover, Yahowah is immortal, and this body “*nakah* – was viciously killed.” It is why Yahowsha’ quoted the opening line of *Mizmowr* / Psalm 22 before his body drew its last breath, asking us if we understood the reason Dowd was inspired to write: “My God, my God, why have You forsaken and separated Yourself from me?” As Yahowah’s Set-Apart Spirit departed from him, Yahowsha’s body, serving as the Passover Lamb, died. His soul, however, did not die, nor did God’s Spirit. Each went to a different place. Yahowah’s Spirit returned to Heaven.

And as we shall see, Yahowsha’s body was placed in a sepulcher near the summit of Mowryah. Having served its purpose as the Sacrificial Lamb in accordance with the Towrah’s instructions, it would be incinerated by Yahowah later that evening. But then also as this prophecy reveals, Yahowsha’s soul would continue to live and to serve, answering the call to be afflicted, thereby sparing us from this horrible fate.

It would be another six centuries before Rome, which didn’t even exist at the time this was written, would enhance the cruelty of Assyrian crucifixion by nailing, as opposed to tying, their victims to death stakes, all of which were posted along major roadways to terrorize the masses into submission. And yet this clearly states…

**“So** (*wa* – then) **he was pierced** (*huw’ chalal* – penetrated with a sharp object, violated, punctured, and defiled, perforated and dishonored (polal – the object receives the action passively and suffers the effect of the verb)) **as a result of** (*min* – for) **our defiance and rebellion** (*pesha’ ‘anahnuw* – our offensive failures, defiant crimes, and contrarian nature, our trespasses and errant steps)**.**

**And** (*wa*) **he was put under tremendous pressure** (*daka’* – he was crushed and slandered, harassed, diminished, humiliated, and pulverized (with the pual stem the object passively endures the effect of the verb)) **for our guilt because we were wrong** (*min ‘awon* *‘anahnuw* – to free us from the consequence and/or punishment associated with our iniquity and resulting liability, our perversity and depravity)**,** **so then** (*wa*) **the punishment** (*muwcar* – the infliction of the penalty which was justified by the corrective warnings and instructions regarding the axioms for life; from *yacar* – to instruct, correct, and discipline) **for our reconciliation** (*shalowm ‘anahnuw* – to bestow the blessing of a favorable and friendly relationship which is wholly satisfying and mutually beneficial, bringing contentment, satisfaction, prosperity, and salvation) **was upon him** (‘*al huw* – was placed before him)**.**

**So with** (*wa ba*) **his bruising blows** (*chabuwrah huw’* – his ability to unite in fellowship by pledging to conceal the wounds; from *chabar* – to embrace and unite in fellowship and *chabah* – to withdraw and conceal)**,** **we are healed, approaching restoration and renewal** (*rapha’ la ‘anahnuw* – we are detoxified, provided the anti-venom for the snake’s poison, and approach repair and recovery at the hands of a physician (nifal perfect))**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:5)

This vicious and agonizing form of Roman torture was seldom if ever performed on a device akin to the appearance of a Christian cross. The upright pillar of wood upon which it was performed was set into a hole that had been hewn into a rock and it was left there – a taunting reminder to a subjugated population of what would happen to them if they opposed Roman tyranny.

The horizontal beam upon which the victim’s arms were affixed was the only part of the device which was removed, albeit simply recycled, to accommodate each new victim. It was set on top of the post, however, not nailed precariously or wastefully beneath it, thereby creating the appearance of a capital T.

The victim, including Yahowsha’, was stripped naked and scourged with Roman flagellums wielded by beasts of men. He would have then been required to carry the horizontal beam upon which his wrists would be nailed out of the city center where he had been bludgeoned to the location of the awaiting upright pole, set directly below the summit of Mowryah along the road to Damascus.

And while this accurately depicts the events of the afternoon of *Pesach*, 14 *‘Abyb*, 4000 Yah (Friday, April 1, 33 CE Roman Pagan and Catholic Calendar), Passover is part of a three-day celebration of the provisions for living offered by Yahowah. At sundown on Friday, April 1st through sunset on Saturday, April 2nd, Matsah was observed as Yahowsha’s soul was “*daka’* – put under tremendous pressure, crushed, pulverized, and diminished.” His soul was now in She’owl, the equivalent of a black hole, being “*daka’* – slandered, harassed, and humiliated” on our behalf.

Once a person has been part of Yahowah’s Covenant Family for a while, the entire concept of salvation becomes an afterthought and essentially irrelevant. It is life with Yahowah that we all celebrate. And to make this possible, God “*rapha’* *‘anahnuw* – renews and restores us, detoxifying us by providing the anti-venom for the poison” of religion. That is why “reconciliation” and “restoration” are proclaimed throughout this prophecy, but “salvation” is never mentioned.

**“Almost all of us** (*kol ‘anahnuw* – the overwhelming preponderance of us)**,** **like** (*ka* – similar to) **sheep** (*ha tso’n* – the flock of migrating sheep)**,** **have wandered away from the correct path** (*ta’ah* – have been deceived and led astray, are mistaken and hold an incorrect belief, are misled, intoxicated, errant, and confused (qal perfect)**,** **each individual** (*‘iysh*) **to his way** (*la derek huw’* – approaching his own path)**,** **we have turned** (*panah* – we have turned away (qal perfect))**,** **and so** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **has interceded** (*paga’* – came through, intervened, and met the need) **with him** (*ba huw’*) **on behalf of** (*‘eth*) **all of our** (*kol ‘anahnuw*) **guilt as a result of being wrong** (*min ‘awon* *‘anahnuw* – iniquity and resulting liability, perversity and depravity)**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:6)

Migrating sheep are an apt metaphor for mankind. They all thoughtlessly follow their leader. And as a result, most are led astray – away from God’s path and from His provision.

And yet, in spite of the fact that we, like sheep walking away, have turned our hind ends toward God, Yahowah, nonetheless, “*paga’* – interceded for us.” Not only was He right in saying that most of humanity is wrong, He was right to resolve humankind’s propensity to be wrong about God. Therefore, it is by correctly assessing what God revealed to ‘Abraham and Yasha’yah that we become right with Him, which is our entrée into His home.

We are reconciled with God through the payment of a ransom. It is the only way for God to forgive us, to vindicate us, without being unjust and capricious. He served our sentence. His soul endured *She’owl* so ours would not experience it. He was afflicted so that we wouldn’t be afflicted. His body died so that we might live. He paid the price to ransom us from captivity.

**“He paid what was required** (*nagash* – He offered to come forth to be oppressed and exploited (nifal perfect))**,** **and he** (*wa huw’*) **responded, answering the call to be afflicted** (*‘anah* – he denied himself and was mistreated by being put down and humiliated (with the nifal stem the subject, Yahowsha’ was afflicted as a result of responding, both carrying out and receiving the action of the verb))**,** **yet** (*wa*) **he did not open his mouth** (*lo’ patah peh huw’*)**.**

**Like** (*ka*) **a lamb** (*seh*)**,** **he was directed and** **delivered** (*yabal* – carried off to and brought (with the hofal imperfect he was given an order he would not refuse and was delivered by force)) **to the slaughter** (*la ha tebach* – to confront the ruthless beasts and deadly butchers)**.**

**Like** (*ka*) **a sheep** (*rachel*) **facing** (*paneh* – before) **her** (*hy’*) **shearers** (*gazaz*) **is silenced** (*‘alam* – unable to speak (nifal perfect))**,** **he did not open his mouth** (*wa lo’ patah peh huw’*)**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:7)

Yahowsha’s physical body served as the Passover Lamb, the Sacrificial Lamb of God. And that is why this set-apart and diminished corporeal manifestation of Yahowah is consistently depicted as a “*seh* – lamb.” He became one of the sheep to show those going astray that the way back home was through the Towrah.

