

Passing the Test

Responding Correctly to God...

There is yet another, even more profound, use of “*hineh* – look up and pay attention” which points to the provision for life Yahowah had offered to ‘Abraham as a result of the Covenant relationship, but had now withdrawn twelve-hundred years hence from Yaruwshalaim, Yahuwdah. The story is one of the most revealing, and yet misunderstood, in Yahowah’s *Towrah* / Guidance. It is not only focused upon the Covenant, it reveals that the path we are invited to walk to enter the “*Beryth* – Family Covenant Relationship” is through the “*Miqra’ey* – Invitations to be Called Out and Meet,” beginning at *Pesach* / Passover – the Doorway to Life.

Yahowah wanted to make certain that ‘Abraham understood the conditions of His Covenant and that he was willing to act accordingly. At the same time, God sought to demonstrate what He, Himself, was willing to do to sustain life – even where, when, and how He would do it.

So this story is told for many reasons: to associate the three-day celebration of *Pesach* with the Covenant’s conditions, to affirm that its purpose is to sustain life, to explain Yahowah’s personal commitment to fulfill it, to introduce us to Yahowsha’ as the Sacrificial Lamb of God, to establish Mount Mowryah as the location upon which these things would transpire, and to affirm that our response to Yahowah’s instructions is what entitles us to the Covenant’s benefits. Therefore, when we find *hineh* here, and it appears often, it will most assuredly provide the proper perspective on how to receive everything God has to offer.

What follows is the sum and substance of the seventh and final meeting between Yahowah and ‘Abraham. It begins by confirming something extraordinarily profound. So let’s review the narrative in summary form before we bring out our etymological microscope and magnify every word.

“And it came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of His

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

So He called out to him, ‘Abraham!’ Then He said as was His custom, ‘Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention.’ (22:1)

Next He said, ‘Please choose of your own accord to grasp hold of and take by the hand your son who is associated and in accord with you, therefore, your unique and very special child, whom, for the benefit of the relationship and as a blessing to show the path which lead to life, you love, Yitschaq (Laugh and Play). Then of your own volition walk to approach the Land of Mowryah (Revere the Teaching of Yahowah) and choose to ascend with him there by way of an uplifting offering upon one of the mountains which to show the way to an enjoyable state by walking the correct way toward life, I will explain to you. (22:2)

Therefore, ‘Abraham (Father who Raises and Lifts Up those who Stand Up and Reach Up) got up early in the morning ready for action and eager to gain information at first light. He saddled his donkey and he selected and brought along two of his young men with him, in addition to, Yitschaq (Laugh and Play), his son. Also, he split, cutting into separate planks the wooden timbers for the elevating offering.

Then he stood up to establish, confirm, fulfill, and accomplish the mission. And he walked to the place, to the source of directions and site of the home which for the benefit of the relationship and as a blessing, He, the Almighty, had told him about. (22:3)

On the third day, ‘Abraham raised his eyes, elevating his perspective, increasing his perception and understanding, and saw the place which provides directions to the home and source of life from afar. (22:4)

So ‘Abraham said to his young men, ‘You should remain here with the donkey, and the boy and I, we will walk this way toward eternity and independently announce our intentions regarding the continual restoration and preservation of life. Then we will choose of our own volition to return to, change, and restore you.’ (22:5)

While there is much more to this story, before we get too far ahead of ourselves let's return to the beginning. Through the magnifying lens of the Hebrew lexicons, it's time to examine this same witness more abundantly amplified...

“And it came to exist (*wa hayah* – so it literally happened with ongoing implications (qal imperfect)), **after these words** (*‘achar ha dabarym ha ‘eleh* – following these statements and conversations), **that the Almighty** (*ha ‘elohym* – that God) **attempted to ascertain the understanding and examine the appropriateness of the response by testing** (*nacah ‘eth* – wanted proof of the education, knowledge, and comprehension, and considering the consequences decided to evaluate the acumen, judgment, ability to make rational decisions, and the validity of forthcoming actions during a situation involving challenging circumstances to assess (piel perfect – during a finite period of time, the object, ‘Abraham, suffers the effect of a complete test and is totally influenced by the result)) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome).

So (*wa*) **He said** (*‘amar* – He literally expressed in words, genuinely calling out and consistently saying (qal imperfect)) **to him** (*‘el huw’*), **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome!)’ **Then He said** (*wa ‘amar* – next He declared, actually calling out as was His custom (qal imperfect)), **‘Look up and pay attention to Me** (*hineh ‘any* – Behold, here I Am, look at Me and listen attentively to what I have to say, focus on the details and the context, stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now).” (*Bare’syth / Genesis / In the Beginning 22:1*)

This evaluation “came after these conversations” between Yahowah and ‘Abraham regarding the Covenant. And therefore, the test would be based upon: 1) how well ‘Abraham had listened, 2) how much he had retained and thus remembered, 3) to what degree he understood what had been conveyed, 4) whether he had acted appropriately in response to what God had said, and 5) whether or not his decisions had been correct and his reply sincere.

And he said, “HalaluYah.” This is music to my ears. I have been a lone voice calling out in the wilderness saying this very thing – especially regarding the conditions to the Covenant – for better part of a decade. Yahowah gave us His Towrah to teach us about Him and to guide us to Him. It is filled with vital information and instructions that we need to know, to understand, to accept, and to act upon if we want to engage in a relationship with God and receive His

provision for life. Not only are there right and wrong answers, nothing is more important than responding correctly. And equally important, the answers to the test Yahowah was conducting were provided by Yahowah during His conversations with 'Abraham. That is why what we have been reviewing is so astonishingly important.

Since faith is a substitute for knowing, it cannot be evaluated. Unless information and instruction leading to knowledge and understanding were the issue, there would have been no test. Moreover, if the criterion had been obedience to a set of laws, there would have been a trial based upon prior behavior rather than an evaluation of forthcoming actions. Therefore, Christianity is wrong as is Judaism.

Let me say this again: there is no objective test for faith, but there is for knowledge. There are right and wrong answers. Our prior actions can be tried and judged, but never tested. This was not a trial. It was a test. It was not based upon prior obedience or compliance.

We can also evaluate performance, determining whether or not a response is correct and whether the subsequent actions achieved the appropriate result. So by testing 'Abraham, God is affirming that there are right and wrong answers relative to our understanding to the Covenant's terms and conditions – and that being correct regarding how we opt to engage matters. Our reply to God's instructions is what God is evaluating, and there are appropriate and inappropriate responses.

Fully amplified, appropriately detailed and properly focused, and yet devoid of distraction, this is what Yahowah revealed as He met with 'Abraham for the seventh and final time...

“And it came to exist, after these words and following these statements and conversations, that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing 'Abraham, because He wanted proof of His education, knowledge, and comprehension, and considering the consequences, He decided to evaluate 'Abraham's acumen, his judgment and ability to make rational decisions, in addition to testing the validity of his forthcoming actions during a situation involving a circumstance that would be challenging for him to respond properly (which in the piel perfect, reveals that this occurred over a finite period of time, and that 'Abraham would not only suffer the effect of this comprehensive test, he would be totally influenced by the result).

So He literally expressed, 'Abraham!' Then He actually called out as was His custom, 'Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant

because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now.”

