

Terms and Conditions

The Codicils of the Covenant...

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*hineh* provides the perfect perspective to assess and accept the provisions for life that Yahowah announced had been withdrawn.

So now, recognizing Yahowah's affinity for consistency, we should expect that God's 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. (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. (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. (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. (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. (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. (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 comingling 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.' (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. (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 comingled and mixed together, thereby confused and confounded, compromising the rhetoric of the entire region." (*Bare'syth* 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. (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. (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. (11:29) But then Saray was infertile, for she was without child. (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. (11:31) So the days of Terach were two-hundred five years. And Terach died in Charan.” (*Bare’syth* 11:32)

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

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

We begin with a name filled with possibilities. At the beginning of this journey, Terach serves as the proverbial fork in the road. Through ‘Abram, he announces the path to the uplifting benefits of the Covenant. And yet through his other sons, he reveals that we are afforded a choice. Most, like Nachowr, will snore, falling asleep at the wrong moment, and miss the path to God. Others will be like Haran, and remain reliant on human superiority, only to be pulled off of their high perch and be destroyed with the rest of humanity. Every time Yahowah provides a list of names, there is always a message we’d be wise to consider.

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

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

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

embodiment of the two messages of *taruw'ah* – proclaiming the joyous news of God's beneficial healing while rebuking man's fraudulent treachery and deceit): **Terach** (*Terach*) **fathered** (*yalad* – conceived the descendants) '**Abram** (*'eth Abram* – Father who Lifts Up, Increases, Rises, and Grows), **Nachowr** (*'eth Nachowr* – One who Snores), **and Haran** (*wa 'eth Haran* – the High and Mighty who is Pulled Down). **And** (*wa*) **Haran** (*Haran*) **fathered** (*yalad*) **Lowt** (*'eth Lowt* – One who is Shrouded, Blocking any Association with the Light).” (*Bare'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' virginity to the *mal'ak* who had come to rescue him. Then on the way out of town, Lowt's wife was turned into a pillar of salt for ignoring Yah's instructions and looking back, thereby demonstrating her continued affinity for the ills of human society. This led to an episode of incest with his daughters, suggesting that Lowt's thinking was shrouded in darkness. (Should you be curious, salt was used as currency because of its ability to keep food from rotting. As a result, in Ezra 4:14, it is presented as a form of payment and is thereby symbolically showing that Lowt's wife was subject to decay as a result of being beholden to the interests of Sodom, and thus Satan. She had turned her back on the initial step of Yahowah's means to salvation and thus would not be allowed in the Promised Land.)

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

“So then (*wa*) **Haran** (*Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed) **perished** (*muwth* – died a mortal death) **in the presence** (*'al paneh* – while facing and before the presence) **of Terach** (*Terach*), **his father** (*'ab huw'*), **in the country** (*ba 'erets* – in the land, territory, region, and realm) **of his relatives and with whom he identified politically and religiously** (*mowledeth huw'* – of his birth with a focus on the customs and culture of the people who conceived him and those with whom he would show an affinity, of his society and community), **in 'Uwr** (*ba 'Uwr* – in Ur – With the Enlightened, In the Light, the capital of Sumer at the mouth of the Euphrates River; from *'owr* –to shine as light and *'owrah* – morning light, and thus the illumination and direction of the morning star and rising sun) **of the Kasdym / Babylonians** (*Kasdym* – Religious Sages and Astrologers, transliterated Chaldeans, a synonym for Babylon; from *kasdym* – intellectuals and statesmen, religious prophets and fortune tellers, priests and magicians, *kasah* – to be lame and crippled by being stubborn and headstrong and *kasal* – to stagger and stumble as a result of being self-willed).” (*Bare'syth / In the Beginning / Genesis 11:28*)

While the former may have been Nineveh, this is likely the city Yahowah

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

Aware that this is the culture ‘Abram will be asked to walk away from as a prerequisite for participating in a relationship with Yahowah, the names ‘Uwr and Kasdym are telling. Satan has always passed himself off as a brilliant source of “‘owr – light,” and thus as the means to “enlightenment.” He is ‘owrah, the “morning star,” or Venus, and thus the Whore of Babylon. The Adversary is worshipped as the “rising sun,” as Bel and Ba’al, because he is the light and lord of religion. Satan remains the inspiration behind the “kasdym – astrologists, fortune tellers, magicians, and religious sages” who have “kasah – crippled the headstrong and caused the self-willed to stagger and stumble.”

And while those names all convey Satanic overtures, the same cannot be said of Saray and its root, Sarah. From Yahowah’s perspective, she was “noble and empowered, a wife with status, someone to contend with.” She was not only a “leader,” she was a “liberator.” And we should not be surprised, because Saray, who became Sarah, represents the Set-Apart Spirit and the Covenant. Her likeness is presented alongside ‘Abraham’s in Yahowah’s – 𐤀𐤁𐤃𐤁 name, in hayah – 𐤁𐤀𐤃, which is the basis of God’s name, and hineh – 𐤁𐤀𐤃, 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 offered his daughters’ virginity to the *mal’ak* who were offering to protect them. Lowt’s wife so longed for the life she had lived in Sodom, she couldn’t just walk away. Lowt’s inebriation caused him to engage in incest. Yes, indeed, children have a tendency to follow in their father’s footsteps. And lest we forget, Haran also had a daughter, one named “*Milkah* – Queen,” who married his brother, Nachowr – the One who Snored. She, in all likelihood, is the reason Nachowr remained behind.

His third child and second daughter, Yickah, was observant, which would have been a good thing if it were not for the fact that she remained a student of Babel.

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

It is at this point that we leave the city of 'Uwr – Satan's Enlightened, and the "erets – realm and country" of *Kasdym* / Babel – the Confusion and Corruption of Sages and Astrologers, but with just four individuals. Haran has died in Babylon, severing the connections to the "mowledeth – religious relationships and affinity for community customs and culture." Also left behind is Terach's "beyth – home," including the rest of his family, Nachowr, Milkah, and Yickah. As such, you have probably noted the connection I missed. The three things Yahowah will soon ask 'Abram to walk away from were described in the preamble to the Covenant. Moreover, he has already put each of them behind him.