I have often wondered why Yahowsha’ is depicted “*lo’ patah peh huw’ –* not opening his mouth” at this time. He spoke for Yahowah, citing the *Towrah*, *Naby’*, *wa Mizmowr* often and accurately the previous three years leading up to these three days. We have a record of him speaking to his Disciples during their observance of *Pesach* to explain the role he would play some hours later. Then he spoke during the mock trial before the Sanhedrin and the High Priest, answering their questions, albeit at their expense.

He even cited the 22nd *Mizmowr* / Psalm at the conclusion of Passover, revealing what he was doing and where he would soon be going. Also, in both the 22nd and 88th *Mizmowr*, we find Yahowsha’s response to the humiliation his soul endured in *She’owl*, all expressed for our edification in words. However, and perhaps this is the point God is making, since a disembodied soul is incorporeal, he would not have had a mouth to open at this time. So “*lo’ patah peh huw’ –* not opening his mouth” may be yet another contrast, a different way of telling us that Yahowsha’s physical body, and thus his mouth, no longer existed and thus could never be opened again.

While he spoke on *Bikuwrym*, it was not with the mouth He had used since childhood. In his new and unrecognizable form commensurate with the observation of Firstborn Children, and continuing through the time he ascended into Heaven, he was comprised of spiritual energy, and thus light. He, as will be the case with all of Yahowah’s Covenant children, communicated without a physical orifice.

Also since God’s soul was there bearing our guilt, having deliberately lifted up and carried our offenses with him, he wouldn’t have been inclined to defend himself. Corrupted by our perversions, he was guilty as charged. That is why the “rod” was not spared. That is why his soul was in *She’owl*.

Yahowsha’s soul (or perhaps that of Yahowah’s) was incarcerated in the black hole of *She’owl* on our account, doing so in support of the “*mishpat* – means to justly resolve disputes.” And just as light is “*‘otser* – restrained” in a black hole and “prevented from escaping,” he was “imprisoned,” separated from Yah.

**“Through** (*min* – from and on account of) **oppressive incarceration** (*‘otser* – being restrained, enslaved, and unable to conceive children, withheld, detained, and imprisoned) **and** (*wa*) **on account of** (*min* – through, by means of, because of, and by way of) **the means to justly resolve disputes** (*mishpat* – exercising good judgment regarding the prescription and plan to vindicate by resolving a controversy; from *shaphat* – to decide, to judge, to discriminate, to exercise good judgment, to resolve a controversy, to vindicate and to incriminate)**, he was led away** (*laqah* – he was seized, captured, grasped hold of, and taken away to suffer (in the pual perfect he was led away passively with others now totally controlling Him albeit for a finite period of time)) **on behalf of** (*wa ‘eth –* for the benefit of) **those who would live with him in future generations** (*dowr huw’* – those who will abide and dwell in this place which is especially conducive to supporting life and on behalf of those who are related to him, his kin, race, people, place, time)**,** **who** (*my*) **will give serious consideration to this situation recognizing** (*syach* – ponder the information and implications and then speak out regarding the thinking behind the narrative, even complaining over certain aspects of it (polel imperfect – the object suffers the effect of the verb for a prolonged period of time)) **that, truthfully** (*ky* – emphatically and indeed)**,** **he ceased to exist in and was separated from** (*gazar min* – he was cut off and excluded from, severing all association and losing all contact with (nifal perfect – for a finite period of time he was completely separated and losing all communication with)) **the material realm** (*‘erets* – land) **of** **the living** (*chay* – of life)**.**

**Because of** (*min* – as a result of) **the** **defiance and rebellion** (*pesha’* – the offensive failures, defiant crimes, and contrarian nature, the trespasses and errant steps) **of My people** (*‘am ‘any* – My family)**, the assault upon the plague** (*nega’* – the blows against the trauma associated with the spread of the pestilence and to defeat the pandemic disease) **was directed toward him** (*la huw’* – was extended to him)**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:8)

There are two things above all others that Yahowah wants us to observe in His Towrah: the “*mishpat* – means to justly resolve disputes” and the “*mitswah* – terms and conditions of the Covenant” so that we benefit from them. *Mishpat* appears here because that is what this prophecy is all about. The *Mishpat*, which are made possible through the fulfilment of the *Miqra’ey*, comprise the means Yahowah has established to vindicate the guilty and redeem the liable. We are literally ransomed out of captivity, with God, Himself, paying the penalty to exonerate us.

With the *Mishpat* and through the *Miqra’ey*, Yahowah honors His promises to deliver the Covenant’s benefits. Without compromising, the dying are granted life. Without being unjust, the imperfect are perfected. Without being unreliable, the estranged are adopted. By being steadfast, the weak are empowered. While being true to His word, the impoverished are enriched. His plan is genius. It enables God to be fair, just, dependable, honorable, and true to His word, while wiping our slate clean of all offenses, past, present, and future, big and small.

The *Mishpat* approach is merciful and generous, wholly beneficial, and totally consistent with what a loving parent would offer to do for their child. Almost every parent, given the opportunity and ability, would willingly accept the punishment and even die if doing so would spare their child from incarceration and death. So while Yahowah, as God, cannot die, He was in a position to deliver His children from mortality and eternal confinement and estrangement. And therein is the intent of the first four *Miqra’ey* and the result of the *Mishpat*.

The majesty and brilliance of this plan, however, is that since God cannot die, after serving our penalty in *She’owl*, Yah’s soul was reunited with His Spirit on Firstborn Children. So after having been led away on *Matsah*, Yahowsha’s soul on Bikuwrym would “*dowr huw’* – live with future generations, abiding and dwelling with those who had and would embrace His means to support life.”

And that is why we are being asked “*syach* – to give serious consideration to this situation.” In a far cry from God dying on a cross only to be buried in a nearby tomb, awaiting reanimation. Yahowsha’s body “*gazar min ‘erets chay* – ceased to exist and his soul was separated from the realm of the living.” His body was incinerated, and therefore annihilated, following Passover. And his soul was dispatched to *She’owl*, the realm of death, and thus entirely estranged from the Land of life. Without *Pesach* being performed in accord with the Towrah’s instructions and Matsah being observed the following day, there is no fulfillment of this portion of the prophecy.

With this next statement corrected to reflect the text of the scrolls unearthed above Qumran, we find two thoughtful insights. First, while the Sadducees and Pharisees gave them a run for their money, the most “*rasha’* – evil, wicked, criminal, and overtly unrighteous” nation on earth was Rome. Despite what the Roman Catholic Church would have you believe about “Jews killing Jesus,” it was Rome which presided over Yahowsha’s murder, and thus the termination of His biological life leading to His burial.