The operative verb, “*nacah* – to test and evaluate,” was written נִסָּה in Paleo Hebrew. The Chet, drawn to depict a fence, addresses separation – which is the basis of the Covenant and of rational thinking. To be discerning, we must discriminate between that which is true and that which is false, separating fact from fiction, so that we may accept that which is right and reject that which is wrong. Along these lines, everything important to Yahowah, including His Covenant, is either “*karat* – cut and thus separated” or “*qodesh* – set apart and thus separated.” To engage in a relationship with God, we must disassociate from religion. To walk to God, we cut ties with man. We can be part of man’s family or God’s Family, but never both. Therefore, in נִסָּה, we find the means to become a child of the Covenant and inherit all that Yahowah has to offer and discover that it is predicated upon separating ourselves from the family of man by being observant and properly determining who should be trusted and embraced and what should be rejected and discarded.

Since my most useful contribution to humankind has been the recognition that there are five terms and conditions which must be known, understood, accepted, trusted, and acted upon to engage in a relationship with Yahowah, to enter His Home in Heaven, to become part of His Covenant Family, to receive His provisions for life, and to be enriched and empowered by Him, I have focused upon “*nacah* – the imposition of a test to determine what we know, evaluate what we understand, and ascertain the appropriateness of our responses” “*‘achar ha dabarym ha ‘eleh* – following all of the words which have been conveyed during these conversations” between Yahowah and ‘Abraham as they are recorded for our benefit in the Towrah. However, there is something else being conveyed here that drives right to the heart of our investigation. We have pursued *hineh* through the Towrah to determine the most reliable means to receive the support to uphold life that Yahowah had withdrawn as a consequence of religion. And here, we find the most insightful and reassuring deployment yet. This time following “*hayah* – to exist,” and in Yahowah’s voice, *hineh* is combined with ‘*any*, to say: “*hineh ‘any* - look up to Me and give Me your immediate and undivided attention. Behold, here I Am. Listen attentively to what I have to say, focusing on the details and the context. Stand up and be especially observant because I am pointing something out that is critically important and will provide the proper perspective to know and understand Me.”

Also relevant, Yahowah began this conversation by calling out ‘Abraham’s name. Relationship agreements are specific and the parties to them are identified just as the terms and conditions are specified. Moreover, this test, when applied to

what we have come to know from the Towrah, determines what aspect of ‘Abraham’s name applies: “‘*ab* with a א -enhanced *ruwm* – father who raises and lifts up those who stand up and reach up,” “‘*ab* and the positive aspects of *hamown* – father of the abundantly enriched,” “‘*ab* and *racham* – merciful, loving, and supportive father,” or “‘*ab* and the negative aspects of *hamown* – father of multitudes who are confused and troublesome, uproarious and hostile.”

In a previous meeting, ‘Abraham asked Yahowah to consider Ishmael, the son he fathered by way of his wife’s Egyptian slave, Hagar. When ‘Abraham pleaded with God, trying to convince Him to include Ishmael in the Covenant, Yahowah said, “Absolutely not!” He was sent away from ‘Abraham’s family and out of Yahowah’s Land. And that left ‘Abraham and Sarah with Yitschaq.

While we are on this topic, there are a couple of insights I’d like to share. First, Ishmael was rejected and sent away for a number of reasons. His conception and birth had been Sarah’s idea, one she persuaded her husband to accept. They wanted to produce the Covenant’s children their way, doing something that was common practice and familiar to them, but inconsistent with the family model of husband and wife serving to conceive and raise children as father and mother. So Yahowah rejected their way. Participation in the Covenant was not open to negotiation. It would be God’s way or go away. Man was not asked to change its conditions and man’s alterations were sternly and unequivocally rejected. Additionally, Hagar was a slave, and from Egypt, the impending realm of slavery. She did not love ‘Abraham. She was not asked to marry ‘Abraham. She did not choose to have his child. As a slave, she had no choice. And with loving relationships such as the Familial Covenant, volition is a baseline requirement – which is why the volitional mood influences each of the verbs which follow. Further, slaves have neither liberty nor an inheritance, both of which are Covenant benefits.

The second reason I am willing to interrupt the flow of this discussion *vis-a-vis* Yahowah’s test regarding His Covenant, is because it provides a true or false test which demonstrates that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not make a person right with God, then misstating the reason ‘Abraham was considered right by Yahowah, Paul said that the Towrah’s Covenant enslaved because it was conceived through Hagar, the child of a slave. While these are just the first of countless lies, they are all lies. He was wrong.

“**Next He said** (*wa ‘amar* – so He instructed (qal imperfect)), **‘Please** (*na*’ – as an earnest exhortation and sincere expression of My will, consider My desire in this regard, and with a heightened sense of concern and urgency, I implore you at this time to) **choose of your own accord to grasp hold of** (*laqah* – under the auspices of freewill accept, receive, and take by the hand (qal imperative – a

genuine expression of volition in the second person)) **your son who is associated and in accord with you** (*'eth ben 'atah* – your son accompanying you and son who is in agreement with you), **therefore** (*'eth* – by the proper means), **your unique and very special child** (*yachyd 'atah* – your only son with whom you are together, alike, and united; from *yachad* – to join and unite, becoming alike), **whom, for the benefit of the relationship and as a blessing** (*'asher* – to show the way to a fortunate and joyful place you have taken a stand, walking the correct way, thereby showing the steps which lead to life), **you love** (*'ahab* – you have an affectionate and desirable relationship with and prefer, associating in the relationship as friends (qal perfect)), **Yitschaq** (*Yitschaq* – Laughter; from *tsachaq* – to laugh and play).

Then of your own volition walk to approach (*wa halak la 'atah 'el* – and choose to go, actually traveling (qal imperative)) **the Land** (*'erets* – region and realm, ground and earth) **of Mowryah** (*ha Mowryah* – Revere the Teaching of Yahowah) **and (wa) choose to ascend with him** (*'alah huw'* – enjoy going up and rising up with him, electing to lift him up (hifil imperative – the subject, 'Abraham, engages the object, Yitschaq, in the action should 'Abraham so desire)) **there** (*shem* – focusing on the name) **by way of an uplifting offering** (*la 'olah* – to rise and ascend by way of an acceptable sacrifice) **upon** (*'al*) **one of the mountains** (*'echad ha harym* – the one among certain prominent ranges or elevated terrain) **which to show the way to an enjoyable state upon taking a stand and the correct way to walk toward life** (*'asher* – for the benefit of the relationship and as a blessing), **I will explain to you** (*'amar 'el 'atah* – I will discuss and explain to you, consistently using words to convey instructions, promises, and answers (qal imperfect)).” (*Bare'syth / Genesis / In the Beginning 22:2*)

Mowryah is a compound of MWR and Yah. So the question becomes, what does MWR convey? If it is the result of a contraction of *mowrash* or *mowrashah*, then the name means: the “Desire, Choice, and Possession of Yahowah” or “Choose to Belong to Yahowah.” If it is derived from *mowsh*, *Mowryah* conveys: “Care About Yahowah.” If, however, as I suspect, *Mowryah* is a compound of *mowrah* and Yahowah, then it would say: “Revere the Teaching of Yahowah” or “Respect Yahowah as the Teacher.” Also permissible, when Yah is combined with *mowr*, *Mowryah* would express “Yahowah’s Exchange.” In this case, He could be addressing the fact that He associated our sin with His soul, paying our debt so that we could be ransomed. Or, the message may be that our flawed and limited physical nature will be exchanged for eternal spiritual perfection.