But that's not the end of it. 'Abram's mortal father took them from the furnace to the fire, out of Babel and into Charan. There, 'Abram, Saray, and Lowt would live and Terach would die "charan – diseased by the sun." He had walked out of Babylon with the rest of them, but that would not be nearly enough. The other three would continue their journey to God.

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

This realization is breathtaking in its consequence, because it suggests that Yahowah will meet those of us who have begun this process along the way, introducing Himself to us while providing initial directions. God did not find 'Abram mired in the midst of Babel, just as He did not approach Moseh in Mitsraym. But had God not reached out when and where He did, there would have been no Covenant and no Towrah.

Their initial meeting was brief, but to the point. They would not engage in a conversation or relationship for some time. There would be more meetings and steps along the way.

What this all suggests, and to my mind confirms, is that God recognizes that

He has deliberately put Himself at a distinct disadvantage on earth as a result of the way He has chosen to engage relative to His Covenant. If we were left entirely on our own devices, fewer than one in a million would pick up a copy of this Towrah and find their Heavenly Father waiting for them therein. So 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. But 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. And 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.

אָבְרָם

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. (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. (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, 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, I will actually besmirch as disrespectful and will continuously incarcerate as inferior, 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.

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. (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* 12:4)

Digging much deeper, we discover...

“Now (*wa*) Yahowah (אֱלֹהִים) 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) **and away from** (*wa min*) **your society, culture, and community** (*mowledeth* – your relatives and relationships, the people with whom you identify and their customs, circumcising yourself from your origins and kindred souls, your people and place of your nativity; from *muwl*, *‘ed*, and *yalad* – to ward off and separate oneself from opposing oaths which eternally cut off and separate children who are born blemished and in pain), **and also from** (*wa min* – in addition to disassociating from) **your father’s household** (*beyth ‘ab ‘atah* – your father’s home, dwelling, place, lineage, and possessions) **to** (*‘el* – towards the Almighty and in the direction of) **the Land** (*ha ‘erets* – the realm and place, the region and country) **which bestows the blessings of the relationship that** (*‘asher* – which provides the benefits of an upright,**

fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **I will show you** (*ra'ah 'atah* – which I will reveal and make known to you (with the hifil stem the subject, Yahowah, enables the object, 'Abram, to participate in the action as a secondary subject along with Him, the imperfect denotes ongoing consequences throughout time, while the jussive is an expression of third person volition and thus is associating a will and desire to the 'erets – realm of God)).” (*Bare'syth / In the Beginning / Genesis 12:1*)

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

If I am right, and this testimony seems to suggest that I am, then their first meeting was similar to my own. I heard God but did not see Him. Yahowah did not introduce Himself by name, but I knew who was speaking to me, as was the case with 'Abram. These similarities noted, my invitation to expose and condemn Islam was not even remotely as vital as establishing the Covenant. And yet even in a small way, if it were not for our meeting, it's likely that fewer souls would have come to know Yah. This suggests that every time God speaks with someone, it is important. Are you listening?

The reason I shared these similarities is because almost everyone comes to Yahowah the same way. 'Abram's experience is our own. Without exception, everyone I know who is part of Yahowah's Covenant Family began the process by questioning their country, culture, and customs, their politics, religion, military, economics, and patriotism – even their father's affinity for these things. Then somewhere in that process, as they began to distance themselves, God reached out to them, albeit not by name, not by way of a sign or miracle, and not for a prolonged discussion. He simply pointed them in the right direction. From there, it was all about the individual. What mattered now was each individual's willingness to invest the time required to know Yahowah as He revealed Himself, their willingness to be reasonable and rational, and then to go where His words led, even when His words took them away from people and institutions they once held dear, even when they isolated them from popular culture. That is what determines the ultimate outcome. Our fate is in our hands. We are like 'Abram in Charan. Yahowah engaged with him in this way, and reported it for us to consider, because this is His standard operating procedure.

I am sure that you noticed that during their brief encounter, Yahowah delineated His expectations. There was no flashing light in the sky, no imposing

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

There was no theological mumbo jumbo, no inspiring hymns, no grandiose trappings, nor soaring oratory. There was no beating around the bush and no equivocation. There wasn’t even an exchange of pleasantries. There was no, “let Me introduce Myself,” “how are you doing?” “what do you think,” or “have a nice day.” God didn’t 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.

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 relationship with God, Himself, that Yahowah was proposing, one that ‘Abram was free to accept, ignore, or reject – but not modify. There would be one Covenant with one God, one Family and one Home with one set of conditions. And while we would all be invited to participate, it is Yahowah’s to offer and ours to accept.

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

Yahowah was asking ‘Abram to walk away from three specific, albeit closely related, things. Therefore, if we want to be shown the Promised Land and live with God, we should strive to distance ourselves from these things as well. Of our

own freewill, we should choose to approach Him by separating ourselves from our country, our culture, and the family of man.

In ‘Abram’s case, his country was Babylon, his people were overtly religious, and his father was now dead for having led the family astray. Babel is the birthplace of false testimony, of religious rhetoric, of debilitating corruptions, of Christianity. Babel is the home of the Whore and the seat of Satan’s power where the Adversary as the Church and its Lord was and continues to be worshipped as if a god. Babel is the basis of Bible – a book cobbled together by comingling 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 comingling 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 that **“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, the deck has not only been stacked in man's favor, 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, Ace high, all hearts, but we are encouraged to bet against Him. The fact that so many do is the only part of this that is perplexing, 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 and endure the taunts and slander that accompanies this decision. And even then, we aren't home, we aren't even in no-man's land – at least 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 engenders even a fraction of this correlation. Because 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 so does 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 man, 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, indicating that the decision to actually walk away from his country and culture, and his father’s household, to God was to be made under the auspices of freewill. That is clear and appropriate, especially for a relationship based upon becoming part of God’s Family and living in His Home. But then we confront a bit of an anomaly with the concluding verb, “*ra’ah* – I will show you.” With Yahowah in first person continuing to speak to ‘Abram in second person, the jussive mood, as a third person expression of volition, must apply to “*ha ‘erets* – the Land.” This means that the Promised Land represents far more than a location at the crossroads of the earth. Since it is being shown with an independent will, a desire to bestow the blessings of the relationship, *ha ‘erets* is the living embodiment of Yahowah’s Covenant.