And once again, in direct conflict with the Roman Catholic Church’s insistence that “Jesus’ grave” was under their “Church of the Holy Sepulchre,” according to God, and He ought to know, the body His soul and Spirit had once resided within was “*bamah* – elevated to the summit of His mountain.” And therein, the argument between the Garden Tomb on the summit of Mowryah and the RCC’s insistence that it lies beneath one of their many monstrosities has been resolved in favor of relationship over religion.

**“And** (*wa*) **they gave him over to** (*nathan* – they placed and assigned him) **the unrighteous** (*rasha’* – the errant and wrong who are guilty, the wicked and evil, criminals) **in conjunction** **with the rock-hewn tomb associated with the termination of his biological life** (*‘eth* *qeber huw’* – his sepulcher and by extension the place where the dead are interred after their burial) **and with** (*wa ‘eth*) **rich people** (*‘ashyr* – a person of considerable wealth)**,** **he was** **elevated to the summit of His mountain** (*bamah* – on the top of His ridgeline at the highest point of the Mount)**.**

**This exceptional individual** (*‘al*) **had engaged in** (*‘asah* – he had brought about or done (qal perfect)) **nothing wrong or violent** (*lo’ chamas* – nothing destructive or deadly, no act of terrorism or anything frightening, had not plundered or looted anyone, had not demonstrated anything which would have involved additional yeast and thus had not engaged in religion or politics)**.**

**And** (*wa*) **nothing deceitful** (*lo’ mirmah* – no dishonesty or deception, nothing deliberately misleading which would have caused someone to derive a false impression of His words and deeds, nothing feigned or mythological, nothing beguiling or invalid) **was spoken by him** (*ba peh huw’* – was in his mouth)**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:9)

While it may be a small point among much larger issues, it was only Yahowsha’s mortal existence which was being extinguished. *Gerber* speaks of “the termination of biological life.” Our soul is not biological. His soul did not die.

Based upon what we have been told, Yahowsha’ was a normal child. And yet once the Set-Apart Spirit of Yahowah descended upon him, he became an extension of the “*‘al –* Almighty.” From that point forward, he was perfect, talking and living in absolute and unwavering accord with the Towrah. Unlike Christians, he observed the *Miqra’ey* and the *Shabat*. Rather than corrupting Yahowah’s Word and leading the faithful astray, he quoted the Torah and Prophets accurately. And wholly unlike the institutions of man, he was nonviolent. Regardless of what the Qur’an and Hadith protest, in matters pertaining to terrorism and plundering, he was the antithesis of Muhammad. Despite what Christians claim, on the issue of truth and deceit, he was the opposite of Paul. And despite rabbis wanting to blot out his very existence, he was the Passover Lamb.

Apart from the willingness of a father or mother to make personal sacrifices on behalf of their children, it would be impossible to explain what comes next. After all, what else would possibly motivate God to joyfully accept such vile treatment at the hands of His creation? It would have been justified, and indeed far easier, to just wipe us out. And yet knowing that only one in a million would avail themselves of His extraordinary sacrifice, He exposed His soul to the worst that man and demon alike had to offer.

**“And so** (*wa*) **it was the will and purpose** (*chapets* – it was the choice, inclination, and desire to bend down, even the pleasure (qal perfect – genuinely and completely)) **of** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **for him** **to suffer the effect of being crushed** (*daka’ huw’* – for him to be placed under extreme pressure in a vastly diminished position (the piel infinitive construct reveals that without regard for time the object, Yahowsha’, was put into a position where he suffered the effect of the verb, which was to have his soul crushed and punished))**.**

**He interceded by infecting him with the plague** (*chalah* – He facilitated his infirmity, sickening him with the disease (with the hifil stem the subject, Yahowah, causes the object, Yahowsha’, to participate in this process as if one were an understudy for a finite period of time in the perfect conjugation; from *chuwl* – to twist and anguish via circular reasoning and *chalah* – to profane, pollute, defile, dishonor, and disease through prayer)) **through the concession and** **condition** (*‘im* – when and while, since) **of** **appointing** (*sym* – causing (qal imperfect)) **his soul** (*nepesh* *huw’*) **to suffer the punishment to serve as compensation** (*‘asham* – to be determined liable, and thereby becoming recompense, a reconciling offering to remove guilt, both the consequence and penalty associated with the damage done as a result of being wrong, serving as a means to restitution)**.**

**Then** (*wa*) **He will actually look upon** (*ra’ah* – He will genuinely see, observe, consider, and always delight in (qal imperfect)) **his offspring and what he has sown** (*zera’ huw’* – His descendants, the children who are the result of what He has sown) **because** (*wa* – moreover in addition) **He will prolong his days** (*‘arak* *yowmym huw’* – He will lengthen his time)**.**

**Through** (*ba* – with and in) **His hand** (*yad huw’*)**,** **the will and desires** (*chepets* – the longing and affirmative actions, the events which He can expressly reference, the willing volunteer and eager affection; from *chaphets* – to be pleased with and take delight in, to find pleasure in the process of bending down) **of** **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **will succeed and prosper** (*tsalach* – accomplish the goal and thrive, advancing to the next level (qal imperfect))**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:10)

Since Yahowah is belaboring this point, it is important for us to recognize that Yahowsha’s body was not “*daka’* – crushed” on *Pesach*, or even later in the tomb. The suffering associated with “diminishment and pressure” was endured on *Matsah*, when Yahowah’s soul was dispatched to the singularity of She’owl, which is in effect, a Black Hole.

The Passover Lamb is now dead, it’s body incinerated, and it, as the Pesach ‘Ayl, does not come back to life. Therefore, when we read that “He will prolong his days” it becomes evident that the soul implanted in Yahowsha’ was Yahowah’s. That said, Yahowah’s *nepesh* | soul is unlike our soul is to us, where it is the sole repository of our life, our personality, inclinations, attributes, experiences, thoughts, emotions, and memories. Yahowah did not cease to exist, nor was He even diminished, when He placed the *nepesh* He had set aside for this purpose into Yahowsha’.

The “*chalah* – plague” to which Yahowah is referring is the deadly pandemic of religion. He was infected with it because it represents the yeast He had to remove from us on UnYeasted Bread for us to appear perfect. His willingness to accept our “*‘asham* – punishment as compensation” is what makes Yahowah’s plan “*mishpat* – a just means to resolve disputes.” He thereby “reconciled our relationship by offering to remove our guilt, restoring us from the damage we had done to ourselves by being wrong about almost everything.”

Since God cannot die, a point Christians seem to neglect, the soul of the Sacrificial Lamb had his days “*‘arak* – prolonged.” This is an ode to *Bikuwrym*. As a result of Firstborn Children, He will “*ra’ah* – look upon and enjoy” His “*zera’* – offspring and the seeds he had sown.” And once again since God is using *zera’* in this way, speaking of the beneficiaries of Yahowsha’s and the Set-Apart Spirit’s work on *Bikuwrym*, Paul was wrong when he claimed that the singular form of the word had to exclude the many who would benefit from the Covenant.

All of this has been accomplished with Yahowah’s hand. It is His doing. Yah is our savior. That is what Yahowsha’ means: “Yahowah Liberates and Saves.” This entire affair from beginning to end has been His foray into “*chepets* – affirmative action.”

But make no mistake, while this has been Yahowah’s doing, an expression of His will, it was an “*‘amal* – a difficult and miserable experience, especially perverse and painful.”