From the human perspective, everyone who is tested has chosen to be evaluated. This is for volunteers only. More than that, those being assessed have stepped forward, wanting God to appraise the validity of their knowledge and

understanding, as well as the appropriateness of their responses to the Covenant's criterion. The answers are accessible, the test is open book, the requirements are not particularly challenging, very little is expected from us, our mistakes are overlooked, and the One doing the evaluation is exceedingly generous. This is all conveyed through the imperative mood, an expression of volition in the second person. All three verbs, grasp, walk, and ascend, were presented as our choice.

From God's perspective, while it is His desire that we do as He has asked, this is not an edict, a command, or an order. It is a request. It begins with "please." This is not about obedience. It cannot be driven by fear. *Na'* is an "earnest exhortation and sincere expression desire." It conveys a "genuine regard and heightened sense of concern" for the individual to whom it is directed.

In every instance, during each encounter, 'Abraham listened to what Yahowah had to say and responded, doing what God had asked. In that the Covenant has been modeled after him, and recognizing that he passed God's test, we would be well served to follow his example. It is the reason our Heavenly Father shared it with us in the opening book of His Guide to Life.

"Therefore (*wa – so*), **'Abraham** (*'Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome*) **got up early in the morning ready for action and eager to gain information at first light** (*shakam ba ha boqer – arose to actively engage, up, ready to learn and prepared to travel at dawn, prudently seeking to understand the means to salvation*).

He saddled (*wa chabash – he prepared to ride a beast of burden; identical to chobesh – to provide a remedy which promotes healing*) **his donkey** (*'eth chamowr*) **and he selected and brought along** (*wa laqah – then he took*) **two of his young men with him** (*'eth shanaym huw' 'eth huw' – two teenage adolescent boys along with him*), **in addition to** (*wa 'eth*), **Yitschaq** (*Yitschaq – Laughter*), **his son** (*ben huw'*). **Also** (*wa*) **he split** (*baqa' – he cut into separate pieces, dividing*) **the wood** (*'ets – timbers*) **for the elevating offering** (*'olah – to ascend by way of an acceptable sacrifice*).

Then he stood up (*ba quwm – so he rose to a standing position to establish and confirm, to fulfill and accomplish (qal imperfect)*) **and he walked** (*wa halak – traveled, going on a journey through life (qal imperfect)*) **to the place** (*'el ha maqowm – to the site of the home, providing directions to the dwelling place which is the source of existence as a result of taking a stand*) **which for the benefit of the relationship and as a blessing** (*'asher – to show the way to a joyful place by taking a stand, walking the correct way, thereby showing the steps which lead to life*), **He, the Almighty** (*ha 'elohym*), **had told him about** (*'amar la huw' – He had provided instructions, expressing in words the way (qal*

perfect)).” (*Bare’syth* / Genesis / In the Beginning 22:3)

Both parties must contribute and participate for a relationship to be productive. We grow by doing things together. ‘Abraham affirmed his decision to partake in the Covenant by responding to Yahowah’s instructions and engaging, doing what God had asked. The same is expected of us. And upon arrival, God did what He had promised.

But more than this, ‘Abraham was up early, prepared, and eager to go. The universe the Creator wants to show us is large. There is a lot He wants us to see and do together. Therefore, eternity would be a very long time to spend with someone who does not enjoy what God wants to do.

While I cannot say for certain, if there is a connection between “*boqer* – morning,” a masculine noun, and *baqarah*, which is written using the same letters, but in the feminine form, then we can extrapolate and conclude that the reason ‘Abraham was up early, ready to go first thing in the morning, was because “*baqarah* – he was embarking on a mission to prudently seek out the means to salvation.” This assessment is actually reinforced by the primary meaning of *boqer*, which is “to gain information from God.” Equally affirming, *boqer*’s verbal root, *baqar*, conveys: to seek after information which leads to an appropriate response, to observe and be perceptive using the faculty of sight, processing what is learned by executing good judgment.” The correlation between morning, the increasing light of a new day, and perceptive observation should be obvious. Not as obvious, at least to many, is that this entire story foreshadows the means Yahowah would deploy to save us, right down to the smallest details.

The donkey was saddled because in forty Yowbel, which would be Year 4000 Yah, Yahowsha’ would ride upon a donkey on His way to His return to Mowryah. Splitting the timber was designed to draw our attention to the upright pillar upon which Yahowsha’s body would be sacrificed, serving as the Doorway to Life on Passover. There would be two young men, making three adolescent boys including Yitschaq, and four individuals, overall including ‘Abraham, reminding us that the benefits of the Covenant are fulfilled during Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, with Yahowsha’s body fulfilling the first, His soul the second, and the Set-Apart Spirit the last two, all working in harmony to facilitate the five benefits promised the Covenant Family.

The theme of the concluding statement is clear. Yahowah wants us to “*quwm* – stand up” and “*halak* – walk” to the “*maqowm* – the place where He stood up for us to show the way home.”

They would walk for three days because the first three *Miqra’ey* – *Pesach*, *Matsah*, and *Bikuwrym* – occur over three days, the most important three days in

the history of the universe. And even then, ‘Abraham would have to elevate his perspective in keeping with *hineh* to appreciate the implications of what lay before him.

“On the third day (*ba ha yowm ha shalyshy*), (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **raised his eyes, elevating his perspective** (*nasa’ ‘ayn huw’* – increased his perception and understanding, enhancing his vision), **and** (*wa*) **saw** (*ra’ah* – discovered and looked upon, viewed and considered, perceived and was delighted by (qal imperfect)) **the place** (*ha maqowm* – the site to take a stand to provide directions to the home which is the source of life) **from afar** (*min rachowq* – from a long distance away, still substantially separated).” (*Bare’syth / Genesis / In the Beginning 22:4*)

Maqowm has been repeated because what it represents is an essential element of this story. On the summit of Mowryah, the Covenant, representing Yahowah’s Home and Family, would be confirmed. And in this same place, Yahowsha’ would stand up for us on Passover, providing the substance of life, so that we could dwell with God.

There may be many reasons why we are told that ‘Abraham, after elevating his perspective, was able to perceive and consider the miracle of life that would occur here from afar. By lifting our eyes to God, we become aware of what is going to occur, and what its effect is going to be on us, long before these events play out in time. And in this case, it would be forty Yowbel, from 1968 BCE to 33 CE, before Yahowah would fulfill His promises in this place.

I am often embarrassed by the inadequate and sometimes erroneous nature of my initial attempts at translation. And yet, even though I made my share of mistakes, and few copies of those translations survive, in retrospect, the end result was still considerably more thoughtful, consistent, accurate, and complete than those published elsewhere. Nonetheless, I’ve subsequently gone back over my previous translations, improving them while updating the commentary derived from them, many times, and have devoted years of my life to not only correcting my mistakes, but more importantly, to sharing what I’ve learned along the way.