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

So here is the bottom line: Yahowah’s invitation was written and offered to all of us. The lone determining factor distinguishing beneficiaries from obituaries 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)).”

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 in 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 of which 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** (*gadawl* – 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, Noah served to convey the nature and purpose of the Covenant. The fact that the entire experience was in his interest, and that the benefits he and his family received vastly exceeded their investment of time and energy, only goes to demonstrate Yahowah's generosity as the Father of the Covenant on behalf of His children.

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

So what are we to make of these promises? And are there three of them, or one, with the subsequent statements affirming the means Yahowah intends to use to accomplish His stated goal? God begins: “**Then (wa) I will engage on your behalf, continually acting to make for you** (*‘asah ‘atah la* – I will actually and consistently expend the energy to create for you (qal imperfect – literally and genuinely as part of the relationship on a continual basis facilitating)) **a greatly empowered** (*gadawl* – a remarkable and awesome, an important and outstanding, a distinguished and magnanimous, and an amplified and substantially elevated in magnitude) **community comprised of every race** (*gowy* – coming together of people based upon a common relationship, gathering of individuals of varying ethnicities, confluence of different and distinct souls living together who have come from different places, many of whom are Gentiles).”

This will be Yahowah’s doing, not ‘Abram’s, because it is something only God can accomplish. Our Heavenly Father’s purpose is to greatly empower and amplify our nature. He wants to raise His Covenant children in such a way that they are empowered and enriched, enhanced in every possible way, becoming more than any of us can even imagine. As ‘Abram’s name conveys, Yahowah, as our Father, wants to lift us up, raising us up to Him, augmenting our aptitude, magnitude, and potential. And while we approach Yahowah individually, the benefits are communal – reflecting the composition of a family.

Yahowah’s next statement is actually an affirmation of the first, along with a depiction of how He intends to deliver the benefit. He said: “**I will kneel down in love to bless you by lifting you up** (*wa barak ‘atah* – I will invoke favor, holding you in the highest regard, I will speak wonderfully of you and get down on My knees to greet and welcome you in the spirit of reconciliation, showering you with gifts of adoration (piel imperfect – the object, ‘Abram, is the beneficiary of the blessing and continues to be affected by it throughout time)).”

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

While this is wholly consistent with Yahowah’s nature and with the composition of His Covenant, this loving and supportive gesture is repugnant to those who are religious. They are hellbent on getting down on their knees to lift up their god in praise. God damn them for it. By doing so, they make God out to be an insecure and inadequate monstrosity with an inferiority complex, someone who would actually create an inferior being so that they could worship him. It would be like us creating a slimy slithering slug, and then getting our jollies out of this brainless creature prostrating itself while burping out platitudes to tell us how magnanimous we were for having toyed with it in this demeaning way. A colony of slugs would then collaborate on some divine writ to keep their fearsome lord

from dousing them with snail poison, entrapping them, and burning them alive, while watching them squirm for all eternity. If that is your god, I don't ever want to meet him.

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

The primary meaning of *barak* is to "get down on one's knees, lowering oneself to lift another up, invoking favor upon someone who is held in the highest regard." Not only is this behavior typical for a father toward his child, since it is God, Himself, who is offering to do so within the parameters of the Covenant, we are left with no option other than to see Yahowah in the role of Father and His Covenant as His Family. He wants to raise those who choose to participate as if they were 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." So 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 Masorettes 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 Yahuwadm. And while we do not know his ethnicity, we know that he was born and bred in Babylon – as was Saray / Sarah. After leaving Babel, he and his wife conceived Yitschaq who fathered Ya'aqob. And it was Ya'aqob who became Yisra'el. Further, since Yahowah has spoken of a community of *gowy* in connection with 'Abram, and has not mentioned Yisra'el in this context, it's a stretch to view what follows in the typical way, suggesting that opposition to Israel will lead to Divine sanction.

Now while that may be true, and history is indeed littered with the carcasses of nations which tested God's unwavering love for His people and place, I would like to share another possibility, one more in keeping with the context, Yah's nature, His plan, and the words, themselves. Perhaps we should interpret what follows as a referendum on the role of 'Abram / 'Abraham in the establishment of the Covenant. Is it possible, and from the perspective of our own lives, that our willingness to do as 'Abram / 'Abraham did, which was to listen to Yahowah, accept His guidance, and engage based upon His instructions, serves as the determining factor in whether or not we are afforded the Covenant's blessings?

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

exchange between Yahowah and ‘Abraham, having thoughtfully considered ‘Abraham’s response to Yahowah’s instructions, having itemized what Yahowah was asking of this man and offering to him, I’ve deduced the single most essential insight of my life. And in this way, I’ve been reconciled unto Yahowah, become part of His Covenant Family, and received the gift of life. So I see this as a referendum on our willingness to value, accept, and act upon the same terms and conditions that were presented to ‘Abram.

‘Abraham represents the Covenant. We can step into his sandals, listen to the instructions he was given, and respond in a responsible and reasonable manner. Through him, we are all afforded the same opportunity. We can accept the directions and conditions pertaining to the Covenant and receive its blessings, or we can oppose them and endure the curses. Our fate, therefore, is predicated upon our attitude and aptitude regarding God’s instructions, not our race. It cannot be any other way based upon Yahowah’s promise: **“Then, I will engage on your behalf, continually acting to create for you a greatly empowered, remarkable and awesome, outstanding and distinguished, especially amplified and magnified community comprised of every race, a coming together of people of varying ethnicities in common relationship based upon shared interests.”**

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

What do you think...