Addressing Yahowah’s soul as it is fulfilling *Bikuwrym* | Firstborn Children in conjunction with the *Ruwach Qodesh* | Set-Apart Spirit, we read…

**“Out of** (*min* – from) **the difficult and miserable toil** (*‘amal* – the distressing experience and tremendous effort, the extraordinarily unpleasant labor, the perverse and painful, grievously wicked undertaking) **of His soul** (*nepesh huw’*)**,** **it will actually and continually see** (*ra’ah* – it will view, literally witnessing and observing, while eternally experiencing, even showing and revealing (qal imperfect)) **the light** (*‘owr*) **abundantly overflowing and providing complete satisfaction** (*wa saba’* – providing an overwhelming abundance which exceeds every need, fully satiating the desire to be content and properly nourished, all based upon the promise of seven)**.**

**By way of knowing and understanding him** (*ba da’at huw’* – through skillfully ascertaining the connections pertaining to information regarding him, through perception and discernment; from *yada’* – to learn and know, to recognize and acknowledge, to be acquainted and familiar with, to be discerning and discriminating regarding, to understand by way of instruction)**, My servant** (*‘ebed ‘any* – My associate and coworker) **will make right and upright, declaring absolutely acquitted and vindicated** (*tsadaq tsadyq* – completely innocent and in accord with the standard, justly pronouncing not guilty, becoming totally correct (hifil imperfect)) **many** (*ha rab* – a significant number who will become great) **because** (*wa*) **their guilt** (*‘awon hem* – their liability and consequence, their judicial sentence for being wrong and subsequent punishment, their perversity and depravity) **he has borne** (*huw’ cabal* – he has accepted, incurred, and was burdened with, carrying away (qal imperfect))**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:11)

This is profound, because not only is *She’owl* akin to the lightless realm of a Black Hole, when Yahowah’s soul was freed from its imprisonment and reunited with the *Ruwach Qodesh*, he was transformed into a spiritual existence, becoming “*‘owr* – light,” the most telling and accurate analog for Yahowah’s nature.

And it is Yah’s light which provides us with “*saba’* – an overflowing abundance” of life, “fulfilling every need,” and “satisfying every desire,” while “nourishing every aspect of our nature.” When we are adopted into Yahowah’s Family on *Bikuwrym*, we become “*‘owr* – luminaries,” sons and daughters of the Father of Light. It is what makes us immortal, perfect, children of God, empowered, enriched, and enlightened. The Covenant’s promises are delivered upon a rainbow of light. Little wonder then that it was the first sign of the *Beryth* seen by Noach aboard the Ark.

The stories of Noach and ‘Abraham have been shared for this reason, as is also the case with the story of the Sacrificial Lamb. More than anything, Yahowah wants us to “*da’at* – know, understand, and acknowledge” what His “*‘ebed* – Servant” has accomplished to make us “*tsadaq tsadyq* – right and upright, declared absolutely acquitted and totally vindicated**,** completely innocent and in perfect accord with the standard.” By way of the *Mishpat* and through the *Miqra’ey* as a result of the work of Yahowah’s associate, we are “justly pronounced not guilty, becoming totally right with God.” It is the reason He “*cabal* – bore” our “*‘awon* – guilt.” It is the reason we made the connection between ‘Abraham’s and Yahowsha’s tests.

The *Beryth* is a Family, a place where we are all encouraged to share. The more we give to one another, the more we receive in return.

**“Honestly, therefore** (*ken* – it is right and correct, just and proper, and thus certain)**,** **as a result of him** (*la huw’*)**,** **I will apportion and disperse everyone’s share** (*chalaq* – I will allot, assign, and make a distribution of riches (piel imperfect)) **with many and in abundance** (*ba ha rab* – lavishly and extensively)**.**

**And with the empowered** (*wa ‘eth ‘atsuwm* – with the enriched)**, He will share and apportion that which is valuable** (*chalaq shalal* – assign and allot a worthy share of that which is gained) **based upon an orderly, sequential, and rational arrangement** (*tachat* – because) **because,** **to show the way to the benefits of the relationship** (*‘asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, therefore)**,** **he exposed and poured out, thereby eliminating the destructive vulnerabilities associated with** (*‘arah la* – he uncovered and stripped away the restraints and implications of (hifil perfect)) **the plague of death** (*maweth* – that which causes a person to die, the pandemic disease which kills an entire population, the cessation of physical mortal life; from *muwth* – to die and to kill, to be assassinated or murdered, to be oppressed and destroyed)**.**

**His soul** (*nepesh huw’* – His personality and inner nature) **was contemplated, assigned, and counted** (*manah* – was appointed and destined, and after thoughtful consideration of what can be known is considered to be apportioned, numbered, and reckoned (nifal perfect)) **among** (*‘eth* – in close proximity to and in association with) **those who indignantly revolted and offensively transgressed** (*pasha’* – the openly insubordinate and especially recalcitrant, the flagrant criminals with a contrarian nature who deliberately infringe against the standard with errant approaches) **because** (*wa*) **He** (*huw’*)**, Himself, lifted up and carried away** (*nasa’* – removed, accepted, bore, endured, and suffered (qal perfect)) **the wrong doing and offenses against the** **standard** (*cheta’* – the liability associated with sin, including errors in judgment, and therefore the guilt which would otherwise lead to incurring a penalty, including punishment and condemnation)**.**

**And therefore** (*wa*)**,** **on behalf of** (*la* – to facilitate the approach of) **those who have transgressed** (*ha pasha’* – the rebellious who trespassed against the standard with errant steps) **He intercedes** (*paga’* – spares in a manner which is helpful and beneficial, reaching out and meeting with them while pleading their case (hifil imperfect – making the transgressors like the intercessor throughout the whole of time)**.”** (*Yasha’yah* / Freedom & Salvation Are from Yah / Isaiah 53:1-12)

I’m struggling a bit with when to write he and him as He and Him when addressing Yahowah. This problem does not exist in Hebrew because there is only one form of each letter, and thus no upper and lower case. At issue is that Yahowsha’ was the Son of Man and should be addressed as such. The Passover Lamb is not God. And yet, the soul fulfilling Matsah and Bikuwrym, whose days have been extended, is Yahowah’s, and thus worthy of the capital distinction.

Early and often, Yahowah reminded ‘Abraham that there was a wonderful inheritance associated with His Covenant. That is what is being affirmed here. As a result of what Yahowah has done through Yahowsha’, our inheritance awaits. And each and every benefit of the Covenant has been delineated in this prophecy. Our lives are prolonged and we are perfected. We are family, inheriting every privilege associated with being God’s children. And then as light, our lives are abundantly empowered and marvelously enriched.

Our apportionment of the universe, and our name on the grant deed to Yahowah’s home, our unlimited lease on time, our infinite empowerment, are all provided “*tachat* – sequentially, based upon an orderly plan which is rationally arranged.” This prophecy just described the first four steps along that way.

The first is *Pesach* | Passover, providing the Doorway to Life. The second is *Matsah* | UnYeasted Bread, serving as the welcoming threshold of Yahowah’s Home, cleansing and perfecting us before we walk inside. We enter on the third day, on *Bikuwrym* | Firstborn Children, becoming members of our Heavenly Father’s Covenant Family.