I share this with you now for several reasons. First, in one book or another, with the notable exception of *Yasha’yah* 3:1, I’ve already translated virtually every conversation found in this chapter. And yet, while those attempts eventually led me to the single most important discovery of my life, which is the nature, requirements, and benefits of the “*Beryth* – Family Covenant” and their fulfillment through the “*Miqra’ey* – Invitations to be Called Out and Meet” with God, my previous translations were so inadequate in comparison, much of what

has been conveyed thus far in this chapter, I suspected, but could not confirm until now.

Second, if I'm able to substantially improve a translation each time it is rendered, and if I continue to gain insights during the process, even my most recent attempt is incomplete and imperfect. Therefore, I would encourage you to verify what you are reading and augment what you can learn as a result.

And third, this next statement is either superfluous or profound depending upon whether *'owd koh* and *chawah* are translated using their primary or secondary meanings. Additionally, when we contemplate what we are being told through a lens that correctly reflects each word's proper meaning, one of the most troubling New Testament misrepresentations is exposed.

“So (wa), ‘Abraham (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **said** (*'amar* – spoke) **to his young men** (*'el 'ebed huw'* – the boys with him), **‘You should remain here with the donkey** (*yashab la 'atah pah 'im ha chamowr*), **and the boy and I** (*wa 'any na'ar* – my child and I), **we will walk** (*halak* – we will journey) **this way toward eternity** (*'ad koh* – forever like this, in this manner continually throughout the entirety of space and thusly for an unlimited period of time, without any constraints on distance or direction traveled, conveyed to reveal an important transition and encourage us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity) **and independently announce our intentions regarding the continual restoration and preservation of life, consistently making them known on our own initiative** (*wa chawah* – by explaining our personal position on renewal, verbally declaring our commitment to continually grow, of our own accord and acting independently, providing our verbal pledge demonstrating our attitude and perspective on eternal life (*hitpael stem* – the subjects of the verb, 'Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative with the imperfect conjugation revealing their ongoing commitment to continually making this declaration on eternal life realizing that it will have ongoing and unfolding results throughout time)), **then we will choose of our own volition to return to, change, and restore you** (*wa shuwb 'el 'atah* – then our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship by continuing to actually gather together in this way (*qal imperfect cohortative* – genuinely and actually, on a consistent basis with ongoing implications, desiring and choosing to return, to turn to, to change, and to restore you forever)).” (*Bare'syth / Genesis / In the Beginning 22:5*)

The defining phrase in this sentence is predicated upon *'ad koh*, which you will find inadequately, and possibly errantly, translated “over there” in bibles

published by religious institutions. That is perplexing because there is no question whatsoever about the primary connotation of the Hebrew adverb, *'ad*. It means “into eternity or perpetuity, forever, and continuously,” and addresses “eternal existence, infinity in either space or time, being unlimited, or being without constraint.” *'Ad* is derived from its verbal root, *'adah*, which is “to advance and pass on, to pass through by the removal of constraints or by taking away any hindrance, often as the result of a unique garment or special form of adornment.” Also revealing, *'ad* is scribed identically to *'ed*, which means “eternal witness” and “everlasting testimony.” Both are related to *'uwd*, and are likely based upon it, which is relevant because *'uwd* speaks of “continually testifying about restoration and repeatedly bearing witness to eternal healing.” *'Ad*'s secondary connotations, “until, up to, as far as, or continuously,” are all derivatives of its primary meaning.

Koh is a compound of *ka*, which is typically translated “like, similar to, consistent with, akin to, analogous, or comparable,” and *huw'*, the pronoun conveying “he or she,” depending upon how it is written, or “it.” The combination is, therefore, often rendered “thus, in this manner, in this way, like this, or so far as.” While such translations are not supported by *koh*'s etymology, there are those who have constrained its meaning to “here, there, or now.”

Having therefore studied the etymology of *'ad* and *koh*, the translation I have provided is an informed and thoughtful attempt to incorporate these factors. So while I've made mistakes in the past, while I'm a student and not a scholar, and recognizing that this may be inadequate, the rendering of *'ad koh* as “this way toward eternity, forever like this, in this manner continually throughout the entirety of space and thusly for an unlimited period of time, without any constraints on distance or direction traveled, which is being conveyed to reveal an important transition and encourage us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity,” is reasonably accurate and complete.

In the first person plural, the primary definition of *chawah*, which would be more accurately transliterated, *chowah*, is: “announce our intentions, making them known by explaining our position, verbally declaring our commitment, informing using spoken words.” *Chawah* / *chowah* is “to show, to interpret, to explain, to inform, to tell, and to declare.”

But according to God, and as recorded in *Bare'syth* 3:20, there is more to it than that. *Chawah* is written using the same three characters found in *Chawah*, the name of Adam's wife – one which we are told is based upon the verb, “*chayah* – to live.” I used this connection to clarify the nature of the declaration 'Abraham and Yitschaq had intended to announce. But more on that in a moment.

For reasons that are hard to explain, *chawah* is presented as if it means “to worship” in the vast preponderance of bibles published by religious institutions. I suspect that this is a product of the Latin Vulgate, in which Jerome translated the Greek Septuagint into Latin, and ignored the Hebrew text. The first of the five English translations of the 15th and 16th centuries, leading to the KJV in the 17th century, were initially translated from the Latin Vulgate and then revised from one to the next, all trying to keep the familiar phrasing of its predecessor. Therefore, an errant translation in the Greek Septuagint or Latin Vulgate would never have been corrected to reflect the original and underlying Hebrew text. Moreover, virtually every lexicon available for our consideration was compiled by one of the principal bible publishers, and each, therefore, was prone to justify their own translations, regardless of their accuracy. Somewhere along the way, a religious scribe or theologian either made a mistake, or deliberately altered the text, and changed the witness Yahowah provided through Moseh. There is no justification, whatsoever, for translating *chawah* as “worship.”

To their credit, *Strong’s*, which was originally conceived to support the translations found in the KJV, didn’t play along. They do not render any variation of *chawah* as “worship.” Further, *Strong’s* reveals that it should “be compared to 2324 and 2421.” Moreover, their primary translation of 2331 is accurate: “*chawah*: verb 1 to tell, declare, show, make known. 2 to breathe.” The same is true of *Strong’s* 2324: “*chava*’: verb corresponding to 2331; 1 to show, interpret, explain, inform, tell, declare.”

My favorite lexicon, *Dictionary of Biblical Languages – Hebrew*, was initially correct: “2555 I verb *hawa(h)* **tell**, explain, announce, verbally show, display with words, i.e., inform and announce with speech.” But alas, as if presenting an entirely different word, they compromised scholarship for readership with: “2556 II *hawa(h)* verb 1. **bow down**, prostrate oneself, i.e., take a stance of bowing low in an act of respect or honor, but not necessarily worship of deity; 2. Bow in worship, prostrate oneself...”

Digging deeper, and based upon the fact that *chawah* / *chowah* is indistinguishable from *Chawah*, or *Chowah*, depending upon your preferred vocalization, and in recognition of the fact Yahowah affirms that the name of Adam’s wife is based upon *chayah*, there is every reason to support the connection to *Strong’s* 2421: “*chayah* – to live and remain alive, to be restored to life and to be revived to vigorous growth, flourishing in abundance, life sustained, preserved, and enduring.” This association would not only explain the extraordinarily uncommon “aw” pronunciation associated with *chawah*, as opposed to the more prevalent “ow” transliteration of the Hebrew W, but also mean that Chawah’s name “proclaims her position on life, announcing and declaring the need for renewal and restoration.”