“Then (*wa*) I will continually choose to favor and hold in high regard (*‘abarakah* – it will be My desire and choice to consistently kneel down in love to greet and welcome in the spirit of reconciliation, always blessing, uplifting, and showering with gifts and prosperity, offering as an expression of my will, a beneficial covenant whereby the gift of life is afforded to (piel imperfect cohortative – the object, those interacting with ‘Abram’s legacy, become the beneficiary of the blessing which is continual throughout time as a reflection of Yahowah’s will)) **those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial covenant** (*barak ‘atah* – those who speak favorably of you, those who reconcile their relationship based upon you (piel stem – the subject enables the object to participate, participle –

serves as a verbal adjective, making the action more descriptive, and construct form – causing it to be possessive)).

But (*wa* – then), **he who disdains or despises you, even trivializes you** (*qalal* ‘*atah* – he who views you as someone to be slighted, belittled, or underestimated, making you of little account, he who diminishes your overall significance, he who dishonors you in any way, as well as he who causes anything associated with you to be seen as so simple and easy that it is underestimated and not taken seriously (piel participle construct)), **I will actually besmirch as disrespectful and will continuously incarcerate as inferior** (‘*arar* – I will genuinely curse as profane, obscene, and blasphemous, and I will designate as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not bless (serving as an antonym for *barak*); from ‘*ara*’ – to view as inferior and worldly, even lowly and little, being of the earth and thus insignificant dirt and inconsequential dust (qal imperfect – literally, actually, and genuinely, consistently, continually, and always throughout time)).

So (*wa*) **with you** (*ba* ‘*atah*), **shall be commended and blessed, reconciled and greeted** (*barak* – will be showered with gifts and prosperity and offered a beneficial covenant whereby the gift of life is afforded for a limited period of time (nifal perfect – the subject, people of the earth, will both carry out and benefit from the action of the verb, albeit within a limited scope of time)), **all of** (*kol* – every one and totality of) **the people exercising good judgment regarding the means to resolve disputes** (*mishpachah* – the extended family who are willing to exercise good judgment and kindred individuals who are discerning; from *mishpat* – to properly discern the means to resolve disputes, which is in turn from *shaphat* – to decide judiciously, defending and vindicating) **of the land** (‘*erets* – of the material realm).” (*Bare’syth* / In the Beginning / Genesis 12:3)

If I am translating and interpreting this statement accurately, then Yahowah is affirming something extraordinarily important. Our attitude toward ‘Abram will determine Yahowah’s attitude toward us because ‘Abram is symbolic of the Covenant. Our decision to highly regard ‘Abram’s example, his willingness to listen to God, to accept His guidance, and to act upon His instructions, serves as the determining factor on whether or not we receive the blessings of the Covenant. And yet, even if my interpretation of this potential affirmation of how we either come to benefit from the Covenant, or are excluded from it, is invalid, the conclusion is self-evident and irrefutable. During his life, ‘Abraham became the living embodiment of the Covenant, but it would be another two generations before his association with Yisra’el would be established.

Since this could well be a referendum on the fate of our soul, let’s examine the words and see where they lead. To begin, we have two variations of *barak*. While I realize that it was just a few pages ago, it bears repeating, the primary

meaning of *barak* is “to meet and greet someone who is adored by getting down on one’s knees, lowering oneself to lift the loved one up, invoking blessings upon the one who is favored and held in the highest regard.” It reflects “a positive disposition.” Not only is this behavior typical for a father toward his child, since it is God, Himself, who is offering to do so within the parameters of the Covenant, we should envision Yahowah as the Father of His Covenant Family. He wants to raise its participants as His children. It is perhaps the single most important realization that can be derived from this account.

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

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

Therefore, and recognizing that ‘*abarakah*’ was scribed in the cohortative, which is an expression of first-person volition, and in the imperfect, which depicts something which continues unabated throughout time, it’s hard to argue with: **“Then (*wa*) I will continually choose to favor and hold in high regard (‘*abarakah*’ – it will be My desire and choice to consistently kneel down in love to greet and welcome in the spirit of reconciliation, always blessing, uplifting, and showering with gifts and prosperity, offering as an expression of my will, a beneficial covenant whereby the gift of life is afforded to (in the piel imperfect cohortative those interacting with ‘Abram’s legacy become the beneficiaries of the blessing which is continual throughout time as a reflection of Yahowah’s will regarding)) those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial covenant (*barak ‘atah* – those who speak favorably of you, those who reconcile their relationship based upon you (in the piel participle construct God enables our participation in the blessing of His covenant as it is hereby described)).”**

As our Father, Yahowah not only shares the positive and beneficial possibilities of embracing His Covenant as it was presented through ‘Abram, but also conveys the consequence of the alternative. In this regard, three of the four pronouns associated with the blessings in the first sentence were singular and one was plural, indicating that there would be a number of people who would come to

be blessed by Yahowah based upon their attitude toward ‘Abram. As such, Yahowah’s Covenant Family is comprised of many individuals.

However, in the second sentence, every pronoun associated with “*qalal* – to trivialize” and “‘*arar* – to besmirch and incarcerate” was masculine singular, making this an indictment against a sole individual. And 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.” And 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 underestimating Yahowah’s vociferous 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, ‘*arar* while it does mean “curse,” that rendering is

superficial. More than this, *'arar* speaks of “binding a disrespectful individual, restricting a blasphemous person’s freedom by hemming them in, ensnaring and shackling them, making them powerless to resist,” and thus of “incarcerating and imprisoning” them. *'Arar* is both “condemnation and penalty,” and is used “to announce a punishment against those who denounce the Towrah while promoting a false god.” When scribed in the literal qal stem and the ongoing imperfect conjugation, to be *qalal* by Yahowah is “to be actually besmirched by Him as genuinely disrespectful, profane, obscene, and blasphemous.” Even worse, it is “to be continuously and literally condemned and incarcerated as inferior and embittered, to suffer the penalty and punishment of everlasting imprisonment.” Such is the consequence and fate of Paul.