Then as you would expect, as part of our fourth step, as God’s sons and daughters, we are empowered, enriched, and enlightened. This is the “*‘asher* – the means to receive the benefits of the relationship, the route to an upright and elevated state, to a joyful attitude and encouraged mindset for all those walking the correct way along the proper path to a prosperous life.”

Even more than this, our Heavenly Father and Spiritual Mother are committed to protecting their children. As loving parents, to the greatest degree possible, at least without making a mockery of freewill or depriving us of the character overcoming life’s challenges provides, we are “*‘arah* – spared the destructive vulnerabilities associated with” the “*maweth* – plague of death” associated with religion generally and Pauline Christianity specifically. By “*‘arah* – exposing” this myth and “*‘arah* – stripping away” the preposterous notions promoted by Paul, we are afforded a considerable level of protection. By absorbing a steady diet of truth coupled with a revealing exposure to the lies which permeate our world, we are inoculated.

I am here today, sharing Yahowah’s words with you, largely because I realized that Yahowah’s soul was counted and apportioned among those who revolted and transgressed against God. While Yahowsha’ lived his life in accord with the Towrah, and was therefore perfected by it, the punishment Yah’s soul endured was solely our faults, because our religious and political corruptions were associated with His *nepesh* | soul. So when I read a dozen errant translations of *Shamuw’el* / He Listens to God / 2 Samuel 7:14, all saying “when he sins I will not spare the rod,” I realized something was definitely wrong.

As a result, I studied Hebrew and considered the oldest surviving texts. Over time I came to realize that Yahowah’s testimony was always accurate and consistent, revealing and reaffirming the same story.

The same narrative was presented in this concluding statement. Our religious and political rebellion was associated with Yahowah’s soul because He volunteered to endure the penalty we deserved so that we might live.

Yahowah interceded on behalf of those of us who have trespassed into areas we should not have gone. He honored and fulfilled His Towrah, accepting our condemnation to exonerate His children. As such the Towrah, its Beryth, Mishpat, and Miqra’ey, exist to perfect the imperfect. His approach is written right into the grammar of His chosen language, where there are only two conjugations: the imperfect and perfect.

This is the most wonderful story ever told. It is God’s story. And we play a starring role within it.

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Before we move on and return to Yahowah’s prophetic testimony as it is recorded in the third chapter of *Yasha’yah* | Isaiah, there are a couple of loose ends we would be wise to tie up. The first is to confirm that Yahowah actually shared His *Towrah* | Guidance with ‘Abraham, revealing His Instructions five-hundred years before He had Moseh inscribe the entirety of the Towrah for our benefit.

This is important because while Yahowah’s test is open book, we still need to know where to look for the right answers. Also, by verifying that this actually occurred, the opening salvo of God’s most prolific adversary, Pauline Christianity, is torn asunder, and along with it, the mystique of the rabbinical Talmud and Mishnah.

Second, since everything we need to know to participate in the *Beryth* | Covenant Family is presented in Yahowah’s *Towrah* | Teaching, this would be an excellent time to reinforce His instructions regarding His foundational text.

Therefore, to verify that ‘Abraham was Towrah observant, we turn to *Bare’syth* / In the Beginning / Genesis 26:3-5. It just so happens to be the first of fifty-six times that Yahowah communicated the title *Towrah* in the written record of His *Towrah* | Teaching. This is especially relevant because throughout His Word, God consistently defines His most essential terminology with the word’s first appearance.

Yahowah is speaking to Yitschaq, ‘Abraham’s son, when He says…

**“If you choose of your own volition to dwell as a guest and explore** **in** **this** **land,** **then I will choose to be** **with you. And indeed, I will kneel down in love to bless you, diminishing an aspect of Myself to lift you up.**

**For your benefit and to approach, and on behalf of your offspring, accordingly,** **I will provide access to** **every realm of** **the Almighty.**

**And** **I will take a stand, establish, bring into fruition, thereby confirming, the solemn promise** **and truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties,** **which to show the way to the benefits of the relationship, I swore** **to** **‘Abraham, your father.** (*Bare’syth* / Genesis 26:3)

**And** **I will grow and thrive, increasing and becoming greater by rearing children and by remaining** **with** **and alongside** **your descendants in connection with the highest and most illuminated spiritual realm of** **the** **heavens.**

**In addition, I will give** **to** **your extended family** **everything** **associated with** **these** **Godly** **realms.** **So** **through** **your descendants** **every** **people and race on the earth will be blessed with favorable circumstances.** (*Bare’syth* / Genesis 26:4)

**The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, and to demonstrate that by walking the correct way along the proper path, ‘Abraham listened to My voice and he visually observed and carefully considered** **My requirements and My responsibilities, My directions and conditions** **regarding My relationship agreement, My inscribed and clearly communicated prescriptions for living** **which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, as well as My *Towrah*** | **Teaching, Guidance, Instruction, and Direction.”** (*Bare’syth* / Genesis 26:3-5)

This is one of the most insightful and important, indeed vital, statements in the whole of the Towrah relative to our relationship with Yahowah. Let’s dissect it one word at a time.

**“If you choose of your own volition to dwell as a guest** (*guwr –* as a dependent child, if you want to genuinely explore and reside (in the qal imperative this is genuinely Yitschaq’s option to travel throughout and live)) **in** (*ba*) **this** **land** (*ha ‘erets ha zo’th* – this specific realm and region)**,** **then** (*wa*) **I will choose to be** (*hayah* – I will actually exist (scribed in the qal relational stem denoting reality, imperfect conjugation, telling us that Yahowah will continue to be present, and in the cohortative mood, expressing God’s strong desire to endure)) **with you** (*‘im ‘atah* – near, beside, in a relationship with, and in association with you)**.**

**And indeed** (*wa* *ky*)**, I will kneel down in love to bless you** (*barak ‘atah* – I will diminish and lower Myself to greet and favor you, creating a better circumstance through you, and I will enrich you by reconciling the covenant relationship for your benefit (with the piel imperfect the subject, Yitschaq is being engaged and empowered by Yahowah in this manner with unfolding consequences over time))**.**

**To you, and for you to approach** (*la ‘atah*)**, and on behalf of** (*wa la*) **your offspring and the seeds you have sown** (*zera’* *‘atah* – your seed, posterity, and descendants based upon what you sow)**, accordingly** (*‘eth*)**,** **I will give** (*nathan* – I will grant as a gift, bestow and entrust (qal imperfect – literally and genuinely, consistently and continuously)) **all of** (*kol* – the entirety of) **God’s** (*‘el* – the Almighty’s) **realms** (*ha ‘erets* – land and territories)**.**

**And** (*wa*) **I will take a stand, I will establish and bring into fruition, confirming** (*quwm* – I will stand upright, completely fulfill, accomplish, and validate that which is enduring (in the hifil perfect, Yahowah will completely engage Yitschaq such that he becomes like Yahowah))**, therefore** (*‘eth*)**,** **the solemn promise** (*ha shabuwa’* – the truthful witness of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties)**,** **which to show the way to the benefits of the relationship** (*‘asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, and to make a connection and build an enduring association)**,** **I swore** (*shaba’* – I promised and affirmed in a binding oath based upon seven and the Shabat) **to** (*la*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)**, your father** (*‘ab ‘atah*)**.”** (*Bare’syth* / In the Beginning / Genesis 26:3)

Here, not only are these “*‘erets* – realms” “*‘el* – God’s,” this is one of the few times we see it in the plural form, thereby depicting “God’s realms,” and therefore no longer limited to the Land of Yisra’el. Our Heavenly Father is saying that He intends to give the entire universe to those who wish to live with Him.