Further, since Yahowah, Himself, is witness to the connection between “*chawah* – to announce one’s intentions” and “*chayah* – to live, renewing, restoring, and sustaining life,” a complete and accurate rendering of *chawah* should indicate that *chawah* is a “declaration” about “*chayah* – restoration and preservation of life.”

Now that we know what the word means, and are aware of the religious corruptions, there are two additional considerations, the hitpael stem and the imperfect conjugation. With these in mind, I would propose the following fully amplified rendering of *chawah* when scribed in the first person plural: “independently announce our intentions regarding the continual restoration and preservation of life, consistently making them known on our own initiative, explaining our personal position on renewal, verbally declaring our commitment to continually grow, and of our own accord and acting independently, providing our verbal pledge demonstrating our attitude and perspective on eternal life, cognizant of the influence of the hitpael stem, whereby the subject of the verb, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative, while also reflecting the implications of the imperfect conjugation which reveals their ongoing commitment to continually making this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time.”

Getting this right should have been easy. God had said nothing to ‘Abraham about bowing down or worshiping Him, and in fact, asked him to do the opposite. So correctly prostrating himself could not have been part of any test. This was not Islam.

Based upon what Yahowah had conveyed, offered, and requested, the only valid way to test ‘Abraham would be to assess his knowledge, understanding, acceptance, and subsequent response to the terms and conditions of the Covenant as they had been presented by Yahowah. *Chawah* would be ‘Abraham’s reply, his declaration of understanding, his announcement affirming his acceptance of God’s offer.

While that is a lot of information, before we return to the overall translation of *Bare’syth* 22:5, I would also like to call your attention to “*chowach* – thorn or thorn bush,” because it will eventually appear in this conversation in association with the means to life.

The concluding verb in this passage is *shuwb*. It means “to return, to come back, to turn around and change, and to be restored as a result of changing direction.” It is the fifth most common verb, appearing in the *Towrah*, *Naby’*, and *Mizmowr* just over 1050 times. And while there is no debate regarding the fact every connotation listed above applies, most translators truncate its meaning by

limiting their renderings to one of these concepts when they are all related and all apply.

With this in mind, we ought not lose sight of the fact *shuwb* was scribed in the first person plural, qal stem, imperfect conjugation, and cohortative mood. Therefore, at the very least, following ‘Abraham’s announcement on his intentions regarding the restoration and preservation of life, in the third person plural qal imperfect cohortative, *shuwb* should have been translated: “then we will choose of our own volition to return to, change, and restore you.”

This presentation of *wa shuwb ‘el ‘atah* could then be expanded to convey “additionally, our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship through our continuing to actually gather together in this way.” The qal stem, imperfect conjugation, and cohortative mood convey genuinely and actually, on a consistent basis with ongoing implications, desiring and choosing to return, to turn to, to change, and to restore you forever. Unless these ideas are brought together and seen not only as related, but as a progression from one to the next, the purpose of sharing *chawah* and *shuwb* is squandered.

We are told in Luke 23:32: “**And two others also who were criminals were being led away to be put to death with him.**” Some have sought to draw a comparison between the “two others” and the “two young men” in ‘Abraham’s story. But it is wrong to do so for several reasons. First, Luke’s statement was written as if all three were criminals, and as if all three were being led to their death. Yahowsha’ had not committed any crime and God cannot die. By way of contrast, three individuals accompanied ‘Abraham, making four in total. Not one of them was a criminal, and they were all being led to life, not death. Beyond this, if Yitschaq represents the son and thus Yahowsha’s body on Passover, if ‘Abraham as the father represents Yahowah’s soul on UnYeasted Bread, and if the witnesses who were estranged from the other two initially, but were then reunited, represent the Set-Apart Spirit on Firstborn Children and the Promise of Seven, the cast has been assembled and the order of their participation in the *Miqra’ey* has been revealed.

Additionally, the hearsay statement presented in Luke 23:44, who was not an eyewitness to this event, or any aspect of Yahowsha’s life, “**Truly, I say to you, today you will be with me in Paradise,**” can be discarded. This was not said and did not occur. There would have been no basis for the criminal’s “salvation,” paradise is a pagan concept, and Yahowsha’ wasn’t going anywhere on Passover. Even the following day, the *Shabat* of *Matsah*, His soul was destined for *She’owl* – a far cry from “paradise.”

One of the many reasons, therefore, that the story told in Bare’syth 22:5 is

important is that it reveals that no one would die or go to heaven on this day. ‘Abraham and Yitschaq climbed *Mowryah*, met with Yahowah, made their announcement, listened to God’s plan to fulfill *Pesach*, passed the test, and returned to the young men who had stayed below as instructed, sharing with them what they had learned. It would be another sixty years before ‘Abraham would enter Heaven at the age of 175. He would father five additional children. Yitschaq would outlive his father and enter heaven 105 years thereafter.

According to Yahowah, the Towrah says:

“So (*wa*), ‘Abraham (*‘Abraham*) said (*‘amar*) to his young men (*‘el ‘ebed huw’*), ‘You should remain here with the donkey (*yashab la ‘atah pah ‘im ha chamowr*), and the boy and I (*wa ‘any na’ar*), we will walk (*halak*) this way toward eternity (*‘ad koh*) and independently announce our intentions regarding the continual restoration and preservation of life (*wa chawah*), then we will choose of our own volition to return to, change, and restore you (*wa shuwb ‘el ‘atah*).” (*Bare’syth 22:5*)

‘Abraham not only knew that he was being evaluated, he knew the subject of the test and was ready to deliver a correct answer. More than this, he not only knew that he would be returning with his son, he recognized that, by sharing what would transpire on *Mowryah*, mankind would return to God, be forever changed and restored.

So why do you suppose the *King James Version* published: “**And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you?**” As I suspected, the KJV got it from the Vulgate where the Latin “*adoraverimus*” was used to errantly infer that they were going “to worship.” The *New International Version* is actually less accurate: “**He said to his servants, ‘Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.’**”

If nothing else, I hope this exercise in translation provides some useful insights into the process. There are right answers and wrong ones, and some are better or worse than others. Since God had never asked ‘Abraham to worship Him, this could not have been His expectation or the proper way to translate *chawah*. Further, by accepting a minimalist view of either *‘ad koh* or *shuwb*, a profoundly important declaration is rendered irrelevant.

This is the most important story ever told. Everything God says prior to the presentation of His Covenant explains His basis for offering it, while everything He says thereafter either affirms its fulfillment or depicts the consequence of passing or failing this test. We have every incentive to get this right.

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

“And it came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of His education, knowledge, and comprehension, especially considering the consequences. So He decided to evaluate ‘Abraham’s acumen, his judgment and ability to make rational decisions, in addition to testing the validity of his forthcoming actions during a situation involving a circumstance that would be challenging for him to respond properly.