In this light, I confidently present: “**But** (*wa* – then), **he who disdains or despises you, even trivializes you** (*qalal 'atah* – he who views you as someone to be slighted, belittled, or underestimated, making you of little account, he who diminishes your overall significance, he who dishonors you in any way, as well as he who causes anything associated with you to be seen as so simple and easy that it is underestimated and not taken seriously (piel participle construct)), **I will actually besmirch as disrespectful and will continuously incarcerate as inferior** (*'arar* – I will genuinely curse as profane, obscene, and blasphemous, and I will designate as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not bless (serving as an antonym for *barak*); from *'ara* – to view as inferior and worldly, even lowly and little, being of the earth and thus insignificant dirt and inconsequential dust (qal imperfect – literally, actually, and genuinely, consistently, continually, and always throughout time)).”

This then brings us to the concluding statement. Speaking of ‘Abram, Yahowah said: “**So** (*wa*) **with you** (*ba 'atah*), **all of** (*kol* – every one and the totality of) **the people exercising good judgment regarding the means to resolve disputes** (*mishpachah* – the extended family who are willing to exercise good judgment and kindred individuals who are discerning; from *mishpat* – to properly discern the means to resolve disputes, which is in turn from *shaphat* – to decide judiciously, defending and vindicating) **throughout the material realm** (*'erets* – of the land and earth) **shall be commended and blessed, reconciled and greeted** (*barak* – for a limited period of time will be showered with gifts and prosperity by being offered a beneficial covenant (with the nifal perfect the subject, people of the earth, will both carry out and benefit from the action of the verb, albeit within a limited scope of time)).”

In that we have a solid grasp on *barak*, the implications of this statement hang upon the meaning of *mishpachah*. To my mind, it is based upon *mishpat*, the word following it in most Hebrew lexicons. *Mishpat* is used over four-hundred

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

אֵלֹהִים

The next meeting would be in the Land immediately after ‘Abram’s arrival. And as expected because He was now at home, Yahowah made a personal appearance.

“Then (*wa*) **Yahowah** (אֵלֹהִים) **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** (אֵלֹהִים) **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 Noah, 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 (יְהוָה). 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 (יְהוָה).”** (*Bare’syth / In the Beginning / Genesis 12:8*)

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

of the Jordan River and Dead Sea. It is the most imposing in Upper Galilee, but is formidable from just south of the Valley of Jezreel to a point parallel with the center of the Dead Sea. Beyth'el and Yaruwshalaim both sit high on its ridgeline.

The insights I wanted to share are as follows: 1) The House of God is in the Land of Yisra'el. In fact, Yisra'el is the Home of God on Earth. 2) The message of Sukah is that we can pitch our tents and campout next to God in the Promised Land. During the Millennial Shabat of Sukah, we will be afforded the same opportunity enjoyed by 'Abram. 3) Then, as now, Yisra'el was infected with corrupt communities such as 'Ay. Fortunately, these infestations will be nothing more than a heap of ruins upon Yahowah's *Yowm Kippurym* return. 4) Had Yahowah not shared His Towrah with 'Abram, there would have been no reason for him to build an altar. It exists for *Pesach* – Passover, and serves as the doorway to life in God's home. It is through this door that we can approach Yahowah. 5) 'Abram proclaimed Yahowah's name. He read it out loud and recited it, inviting Yahowah into his life so that he could continue to meet with Him. That means that 'Abram knew and used Yahowah's name. 6) *Qara*', which conveys the long list of meanings depicted above, such as to call out and proclaim, to invite and summon, to read and recite, as well as to meet and welcome, serves as the basis of *Miqra*', the title and name Yahowah has chosen to describe His seven annual Invitations to be Called Out and Meet one another. 7) This history is painting a portrait of Yahowah's home and the means to it.

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

“Yahowah (יְהוָה) 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, 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,” 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** (‘*ysh* – 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. So 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" versus those who may never evolve beyond "being the sum of their composition," and thus from "dust to dust." These are the "shades of gray" which ultimately "differentiate" those descendants "who are properly fed and favored" from those who are "assigned and apportioned to a place of reckoning."

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

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

limitations, her outstanding, spacious, agreeable, and pleasant nature, the vast expanse and greatness of her dwelling, the immensity of her spatial dimensions which are implied but difficult to understand; from *rachab* – to grow and expand in dimensions, having one’s life greatly enhanced, creating a vastly more favorable circumstance with unbounded opportunities, alleviating every troublesome thing and anxiety), **because** (*ky* – for the express reason, truly and reliably) **for you to approach** (*la ‘atah* – for your benefit), **I am genuinely giving her to you forever** (*nathan hy’* – I am actually handing her to you for all time, bestowing her to you as a gift, transferring her so that you can receive her (qal imperfect energetic nun – literally, genuinely, and actually, even continually with ongoing and unfolding consequences throughout time, as a point of emphasis)).” (*Bare’syth* / In the Beginning / Genesis 13:17)

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

Most of those who read Genesis 13:17 in an English bible will be deprived of the fact that *quwm* and *halak* were scribed in the imperative mood, making this our choice, something we can do of our own freewill to approach and engage with God in the manner He intended. He does not want to lord over us, or for us to cower in fear on bended knee. These are not commands, but instead invitations.

Most of those who read Genesis 13:17 in an English bible will be deprived of the fact that *halak* was scribed in the hitpael stem, whereby we are being given the opportunity to initiate the process of walking, traveling without being assisted or acted upon by any other influence. And that means we cannot enter God’s Home as part of the crowd, while under the influence of religion, or under the control of any government.

Most of those who read Genesis 13:17 in an English bible will be deprived of the fact that *‘orek hy’* wasn’t addressing the length of Yisra’el, but instead Yahowah’s promise “to prolong our lives the proper way so that we continue to grow in a manner that is fitting and thereby able to meet one another.” Likewise, they will not recognize that *rochab hy’* isn’t 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 won’t have to wait very long for His promise to assist ‘Abram in this way as well, because it 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. (12:7)

Then he moved from there to the mountain range toward the east of Beyth’el, the Home of God, and 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. And there he built, because of the ongoing and unfolding implications, an altar on behalf of an honorable and exalted dwelling place to approach Yahowah.