As is the case with every loving father, Yahowah is always eager to kneel down to greet His children, to love them, to bless them, to lift them up, and to give them everything He has to offer. He is so devoted to our wellbeing, He has promised to stand up for us, to establish and validate us, all so that we might endure. And as we know from *Yasha’yah* 53, He took this stand on Passover, UnYeasted Bread, and Firstborn Children, the first three of seven steps to His home.

If God had intended to remind Yitschaq that He had “spoken to” ‘Abraham, or that He had simply engaged in a “conversation” with him, He would have used *dabar* or *‘amar*, but instead He used *shabuwa’* and *shaba’*, both of which speak of a sworn and binding promise in association with the number seven. Every aspect of the *Beryth* | Family Covenant Relationship as communicated to ‘Abraham and recorded in the *Towrah*, therefore, is a sworn oath and solemn promise from the Creator to His creation. The notion that God would annul the vows He made regarding it, alter His commitments, or replace what He has affirmed with something new and different, renders God a liar and charlatan. And yet, this is what Christianity requires to promote the Pauline myth of a “New Covenant” within a “New Testament.”

As for seven, these aspects of *shabuwa’* and *shaba’* serve to reinforce the *Beryth*’s association with the seven *Miqra’ey* which play out over the course of seven thousand years. Yahowah honored every aspect of “*ha shabuwa’ ‘asher ‘shaba* – His solemn promise to show the way to the relationship which [He] swore” to ‘Abraham by personally “*quwm* – taking a stand to bring into fruition and confirm the means to become right, validating that which is enduring and establishing” on behalf of the Covenant’s children.

Beyond the fact that Yahowah is always true to His word, never reneging on any promise, developing this relationship with Yitschaq was in God’s best interest. Our Heavenly Father grows through the relationships He develops with His children. It is what makes Him infinite – a condition which requires continual growth. It explains why we exist. It reveals why He sacrificed so much to make this relationship possible. And while this realization is something most people will have a difficult time accepting, God, Himself, affirmed it by writing…

**“And** (*wa*) **I will grow and thrive** (*rabah* – I will increase, becoming greater by rearing offspring, continuing to remain (hifil perfect)) **with** (*‘eth* – alongside) **your offspring** (*zera’ ‘atah* – seed, descendants, and extended family) **in connection with** (*ka* – corresponding to and suitable for) **the highest and most illuminated** (*kowkab* – speaking of the light emanating from stars in the loftiness of (from *kabar* – to be multiplied and enriched in abundance) **spiritual realm of** **the** **heavens** (*ha shamaym* – of the abode of God in the seventh dimension)**.**

**In addition** (*wa*)**,** **I will give** (*nathan* – I will bestow and deliver, I will grant a gift, I will offer and hand down (qal perfect)) **to** (*la –* to facilitate the approach of) **your offspring** (*zera’ ‘atah* – extended family and descendants) **everything** (*kol*) **associated with** (*‘eth*) **these** (*ha*) **Godly** (*‘el*) **realms** (*‘erets* – regions)**.**

**So** (*wa*) **through** (*ba* – with and by way of) **your descendants** (*zera’ ‘atah* – your seed, offspring, and extended family) **every** (*kol*) **people and race** (*gowym* – ethnicity and place) **on the earth** (*ha ‘erets* – of the realm and land) **will be blessed with more favorable circumstances** (*barak* – will be greeted, lifted up, commended, and adored)**.”** (*Bare’syth* / In the Beginning / Genesis 26:4)

While the benefits of the Covenant are overwhelming, this relationship with God isn’t a one-sided affair. Yes, we individually gain far more than He does, but collectively, He is the biggest beneficiary of all. Think about it: what good is the entire universe if you don’t have anyone with whom to explore it, share it, or enjoy it?

Yes, it cost God more than we can imagine to exonerate us, but it costs Him nothing to enlighten, empower, and enrich us – and in fact He gets tremendous pleasure out of doing so. And His children, equipped with His eternal energy, everlasting light, and unmitigated power, are free to explore an unlimited universe and enjoy its incomprehensible wealth in the company of our Heavenly Father.

Many have surmised that Yahowsha’ served as the means to bless every race, but His contribution was only relevant within the context of the *Beryth’s* benefits He was enabling through the *Miqra’ey* promises He fulfilled. And these are only known through the Towrah. Therefore, there is a related, and equally influential way in which this prophecy was fulfilled – through the revelation of the *Towrah*, *Naby’*, *wa* *Mizmowr* – all of which were scribed by Yitschaq’s descendants. Moreover, since the *Towrah* is specifically referenced in the next statement, and since the *Towrah* is the sole source of every one of Yahowah’s blessings, it is what Yahowah was predicting.

The reason Yahowah has chosen to bless certain individuals, indeed, the only reason He can bless His children, is stated in *Bare’syth* 26:5. It is by choosing to listen to our Heavenly Father and observing His *Towrah* | Guidance that we benefit from what He has to offer.

**“This is because** (*eqeb –* this is the reason for and the end result of, it is the cause and consequence of, it is the merit of and reward for trusting the detectable and visible trail of evidence; from *‘aqab* – to supplant and dig in one’s heels, leaving footprints which are straightforward and steadfast, unwavering (the basis of Ya’aqob’s name))**, to show the way to the benefits of the relationship** (*‘asher* – to reveal the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, to demonstrate walking the correct way along the proper path to a prosperous life, and to make the connections which lead to building an enduring, close, and beneficial association)**, ‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)**, listened to** (*shama’* – for a period of time he heard, he used his ears and the perception of hearing to completely process audible information so as to totally understand (qal perfect – literally but not continually)) **My voice** (*b-qowl-y* – the way I speak, to the sound of My call, to My audible instructions and guidance; related to *quwm* – to arise, take a stand, and establish and *qara’* – by way of an invitation and summons, an offer to meet and be welcomed, to be called out by reading and reciting) **and he visually observed and carefully considered** (*shamar* – he habitually kept his eyes focused upon, literally and continuously closely examining and diligently evaluating, paying attention to the details so that he would understand, thereby protected by caring about, prioritizing, and watching over (qal imperfect – literally and continually)) **My requirements and My responsibility** (*mishmereth ‘any –* My verbalized expressions regarding My mission to provide safeguards and My obligation to fulfilling them; from *mashal* – vivid and easily remembered proverbs and parables providing wisdom through representation and comparison and *shamar* – to observe)**, My directions and conditions of the contract** (*mitswah ‘any* – My binding instructions regarding My contractual agreement and My authorized directions regarding the codicils of the relationship)**, My inscribed and clearly communicated prescriptions for living** (*chuqah* – My engraved and thus written statements which have been chiseled in stone to communicate how one should respond to be cut into the relationship; from *chaqah* and *choq* – to carve out a share of something and cut someone into a relationship by inscribing a portrayal of the nourishing thoughts behind it and akin to *cheqer* – addressing that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding (written *cheqowthy* in the text))**, and My Towrah** (*Towrah ‘any* – My Source from which My Teaching, Guidance, Instruction, and Direction Flow**.”** (*Bare’syth* / In the Beginning / Genesis 26:5)

You will notice, God mentioned nothing even remotely related to “faith.” He did not say, nor did He infer, that the benefits of the Covenant occurred because “Abraham believed Him.” And as such, you can and should trash the book of Galatians and all of the other thirteen Pauline epistles along with it. The author of the Christian New Testament attempted to bypass the Towrah by claiming that’Abraham’s righteousness was the result of his “faith,” and that it had nothing to do with his willingness to listen to Yahowah’s requirements and responsibilities nor observe the conditions of the Covenant as they are presented in His Towrah.