So He called out to him, ‘Abraham!’ Then He said as was His custom, ‘Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention.’ (22:1)

Next He said, ‘Please choose of your own accord to grasp hold of and take by the hand your son who is associated and in accord with you, therefore, your unique and very special child, whom, for the benefit of the relationship and as a blessing to show the path which lead to life, you love, Yitschaq (Laugh and Play). Then of your own volition walk to approach the Land of Mowryah (Revere the Teaching of Yahowah) and choose to ascend with him there by way of an uplifting offering upon one of the mountains which to show the way to an enjoyable state by walking the correct way toward life, I will explain to you. (22:2)

Therefore, ‘Abraham (Father who Raises and Lifts Up those who Stand Up and Reach Up) got up early in the morning ready for action and eager to gain information at first light. He saddled his donkey and he selected and brought along two of his young men with him, in addition to, Yitschaq (Laugh and Play), his son. Also, he split, cutting into separate planks the wooden timbers for the elevating offering.

Then he stood up to establish, confirm, fulfill, and accomplish the mission. And he walked to the place, to the source of directions and site of the home which for the benefit of the relationship and as a blessing, He, the Almighty, had told him about. (22:3)

On the third day, ‘Abraham raised his eyes, elevating his perspective, increasing his perception and understanding, and saw the place which provides directions to the home and source of life from afar. (22:4)

So ‘Abraham said to his young men, ‘You should remain here with the donkey, and the boy and I, we will walk this way toward eternity and independently announce our intentions regarding the continual restoration and preservation of life. Then we will choose of our own volition to return to, change, and restore you.’ (22:5)

This then lead us to...

“So ‘Abraham (Father who Raises and Lifts Up those who Stand Up and Reach Up) obtained and grasped hold of the wooden timbers associated with the elevating offering and placed them upon Yitschaq, his son. Then he grasped hold of and accepted in his hand accordingly, the fire and that which is associated with the knife. Then the two of them walked together in one accord. (22:6)

And Yitschaq (Laugh and Play) said to ‘Abraham, his father, stating, ‘Father of mine.’ So he responded, ‘Here I am my son.’ Then he asked, ‘Behold the fire and the wood timbers, but where is the lamb for the elevating offering?’ (22:7)

‘Abraham responded and promised, declaring, ‘God will actually and continually reveal the proper perspective to understand how to approach Him by way of the lamb, thereby providing direct knowledge about the situation and teaching regarding the subsequent event which serves as a witness on behalf of the accused for the elevating offering, my son.’ Then the two of them walked together in one accord, united and alike in love. (22:8)

When they came to the place where one takes a stand, serving as the home of the source of life which bestows the blessings of the relationship that the Almighty had told him about, there ‘Abraham built an altar and he arranged the wooden planks.

Then he connected these things together with Yitschaq, his son, positioning him accordingly before the altar in conjunction with the upward and ascending nature associated with the wooden pillars. (22:9)

Then he connected these things together with Yitschaq, his son, positioning him accordingly before the altar in conjunction with the upward and ascending nature associated with the wooden pillars. (22:9) Next, ‘Abraham stretched out his hand and grasped hold of the knife, moving toward sacrificing his son. (22:10)

At this point a spiritual messenger of Yahowah called out to him from heaven, and he said, “Abraham! ‘Abraham!’ He responded, ‘Behold, here I am standing upright and reaching up in this overall narrative because I have referenced, met, and acknowledged every condition regarding the One this is actually all about.’ (22:11)

So he said and directed, ‘Do not stretch out your hand towards or against the boy and do not approach him or do anything that infringes upon his freewill. Indeed, now and henceforth I know that surely and emphatically, and truthfully for rational reasons, you profoundly respect and genuinely revere your God. Consequently, you have not withheld your very special and precious son from Me.’” (Bare’syth 22:12)

As we consider Yahowah’s script for act two, the first compelling term is “‘ets – wood.” It was written in the plural form, making “timbers” or “wooden planks” the most accurate English rendering of the Hebrew. So we should envision the upright pillar upon which Yahowsha’s body was crucified, as well as the upright pillars and lintel which comprise Passover’s Doorway to Life.

In this regard, ‘ets, written אֶֿטֶס in Paleo Hebrew, pictorially conveys: see the sign, with the *ts* serving in Yitschaq, the first child of the Covenant, *Tsyown*, the Signs Posted Along the Way, ‘erets, representing the Promised Land, and *tsadaq* – vindication as a result of being right. The verbal root of ‘ets is ‘etsah – to shut,” thereby depicting the function an operable door plays to keep unwanted influences at bay, thereby protecting the family inside.

But more interesting still, just as Yahowsha’ was forced to carry the wooden beam upon which He would be attached following His Pesach march up Mowryah, Yitschaq would do the same...

“And (wa) ‘Abraham (‘Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) obtained and grasped hold of (laqah – collected and took hold of, accepting) the wooden timbers associated with (‘eth ‘etsy ha – the wooden pillars, planks, or beams for (plural)) the elevating offering (ha ‘olah – that which rises; from ‘alah – to ascend, go up, and rise, to be withdrawn, carried away, and meet) and (wa) placed it (sym – set, laying it (qal imperfect)) upon (‘al) Yitschaq (Yitschaq – Laugh and Play), his son (ben huw’).

Then (wa) he grasped hold of and accepted (laqah – he selected, obtained, and received (qal imperfect)) in his hand (ba yad huw’ – with the fingers of his hand), accordingly (‘eth), the fire (ha ‘esh – that which exists as radiant energy to provide light to see and warmth to comfort in addition to cooking food to make it edible and nourishing) and that which is associated with the knife (wa ‘eth ha

ma'akeleth – in addition to the implement used for cutting and separating; from *'akal* – to consume food or to devour and destroy). **So (wa) the two of them walked together in one accord** (*wa halak shenaym hem yahdaw* – and so both of them journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (*Bare'syth* / Genesis / In the Beginning 22:6)

They were not only of one accord with each other, as father and son on Mount Mowryah they served as a unifying reciprocal for what Yahowah and Yahowsha' would do in this same place exactly two-thousand years later in Year 4000 Yah, a Yowbel (33 CE Roman Pagan Calendar). Reinforcing this point, Yitschaq and 'Abraham began an exchange juxtaposing “*'ab* – Father” with “*hineh 'any* – Here I am” and “*ben huw'* – my son” that will ultimately transition to another Father and son, with Yahowah responding this way to 'Abraham.

As you consider what follows, a word of advice: think less about what 'Abraham and Yitschaq are saying and doing, and more about why this conversation and account is being presented to us in this way. Most every word of this is symbolic of what would occur in this place forty Yowbel hence. It serves as a preview of the single most important event in human history.

On Mount Mowryah, in what would become Yaruwshalaim, Yahuwdah in greater Yisra'el, circa Year 2000 Yah (1968 BCE by Roman Pagan Church Accounting), we are witnesses to a preview of the fulfillment of *Pesach* – Passover.

“**And (wa) Yitschaq** (*Yitschaq* – Laugh and Play) **spoke** (*'amar* – communicated (qal imperfect)) **to ('el) 'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **his father** (*'ab huw'*), **stating** (*'amar* – bringing to light and declaring (qal imperfect)), **'Father of mine** (*'ab 'any* – My father).’

So (wa) he responded (*'amar* – he, 'Abraham, provided assurance, promising (qal imperfect)), **'Here I am** (*hineh 'any* – look up at me and pay attention to the details in this discussion, presently, right now I am here) **my son** (*'any ben*).’