So he actually called out, continually recited, literally proclaimed, and consistently invited to genuinely meet and be received by the name of Yahowah.” (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 northward to look out and see a treasure, and southward to bubble forth a report which is informative, eastward to consider and confront what has come before, and westward toward the sea, (13:14) 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 and to your descendants as a witness forever, providing testimony for all time and evidence for an eternity. (13:15

And for a time, I will cause your offspring to be comparable to the earthen nature of the Land, so that if an individual is able, and capable of understanding the process of deriving a conclusion from this, thereby determining the nature and quantity of these things while assessing their share as they relate to others, contrasting the portion that is properly fed and favored as compared to those assigned and apportioned to a reckoning, regarding the earthen nature, the dirt and dust, the rubbish and debris, even the shades of gray, of the material realm, so also your descendants will be considered, assessing their share as they relate to others, contrasting the portion that is properly fed and favored as compared to those assigned and apportioned to a place of reckoning. (13:16)

So choose of your own freewill to actually stand up, electing to walk independently and of your own initiative through and within the Land (which serves as a metaphor for living with Me in My Home) to be prolonged in life the proper way and to continuously grow in a manner that is fitting, in addition to access her lack of limitations, her outstanding and agreeable nature, the vast expanse and greatness of her dwelling, the immensity of her spatial dimensions which are implied but difficult to understand, so as to grow and expand in dimensions, having your life greatly enhanced, resulting 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 13:17)

אֲנִי־אֵלֹהִים

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:

“After and pertaining to 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, to say: ‘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, as your exceedingly great, your empowering, energizing, facilitating, and uplifting reward, serving as

payment for passage which is provided by a generous father and reliable doorkeeper.’ (15:1)

But, ‘Abram responded by asking, ‘Yahowah, My Upright One, what are You actually giving to me that has any ongoing value for I go about childless, and the child who will inherit my household, he is ‘Ely’ezar of Dameseq.’ (15:2)

Then ‘Abram said, ‘Behold, take note and consider the context, You have not given to me seed or offspring. So look, the child of my household must be my heir.’ (15:3)

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.’ (15:4)

So He took him in such a way that enabled him to participate with Him outside to an expansive place. And He said, ‘Please, I am asking and encouraging you with a sense of urgency and focus to observe and choose to consider the heavens and the spiritual realm and accurately relate to while making a declaration regarding this event which is designed to provide documented proof of the agreement while enumerating and verifying the qualities associated with the light of the stars and the heavenly powers, demonstrating what it would be like to exist as light, if, whenever, and as often as you are able to actually comprehend, genuinely understand, and thereby endure forever, showing that 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 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 by accounting for and quantifying these things and that which is associated with them in a written document.’

And then He made a promise by saying to him, ‘Your extended family

will actually exist like this, always possessing the characteristics inherent therein, appearing in this manner and place.’ (15:5)

And so he completely trusted in and totally relied upon, displaying 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 over-all veracity of Yahowah. Therefore, based upon this thinking and His plan, He credited and accounted it as innocence and righteousness to him.” (Bare’syth 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, by which we become heirs, the very sons and daughters of the living God, inheriting all that He 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 provision He has provided to perfect and vindicate us, making us 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 provision have been provided. And yet, having done this many times before, I’m certain 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 (𐤏𐤃𐤁𐤁𐤏) 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 1955 BCE, five hundred years before Yahowah conveyed the rest of His Towrah to Moseh.

As we consider this, however, from the perspective of Yahowchanan's testimony, his affirmation that the “Word became flesh and tabernacle among us” yields a similar result. The Word He was representing had to exist at the time of His appearance, thereby limiting the scope of it to the Towrah, Naby', and Mizmowr, expressly excluding the entire Christian New Testament.

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 here that He does not want to be feared. He does not want to be worshipped or to be a source of anxiety, either. As the living embodiment of His Word, these were the first words out of His mouth.

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 they currently are.”

One of the most compelling aspects of the Covenant's story is how honestly 'Abram is presented. He's 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 stumbling 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...

“But (*wa*), **‘Abram** (*‘Abram* – Uplifting Father) **responded** (*‘amar* – said, both questioning and asking), **‘Yahowah** (𐤆𐤏𐤃𐤇), **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), **and 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* – 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 isn’t certain is how to properly vocalize and thus translate 𐤆𐤏𐤃𐤇 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 wouldn’t 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 𐤆𐤏𐤃𐤇, the propensity of English bibles to translate 𐤆𐤏𐤃𐤇 𐤆𐤏𐤃𐤇 as “my Lord, God” is invalid. Recognizing that 𐤆𐤏𐤃𐤇’*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 $\text{Y}\text{H}\text{W}\text{H}$. With the H symbolizing Yahowah's role as God and Father living with His sheep, as well as His role the Sacrificial Lamb, we find: H God as our Father showing us the way and as the Sacrificial Lamb opening the H door to His Home to Y protect and enhance the lives of His H Covenant's children.

Based upon his response, it's obvious that 'Abram had missed the point of the "*beyth* – 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 so was Yahowah. So once 'Abram came to appreciate Yahowah's perspective on this, they both came to share the joys of becoming 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 the greatest passion in Yahowah’s life 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 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 (יהוה) moved closer to him ('*el huw*' – as God moved in his direction), approaching to say (*la 'amar* – drawing near to convey and affirm, 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 *zahan* – is rejected, repulsive, loathsome, despised, and disrespectful) shall not be the recipient of your inheritance (*lo' yarash 'atah* – it will not be offered or take possession of your birthright (qal imperfect)).**

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

offered to you as a birthright).” (*Bare’syth / In the Beginning / Genesis 15:4*)

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

It wasn’t so much that the lad from Damascus was unacceptable, although that was the case, it’s that ‘Abram’s entire mindset was inappropriate. This had never been about ‘Abram providing an inheritance to anyone. It has always been about Yahowah adopting ‘Abram into His family so that ‘Abram could receive an inheritance from God. And 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’ll 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 way. Yahowah had been planning this for billions of years, at least as we experience time. He wasn’t 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.

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

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

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.' (15:4)

So He took him in such a way that enabled him to participate with Him outside to an expansive place. And He said, 'Please, I am asking and encouraging you with a sense of urgency and focus to observe and choose to consider the heavens and the spiritual realm and accurately relate to them while of your own free will making a declaration regarding this event which is designed to provide documented proof of the agreement while enumerating and verifying the qualities associated with the light of the stars and the heavenly powers, demonstrating what it would be like to exist as light, if, whenever, and as often as you are able to actually comprehend, genuinely understand, and thereby endure forever, showing that 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 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 by accounting for and quantifying these things and that which is associated with them in a written document.'