In other words, when it comes to participating in the Covenant, Yahowah’s means to engage in this relationship is the antithesis of Paul’s. Considering their relative status and the credulity of their testimony, who do you suppose is right? And with a question this easy to answer, why are there 2.4 billion Christians and just one thousand or so Covenant members today?

And yet there is another religion destroyed by this statement: Judaism. There is only one Towrah. It is not comprised of Laws. And it is from Yahowah, not men.

With so much at stake, almost every word in *Bare’syth* 26:6 has been corrupted in English bibles to lead the faithful astray. For example, over the millennia, religious advocates have deliberately sought to dupe the unsuspecting by errantly rendering *shama’* as “obey,” creating the impression that the “God of the ‘Old Testament’ is a fearsome and demanding Lord” whose punishments for non-compliance could only be avoided through their intervention and dictates.

But no matter how many English “translations” claim otherwise, *shama’* does not mean “obey.” It only means “to listen.” And if you believe that “listening” and “obeying” are the same thing, I suspect that you have never been married, raised children, or managed a business. In actuality, Hebrew does not even have a word for “obey” because the notion of “obedience” is counter to Yahowah’s nature and plan.

Therefore, this assessment of ‘Abraham’s response to Yahowah’s voice is best understood when we accurately acknowledge that listening is a cerebral concept. Sound waves are processed in the brain, and in the case with an audible voice, the message is interpreted and given meaning. This leads to knowing and understanding what has been conveyed. When God is speaking, we must listen to Him and then think about what He has to say if we want to benefit from His guidance and instruction. It does not matter what anyone believes. What matters is what Yahowah actually said.

You may have noticed that “*shama’* – listen” was scribed in the qal perfect, indicating that while this assessment of ‘Abraham’s response to Yahowah is to be interpreted as “genuinely, actually, and literally” hearing what God was saying, even processing every last word “completely and totally,” it was over a finite period of time, and thus not continuous. That is to say, if we want to experience what it will be like to communicate without mouths and ears, then while we still have them it’s in our interest to shut one and keep the other open.

That was not the case, however, with the verb *shamar*. Those who listen to what God has to say will remain observant. When it comes to the Towrah, by closely examining and carefully considering it, we gain the right to eternally explore the universe Yah created for our enjoyment.

As was the case with *shama’*, *shamar* has been corrupted to create a false impression. *Shamar* means “to use one’s eyes to focus upon, closely examining and carefully considering that which can be observed.” It is the second of two ways humans, like most animals, are equipped to learn. While the senses of touch, taste, and smell contribute to our development and wellbeing, knowledge and understanding come by way of listening and observing. It is hard to imagine trying to communicate with and educating someone who is both blind and deaf. And yet, that is what religion does to those it infects, ostensibly precluding believers from listening to Yahowah by observing His Towrah.

Unfortunately, however, *shamar* is the victim of religious malfeasance. It does not mean “keep,” especially in the sense of submitting to or complying with a set of laws. Those who claim to be “keeping the Torah,” as is the case with rabbinic Jews and neo-Messianics (a hybrid religion commingling Judaism and Christianity), are misguided to the point of being delusional. The Towrah cannot be kept in the sense of comprehensively or consistently doing what it asks of us.

For example, see what happens to you if you bring a live lamb into your home four days before Passover and then slit its throat in the presence of your family. And that is nothing compared to preparing the menu for *Shabuw’ah*. Or try to comply with *Qara’* / Leviticus 22:24, and ask your butcher to inspect the animal’s testicles for damage prior to offering the meat for sale. And speaking of genitalia, just imagine parents trying to “bring forth the tokens of their daughter’s virginity unto the elders of the city” in accord with *Dabarym* / Deuteronomy 22:15.

Rather than seeking a divorce through the legal process should you suspect your spouse of infidelity, what do you suppose would happen if you killed them and their partner instead? Similarly, the consequence of stoning your neighbor to death for picking up sticks on the *Shabat* would be devastating and wholly counterproductive. Stop paying taxes to your government as a means to protest its duplicity, and see how long you remain at liberty to do so before your savings and freedoms are confiscated. Or, simply try to bring some wool and wood into Yahowah’s storehouse since it no longer exists.

Better yet, try to apply the provisions of the Yowbel, and tell your bank that your loan has been forgiven and that the collateral property cannot be foreclosed because it belongs to Yahowah. And then, put your family’s life in your hands by trying to pitch your new tent on *Sukah* anywhere on the ridgeline of Moriah in Jerusalem. And speaking of Yaruwshalaim, how would one go about doing anything associated with the Tabernacle and Temple since neither currently exist? Or just try to find a Levite to assist in this regard.

So while much of the Towrah cannot be kept, all of it can be observed. Just as children grow up by listening and observing, Yahowah wants His children to do the same.

The first thing we are told that ‘Abraham literally and continuously observed was Yahowah’s *mishmereth*.The word speaks of “requirements and responsibilities – especially from the perspective of focusing upon them, carefully observing them, and being protected by trusting in them.”Andsince *mishmereth* was suffixed in the first person singular with *‘any*, this statement affirms that ‘Abraham showed the way to the blessings of the Covenant by not only focusing upon Yahowah’s requirements, of which there were five specific conditions which must be accepted to participate, but also by considering Yahowah’s responsibilities, of which there are many.

God is not only responsible for providing the five promised benefits of the Covenant, He must also honor His commitment to facilitate them by fulfilling the *Miqra’ey*. As with every relationship, there are requirements and responsibilities. That is the nature of every beneficial agreement.

In this light, *mishmereth*, as a compound of *mashal* and *shamar*, conveys that Yahowah’s“vivid and easily remembered proverbs provide wisdom through representation and comparison which when observed and considered are seen as verbalized expressions regarding His mission to provide safeguards because He is obligated to honor His responsibilities.” And while that is a lot to digest, I respectfully submit that the salient aspect of this analysis is the “representations and comparisons” regarding Yahowah’s requirements and responsibilities. It is by recognizing what is intended by Yahowah’s instructions that we come to know and it is by making connections through comparison that we come to understand.

Speaking of Yahowah’s requirements, *mitswah* is the synthesis of *towrah* and *beryth*, providing “authorized and authoritative instructions and directions regarding the terms and conditions of the relationship.” God’s “prescriptions provide an inheritance, and thus an allocation of benefits.” The *mitswah*, therefore, are Yahowah’s “instructions and directions,” His “terms and conditions” regarding “participating in His Covenant agreement.”