Then (wa) he asked (*'amar* – he mentioned, inquired, and questioned), **'Behold** (*hineh* – looking up right now and paying especially close attention, noticing all of the relevant details) **the fire** (*ha 'esh* – the source of light and warmth, radiant energy and the means to properly prepare food so that it is eatable) **and (wa) the wooden pillars** (*ha 'ets* – the timbers and planks), **but (wa) where is** (*'ayah* – serving as an interrogative in a relational circumstance) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness

comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and spokesman on behalf of the accused) **for the elevating offering** (*la 'olah* – to approach by rising; from *'alah* – to ascend and go up, to be withdrawn and carried away)?” (*Bare'syth* / Genesis / In the Beginning 22:7)

There are a number of Hebrew words for “lamb,” each providing a nuance which is appropriate to the context and designed to enhance our understanding. In this case, at least based upon the most closely related words, *ha seh* draws our attention to “the brilliant witness comprised of light providing direct knowledge about this specific situation while teaching us about the subsequent event destined to occur in this same place who serves as an advocate and spokesman on behalf of the accused.” The *seh* is the set apart and diminished manifestation of Yahowah known as Yahowsha’.

Yitschaq’s question regarding the lamb, while seemingly subtle, affirms two profoundly important aspects of their adventure to Mount Mowryah. For him to have recognized that they needed a lamb to roast on the fire necessitates an understanding of the Towrah. ‘Abraham had obviously shared it with him even at an early age. And even more revealing, they were intending to celebrate Passover, just as Yahowsha’ did forty Yowbel later on this same mountain.

At this time, circa Year 2000 Yah (1968 BCE), the Sumerians were sacrificing humans, not lambs. Six years ago, archaeologists at the University of Pennsylvania reached this conclusion after conducting CT scans on the skulls of over 2,000 victims buried in sixteen golden tombs in a single royal cemetery in Ur, Sumer – the birthplace of ‘Abraham. These researchers reported that the practice of human sacrifice was conducted on a very large scale. The common characteristic of these ancient remains was that two one-inch-diameter spikes had been driven through the heads of the men and one through the women’s while they were still alive. Their bodies were then baked, albeit not burned, and then doused with mercury so that they could be put on display during the religious ceremonies without decomposing. They sought to appease their gods through ritualistic and horrific mass murder.

Especially wanton, Sumerian and Egyptian lords, priests, and kings had countless servants, concubines, musicians, handmaidens, grooms, guards, and soldiers sacrificed so that they could continue to serve their masters in the afterlife. The Phoenicians and Carthaginians actually sacrificed infants to their gods. In one cemetery alone, urns containing the tiny bones of 20,000 children have been found. While their civilizations would arise much later, it has recently been discovered that the Greeks practiced human sacrifice and Rome sacrificed humans through the second century BCE. The Mongols, Druids, Chinese, Japanese, Mayans, Aztecs, Incas, Hawaiians, and Africans prolifically,

barbarically, and religiously sacrificed innocent human lives on behalf of make-believe gods.

There are two principle reasons that I translate 'olah as "elevating offering" rather than "burnt offering." And yet since this is the way it is rendered in virtually every English bible, I want you to know why I differ from their approach. First, 'olah is based upon the verbal root, 'alah. In fact, 'olah and 'alah are written identically in the original text: אלה. These letters graphically encourage us to: observe the perspective of the Shepherd if we want to stand with Him. Therefore, 'alah conveys the result of *Pesach* and *Matsah*: "to ascend and go up as a result of being withdrawn and carried away" by Yahowah.

Second, not only is the preponderance of the Passover lamb consumed by the celebrants, and thus not "burned," there is absolutely nothing associated with 'olah which would suggest such a thing. The word has no etymological connection with burn, burnt, burning, or fire.

Therefore, in the context of its use, 'olah presents a visual and symbolic portrait of what God is offering to do for us. We are being nourished and grow as a result of the consuming the lamb which is roasted on the fire. It creates the kind of celebratory feast Yahowah intended for His family's enjoyment. We are not only warmed by the fire; its light is symbolic of what Yah has in store for us. And as we witness the smoke rise up to the heavens, we can envision "being withdrawn and carried away, ascending to" the home and presence of Yah.

Lastly, it is His offer and sacrifice which enables this, not ours. We are the beneficiaries. We are not offering God anything.

While it isn't Yahowah's role to confirm anything I've shared, this next statement from 'Abraham suggests that I'm on the right track.

“**Abraham** (*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **responded** (*amar* – promised, declaring (qal imperfect)), **God** (*elohym*) **will actually and continually reveal the proper perspective to understand how** (*ra'ah* – will literally show by consistently making visible, providing the proper perspective to understand (qal imperfect)) **to approach Him by way of** (*la huw'* – on His behalf and in accord with Himself, concerning Him and to move toward Him, and in reference to the proper direction according to Him) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event which serves as an advocate and witness on behalf of the accused) **for the elevating offering** (*la 'olah* – to approach by rising; from 'alah – to ascend and go up, to be withdrawn and carried away), **my son** (*any ben*).’ **Then** (*wa*) **the two of them**

walked together in one accord (*wa halak shenaym hem yahdaw* – and so both of them journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (*Bare’syth / Genesis / In the Beginning 22:8*)

They passed Yahowah’s test because they were following His instructions. ‘Abraham and Yitschaq had learned to rely upon God’s guidance, trusting that He would take care of them.

“When (*wa* – so) **they came to** (*bow*’ *’el* – they arrived at and entered into (qal imperfect)) **the place** (*ha maqowm* – the standing place, the site where one takes a stand, the home and office, the source of direction in life) **which bestows the blessings of the relationship that** (*’asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **the Almighty** (*ha ’elohym*) **had told him about** (*’amar la huw*’ – had asked him to approach (qal perfect)), **there** (*wa shem* – and for the name), **‘Abraham** (*’Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **built** (*banah* – engaged to establish the family and restore the home, seeking to return to a prior state, to prosper and live abundantly, and to procreate a family, by constructing (qal imperfect)) **an altar** (*’eth mizbeah* – a place to thank God and to show one’s appreciation for the sacrifice of another) **and** (*wa*) **he arranged** (*’arak* – he placed in a specific pattern designed for a particular purpose, preparing the arrangement for the purpose of comparison (qal imperfect)) **the wooden planks** (*’eth ha ’etsym* – the pillars of wood).

Then (*wa*) **he connected these things together** (*’aqad* – he fastened them together) **with Yitschaq** (*’eth Yitschaq* – in association with and on account of Laughter), **his son** (*ben huw*’), (*wa*) **positioning him accordingly** (*sym ’eth ’eth huw*’ – he moved, located, placed, and set him up, appointing, preserving, and establishing him in association with while accompanying him (qal imperfect)) **before** (*’al* – on, toward, against, or in front of) **the altar** (*ha mizbeah* – a place to thank God and to show one’s appreciation for the sacrifice of another) **in conjunction with** (*min* – away from and because of) **the upward and ascending nature** (*ma’al* – to a higher position beyond the higher dimensions) **associated with** (*la*) **the wooden pillars** (*ha ’etsym* – the planks and posts of wood).” (*Bare’syth / Genesis / In the Beginning 22:9*)

The Almighty has told us about this place too, revealing in His Towrah that the benefits of the relationship are bestowed to those who walk the correct way along the proper path in recognition of what transpired on Mount Mowryah. And

it is here that the ultimate altar to the Covenant will be built, the Home for God's Family, by none less than Yahowah, Himself. But first, Yahowah would open the door to let us inside, something that He accomplished upon an upright pillar of wood. By connecting these things, we are properly positioned to ascend upward, just as was the case with 'Abraham and Yitschaq. All of this was arranged, staged if you will, to provide a dress rehearsal for Passover so that we might understand the connection between the *Beryth* and *Miqra'ey*, and thereby capitalized upon Yahowah's provision and plan.