And then He made a promise by saying to him, 'Your extended family will actually exist like this, always possessing the characteristics inherent therein, appearing in this manner and place.' (15:5)

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

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

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

My favorite part of God's introduction is the emphasis on companionship and

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

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

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

“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," and 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. And in most cases, and as a result of the context, 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. 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 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 *caphtar* 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 *caphtar*, we have “documented proof of an agreement,” and of course, that agreement is nothing less than the Covenant.

And what God wants documented is His promise to transform and empower us so that we grow from flawed, frail, constrained, mortal and matter, to light, where we are perfected and enabled, becoming liberated and immortal, transformed from matter into energy at the rate of $E=mc^2$. Just as Yahowah is Spirit and Light, so too shall we be, becoming ever more like God. And 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, removing the darkness of sin, make us immortal, removing the constraints of time, adopt us as His children by making us more like Him, and in this way enrich and empower us.

By Yahowah's own admission, this isn't the easiest concept to comprehend. And clearly, you can benefit from the Covenant without knowing how all of this works, because, frankly, God does and that's what really matters. But if you are able to grasp what He is 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. And 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 over-all 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** (𐤆𐤏𐤃𐤇𐤁). **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 as being true and thus dependable." It speaks of that which is "established and enduring."

'*Aman* is, therefore, only possible in the aftermath of knowing and subsequent transition to 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 isn't possible.

So 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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The third, fourth, and fifth conditions which must be met to become part of

Yahowah's Covenant Family were presented during their fifth meeting. As it unfolds, Yahowah's role in providing the substance of life is further advanced, and once again, we find *hineh* in the midst of this discussion. The conversation begins with Yahowah introducing Himself as God, Almighty.

“When ‘Abram was ninety-nine years old, Yahowah appeared to ‘Abram and said to him, ‘*Any ‘El Shady* - I Am God, Almighty, possessing the power to fulfill My promises. Choose of your own volition to walk towards My presence and come to exist eternally perfected, without defect, entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time (17:1) so that I can give, appointing, producing, and bestowing, My Family-Oriented Covenant Relationship between Me and you, and I will magnify you, increasing every aspect of your nature.’” (17:2)

At which point, **“‘Abram fell on his face. So God talked with him, saying, (17:3) ‘Behold, look up and pay attention (*hineh*). As it is for Me, My Family-Oriented Covenant Relationship is with you. So you shall be father of abundantly enriched and magnified people as well as a multitude of troublesome and uproarious Gentiles. (17:4) And no longer will your name be called out, ‘Abram, but your name shall be ‘Abraham, 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. (17:5)**

And I will enable you to flourish and to be fruitful to an extraordinary degree, to the highest point measured on any scale. Then I will allow and produce through you, accordingly, Gentiles, and also kings who shall come into being on your account, but only for a finite time. (17:6)

I will take a stand to establish, to confirm, and to raise, therefore, My Covenant Family for the purpose of understanding by making connections between Me and you and to promote an association with your offspring after you for their generations to approach by way of an everlasting Family Covenant Relationship, as your God and also for your offspring to approach after you.’” (*Bare'syth* 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. So 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’m 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 "choose 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 change of seasons), **then** (*wa*) **Yahowah** (𐤅𐤓𐤕𐤁) **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), **and 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) **and 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)

At least on this side of Yahowah’s return, it is never too late. Noah was forty years shy of six-hundred when Yahowah provided the instructions to build the Ark, rescuing his family as a foreshadowing of the Covenant. ‘Abram was seventy-five when he and God first met. 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: 𐤅𐤆𐤏𐤅𐤁.

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 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 has a preference for 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.

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 *Towah*, *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 so 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 did not need to obey Him. 'Abraham, Moseh, and Dowd serve as examples of those who were liberated rather than subjugated.

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. So while He empowers, He is not impressed by power. While He enriches, He isn't 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 these from Him.

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 flawed nature of those willing to engage in His Covenant, it is truly amazing that God not only enjoys our company, but that given the choice, He'd rather work with imperfect implements than alone. I suspect that this is the reason that there are only two tenses in Hebrew indicating that the imperfect are perfected. The language of revelation was conceived to convey that once and for all, totally and completely, our imperfections would be resolved 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 our differences. 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? If God said that His Towah, His Covenant, and His Invitations to Meet would endure throughout time, why do so few accept Him on 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 eyeview 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 codicil of the Covenant would be our choice and it was for our benefit.

By conveying "*halak* – walk" using the hitpaal stem and imperative mood, God stated: **"Choose of your own volition and of your own initiative to walk by yourself (*halak* – hitpaal 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* 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 codicil, 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 hitpaal stem and imperative mood which were scribed in conjunction with “*halak* – walk,” in *Bare’syith* 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 hitpa'el 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 $E=mc^2$, thereby empowered by the square of the speed of light. This will enable Yah to simultaneously increase our dimensionality, liberating us in time while providing us with the capacity to enter and enjoy the fifth, sixth, and seventh dimensions – none of which we can currently envision and all of which promise 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 comingled with political schemes and societal customs which have been tossed 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 worshipping 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)), **but instead** (*wa* – and), **your name** (*shem 'atah* – your reputation and renown) **shall come to exist as** (*hayah* – it shall be, existing as the means to define Yahowah's name and reputation (qal – actually and literally in the relationship perfect – completely and totally during a finite period of time)) **'Abraham** (*'Abraham* – *'ab* – father from *'abah* – showing a willingness to accept, and either the addition of a h to *ruwm* – to lift up, *hamown* – to abundantly enrich or a large population of confused and uproarious individuals, or *racham* – merciful and loving), **for the reason and to show a contrast** (*ky* – because surely to designate an exception through causation and to imply an alternative) **as 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 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, 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 𐤀. This is the character repeated in "𐤀𐤅𐤀 – *hineh* – look up and pay attention," "𐤀𐤅 – *hayah* – to exist," and "𐤀𐤅𐤁 – 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 hand, I strongly suspect that the initial 𐤀 represents 'Abraham while the second 𐤀 represents Sarah – 𐤀𐤅𐤁, which, as you'll note, when reading right to left, concludes with a 𐤀. In this light, it is relevant to note the Hebrew words and names transition from masculine to feminine by adding a 𐤀 at the end. Following this rule, Yahowah is feminine, as is *Towrah*, *Ruwach*, *Beyth*, and *Beryth*.