The next word on Yahowah’s list of things ‘Abraham observed to benefit from the Covenant suggests that God’s “*chuqah* – clearly communicated prescriptions for living were inscribed in writing and chiseled in stone to communicate how we should respond to be cut into the relationship.” That is to say, Yahowah memorialized His instructions in writing and ‘Abraham was literate.

Chuqah, which is misrepresented as “statutes” in most bibles, is from *chaqah* and *choq*, which speak of “carving out a share of something and cutting someone into a relationship by inscribing a portrayal of the nourishing thoughts behind it in writing.” The word’s relationship with *cheqer* explains why, because it “addresses that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding.”

In spite of what rabbis would claim, the Towrah’s prescriptions for living are clearly communicated. In spite of what the wannabe apostle Paul would convey, ‘Abraham had access to a written copy of Yahowah’s Towrah – at least according to one of the participants, an individual whose credibility and credentials are impeccable.

And speaking of the Towrah, Yahowah’s Source of Guidance and Teaching was the last item on the list ‘Abraham closely examined and carefully considered to convey the benefits of the Covenant. Having studied this essential term for many years, I’ve come to realize that Towrah is a compound of *tow* – God’s signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving the observant the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate an individual’s restoration and return based upon their response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes a soul to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing, *towr* – so as to provide everyone with the opportunity to change their thinking, attitude, and direction.” There is absolutely no aspect of Towrah whatsoever that could possibly be rendered “law.” Other than to control people by deceiving them, there is no explanation for this repetitive error throughout biblical literature.

Getting this right is important, because one mistake leads to another. The definitions of *shama’* and *shamar* were convoluted to become “obey” and “keep,” both in the sense of being “compliant,” to accommodate the religious connotations of *mishmereth*, *mitswah*, *chuqah*, and *towrah* as “orders,” “commandments,” “statutes,” and “laws.” These overt deceivers did so, because when *shama’* and *shamar* are correctly translated, their tortured and invalid definitions of *mishmereth*, *mitswah*, *choqah*, and *towrah* become laughable. Let me explain by way of a few *mishpat*…

Listening and observing are sensory and cerebral processes, not actions. Therefore, should your boss speak to you about the importance of visiting a particular client, he or she will not overlook your failure to do so because you were a good listener. If in response to a general’s order to lead a charge, a private sits down and tells his or her superior officer that instead of charging ahead, he or she is going to closely examine and carefully consider the implications of the instruction, the private is in serious trouble.

Imagine going into a courtroom after having been caught purchasing heroin. What would happen if you declared that you were not accountable because you were unaware of the prohibition against doing so? Would the possibility that you did not understand that the law applied to you spare you? Or in the inverse, if guilty of the crime, will a person’s prior or subsequent observance of the law exonerate them?

The fact is, commands, orders, statutes, and laws are either obeyed or there are consequences. Being a good listener is essentially irrelevant in such cases. Orders and laws dictate obedience and compliance. It does not matter how closely and carefully a person has examined and considered any of these edicts when they are indicted for having failed to comply. The verbs listen and observe are at best tangential to the dictates of commands, orders, statutes, or laws.

And yet here, Yahowah was affirming His promises to Yitschaq because ‘Abraham had not only listened to Him, he had observed His requirements and responsibilities, the terms and conditions of His agreement, the written prescriptions which lead to being cut into His relationship, and His Towrah Teaching and Guidance. These sensory processes used to gather and evaluate audible and visual information regarding what Yahowah conveyed verbally and in writing was sufficient in and of itself because knowing led to understanding, and understanding equipped ‘Abraham to pass Yahowah’s test. In one brief conversation Yahowah affirmed the means to receive the benefits of His plan while at the same time undermining the credibility of the world’s most popular religion.

The moment God said that the reason the Covenant’s blessings were being provided was because ‘Abraham had observed the Torah, He completely undermined Pauline Doctrine and destroyed Christianity. You see, the argument Paul all too cleverly, albeit dishonestly, deployed against Yahowah’s Torah in an attempt to annul it was to falsely claim that the Torah did not exist during ‘Abraham’s life. While that is not true, had it been accurate, it could not have been the Torah which made ‘Abraham righteous. He then surmised that, since ‘Abraham’s salvation could not have had anything to do with the Torah, ours shouldn’t either. This then led Paul to opine that it was ‘Abraham’s belief in God which caused him to be right with God. And if this were the case with ‘Abraham, faith in God would then be the means to save the rest of us. Collectively, this invalid proposal became known as “Salvation through Faith in the Gospel of Grace.”

Only one problem with this theory: it is completely inconsistent with Yahowah’s testimony. And that means that Paul built his religious edifice on a faulty foundation when he claimed to speak for the God he was consistently contradicting. Unlike Paul, ‘Abraham listened to Yahowah and observed His “*towrah* – instructions and teaching.” And so while Paul is cursed, ‘Abraham was blessed. How about you?

We turned to this passage because we were interested in affirming the Towrah’s role with regard to the Covenant. And not surprisingly, God answered our every question. He said that the Covenant’s blessings are the result of listening to Him, which is accomplished by observing His Towrah. After all, the Torah is the one and only place where the Covenant is explained and where its requirements are delineated. It is the one and only place where Yahowah’s terms and conditions are presented in their entirety. It is the one place where we find all of God’s prescriptions for living. So…

**“If you choose of your own volition to dwell as a guest and explore** **in** **this** **land,** **then I will choose to be** **with you.**

**And indeed, I will kneel down in love to bless you, diminishing Myself to lift you up.**

**For your benefit and for you to approach, especially on behalf of your offspring, I will provide access to** **every realm of** **the Almighty.**

**I will take a stand and establish, bringing into fruition while confirming, the solemn promise** **and truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the agreement between the parties** **which, to show the way to the benefits of the relationship, I swore** **to** **‘Abraham, your father.** (26:3)

**I will grow and thrive, increasing and becoming greater by rearing children and remaining** **with** **and alongside** **your descendants in conjunction with the highest and most illuminated spiritual realm of** **the** **heavens.**

**In addition, I will give** **to** **your extended family** **everything** **associated with** **these** **Godly** **realms.** **So** **through** **your descendants** **every** **people and race on the earth will be blessed with more favorable circumstances.** (26:4)

**The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, and to demonstrate that by walking the correct way along the proper path, ‘Abraham listened to My voice and he visually observed and carefully considered** **My requirements and My responsibilities, My directions and conditions** **regarding My relationship agreement, My inscribed and clearly communicated prescriptions for living** **which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, and My Towrah** **Teaching, Guidance, Instruction, and Direction.”** (*Bare’syth* 26:3-5)

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RESOURCES

YadaYah.com

AnIntroductionToGod.com

Observations.com (coming soon)

ComingHome.com (coming soon)

QuestioningPaul.com

ProphetOfDoom.net

TeaWithTerrorists.com

InTheCompanyOfGoodAndEvil.com

Forum.yadayah.com

BlogTalkRadio.com/Yada

Facebook: Yada Yahowah Observations

Facebook: Yada Yahowah Coming Home

Printed and eBooks: Amazon.com (Craig Winn)

Contact: email@YadaYah.com

ASSOCIATED RESOURCES

YahowahBeryth.com (Books & Audio Archives)

BlessYahowah.com (Books & Audio Archives)

Facebook: Shamar Towrah (Discussion Group)

Yada Yah on YouTube (Audio Programs)

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