Noting the additional 𐤀, 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." When 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, no one is more "confounded or corrupted" than are 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 $E=mc^2$. But in this case, the meaning of *me'od* is already “to an extraordinary degree and to the highest point measured on any scale.” So what is being presented here is essentially the incalculable effect of multiplying infinity by infinity. And 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.

With Yah, there is always a positive side, even if the effect is big but participation lean. In this case, the royal rulers, Dowd and Yahowsha', are descendants of 'Abraham. It doesn't get any better than that. But on the negative side, almost all of the clerics and kings of Christendom and Islam would also claim their right to rule was appointed by God through the covenant He made with 'Abraham, and therefore, on account of this man.

The assertions I have made 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 Ieou 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 though 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've 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 ridiculous in this regard. He had his caricature of Abraham arrive in Mecca 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, only to spare the largest idol, which became the Black Stone known as Allah. 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. 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.

“And I will take a stand to establish, confirm, and raise (*wa quwm* – so I will validate and honor, setting up, constructing and building, fulfilling and accomplishing, carrying out and restoring, encouraging others to take a successful stand to raise up and keep (hifil perfect)), **therefore** (*'eth* – in accordance with this association and through this relationship), **My Covenant Family** (*beryth 'any* – My Family-Oriented Relationship Agreement, Vow of Marriage, My Home and Household Promise, My Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Two Parties, from *beyth* – family and home) **for the purpose of understanding by making connections between Me and you and to 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) **to approach and exist as** (*la hayah* – for the purpose of being) **your God** (*la 'atah la 'elohym* – and for you to approach the Almighty) **and also** (*wa*) **for your offspring to approach** (*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 *Migra'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.

אֲבִרָאָם

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 to approach throughout their generations no matter when or where they live. (17:9)

This specific, one and only, singular Familial Covenant Relationship of Mine, which beneficially marks the way to the relationship, you should continuously observe, closely and literally examining, while carefully considering to be discerning and make an intelligent connection to understand Me and for you to be perceptive and prudent regarding the association.

So 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. (17:10)

And you all shall make a declaration by cutting off and separating, truthfully proclaiming and speaking 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 with regard to your foreskin's association with the flesh.

Then this will exist as the sign to remember the Family-Oriented Covenant Relationship between Me, for the purpose of making a connection, and between you, promoting understanding). (17:11)

A son of eight days, you shall circumcise with regard to your every male to remember to approach throughout your dwelling places and generations, 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. (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 as well as those who are acquired with your money 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. (17:13)

Therefore, the uncircumcised, the stubborn, unresponsive, untrusting and un-reliant, those who are unwilling to listen and be observant, the un-set-apart male who fails to remember to do this who relationally by association does not know the proper way or the benefits of the relationship and is not circumcised, thereby willing to change his direction and priorities and make this binding promise to ward off the curse with regard to the flesh, to be separated from those who preach and publish what mankind wants to hear in association with 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 shall be cut off, be excluded, and banished, ceasing to exist 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 by creating two separate variations, thereby disassociating themselves from My Family-Oriented Covenant Relationship.' (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, but 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 nobility and a liberator) shall be her name. (17:15)

And I will choose to kneel down and bless, greeting and providing favor, welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind through her. And also as a concession and to coordinate our relationships, I will literally give you a son from her.”
(*Bare'syth* 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), 'So 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) to 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 Infinity⁷.

And I'm 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 influence of the second condition, that we come to trust and rely on Yahowah, would vary based upon how much of what God is asking and offering that we understand at the time. And if you recall in the case of ‘Abram, it was during their previous meeting, with the crescendo recorded in *Bare’syith* 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’syith* 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 once

again presented 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)), **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) **and 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, the most deadly 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 an comprehensible 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. So 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 disassociate 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 niphil 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 niphil 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), 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 niphil 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. So 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’s 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 unreliable, 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 disassociating 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. But it can be a barrier to 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. An uncircumcised male is expressly excluded from Yahowah’s Covenant Family and Home, from attending Passover and from receiving its life supporting benefits, and from entering Heaven. God’s stance on each 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 isn’t 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. Most believe that it matters not if their beliefs are in compliance with God’s instructions because He knows their heart. Contradictions become irrelevant. To them, God is God no matter what you call Him. 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 understanding. For them, mercy invokes a level of capriciousness which they do not see as either unjust or unreliable. Their god wouldn’t 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* – disassociating 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 don't acquiesce to their god's edicts. But not a person among such believers pauses to think that, if their god actually said “Love me and submit to me or I'll see to it that you suffer forever,” their god is 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, are lightless places which exist 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 gift 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 disassociating themselves from My 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 second 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 second-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.

So then immediately after discussing circumcision...

“God (*wa 'elohym*) **said to** (*'amar 'el* – spoke as the Almighty to (qal imperfect – stating literally and mentioning continually)) **‘Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome), **‘So as for you** (*wa 'atah 'eth* – in addition and with regard to you), **‘Saray** (*Saray* – Noble Woman, Wife with Status, Leader, and Official Offshoot or Branch), **your wife** (*'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 nobility and a liberator) **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 יהוה.

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, since it drives to the very heart of the thing Yahowah hates most of all, the idea that God diminishes Himself, the notion that He would bow down before a man, much less a woman, while natural for a father, makes religious people very uncomfortable, as they are compelled to upend Yahowah’s plan. And yet having men and women bow down to God is the antithesis of what God wants.

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 mindless 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.

Retuning 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 𐤅𐤏𐤍𐤏𐤍𐤁, 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, disassociating 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.

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