Most translators will tell you that 'Abraham "bound" his son, thereby constraining him against his will and curtailing his ability to flee. But the primary definition of 'aqad tells another story. It actually says that "he connected these things together," thereby associating his son with the wooden pillars upon which the Son of God would be affixed on our behalf.

It would be the hand of God that would accomplish all of this for us. So...

“Next (wa), 'Abraham ('Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) stretched out (shalach – reached out (qal imperfect)) his hand ('eth yad huw') and grasped hold of (laqah 'eth – receiving, obtaining, and accepting (qal imperfect)) the knife (ha ma'akeleth – the implement for cutting and separating) to move in the direction of (la – to approach the idea of) sacrificing (shachat – offering to kill) his son ('eth ben huw').” (Bare'syth / Genesis / In the Beginning 22:10)

The last thing God wanted was for 'Abraham to end the life of the boy whose birth He had miraculously facilitated. He had already promised that His eternal Covenant would be established through Yitschaq. So 'Abraham recognized that God was going to intervene, just as He had on previous occasions. This was a test, nothing more, nothing less. The questions being resolved were whether or not 'Abraham and Yitschaq were willing to follow Yahowah's explicit instructions as they were articulated to them and if they trusted God to do as He had promised – even with their very lives.

Beyond this test, this father and son were being asked to play a dress rehearsal of the roles of Yahowah and Yahowsha' on Passover circa Year 4000 Yah. It would be here, on Mount Mowryah that the Son of God, serving as the outstretched hand of Yah, would be pierced as the Sacrificial Lamb on Passover while affixed to an upright pillar of wood.

We have noted on several occasions that as a seven-dimensional being the totality of God cannot enter our three-and-one-half dimensional world. Therefore, Yahowah interacts and communicates with His creation in a number of ways, one of which is through His "*mal'ak* – supernatural envoys" – as He appears to be

doing here. And yet since Yahowah interacts with us more intimately by way of Yahowsha', the diminished manifestation of Yahowah who comes out of heaven to serve as God's implement and messenger, to fully appreciate the nature of the individual speaking to 'Abraham we would be wise to realize that Yahowsha' embodies most everything *mal'ak* represents.

Also relevant in this regard is whether Yah can in fact see us from heaven. If possible, His vision of us would be filtered by the depth of each dimension below His own, so that as a result, His view would be akin to one of those films where the camera pans out from someone's backyard getting smaller and smaller until the yard and people in it disappear in the vastness of the universe. Putting this into a more human scale, if viewing a frame of a two-dimensional picture shot in a three-dimensional realm at a great distance, say of two individuals on a mountain top, the image of flat father and flat son would be so infinitely thin as to appear nonexistent when viewed from a greater dimension. So, therefore, the bottom line is: Yah can't see us Himself and as a result cannot know us by direct observation. He awareness of us comes by way of His Set-Apart Spirit and spiritual messengers. This, of course, emphasizes the importance of the *mal'ak* – which is why Yahowah so often affirms that He is “Yahowah of the ‘*tsaba*’ – spiritual implements.”

If Yahowah wants to engage with us physically or to reveal Himself visually, He must set apart and diminish an aspect of His nature, and thus become Yahowsha'. If His influence is to be known and felt personally, Yahowah accomplishes this by way of the Ruwach Qodesh – Set-Apart Spirit. And when God simply wants to become aware of a situation, convey a message, or protect His interests, He deploys His *mal'ak* – spiritual messengers and heavenly representatives.

Recognizing this, we are told...

“Then (*wa*) a spiritual messenger (*mal'ak* – a heavenly representative and Divine implement) of Yahowah (𐤆𐤃𐤕𐤁𐤀) called out (*qara'* – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) to him ('*el huw'* – for his benefit) from (*min* – out of) heaven (*shamaym* – the spiritual realm and abode of God or just the sky above), and he said (*wa 'amar* – and he proclaimed and declared (qal imperfect)), “Abraham ('*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)! ‘Abraham ('*Abraham*)!”

So (*wa*) he responded ('*amar* – he answered by stating (qal imperfect)), ‘Behold, here I am (*hineh 'any* – please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including

the fact that I'm reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about.” (*Bare'syth* / Genesis / In the Beginning 22:11)

Yahowah presented 'Abraham and Yitschaq bantering back and forth using “*amar* – to speak, question, answer, respond, promise, and declare” throughout this narrative, and always in the qal imperfect, suggesting a literal interpretation of something with unfolding consequences throughout time. But the first time Yahowah is shown engaging in the conversation the verb changes to “*qara*’ – to call out by name, to invite and summon, to meet and welcome.” But far more than just this unique perspective, *qara*’ is the basis of “*Miqra*’ – An Invitation to be Called Out and Meet” with God. And it is the first of these, *Pesach* – Passover,” that is being represented on this occasion. Therefore, Yahowah was calling out 'Abraham by name and issuing him a personal invitation to attend the first of His Festival Feasts.

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

In the previous statement, after proclaiming 'Abraham's name, not once, but twice, we find him responding with “*hineh any* – behold, here I am, please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including the fact that I'm reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about.” And so it is through *hineh* that we are introduced to what this has been all about. By paying especially close attention to the details and by looking up to the One presenting this situation and narrative, we come to realize that 'Abraham passed Yahowah's test because he referenced, met, and acknowledged every condition and that this entire story has been presented regarding the One who would fulfill its promise: Yahowah as Yahowsha'.

As we have learned, Yahowsha' represents the “*shalach yad* – outstretched hand – 𐤑𐤃” of God, which is why Yahowah is written: 𐤏𐤃𐤕𐤃𐤑. Since Yahowah was reaching down and out to us with His open hand 𐤑, 'Abraham was asked to withdraw his outstretched hand.

And while that is profound, the subtlety of “*'al 'asah la huw' ma'uwman* – do not do anything which infringes upon his freewill” is intriguing to say the least. First and foremost, Yitschaq is a child of the Covenant, and in any loving relationship freewill is inviolable. Moreover, Yahowah is committed to perfecting His children, so He did not want 'Abraham doing anything to defile his son.

“Then (wa) he said (*amar* – he (the *mal'ak*) requested and announced, he

directed and declared (qal imperfect)), **‘Do not stretch out** (*‘al shalach* – absolutely and certainly never dispatch and in this case do not reach out or extend) **your hand** (*yad ‘atah*) **towards** (*‘el* – in the direction of or against) **the boy** (*ha na’ar* – the young man and adolescent child) **and** (*wa*) **do not approach him or do anything that infringes upon his freewill** (*‘al ‘asah la huw’ ma’uwmah* – you should absolutely never act to physically defile him or engage to blemish him in any way nor endeavor to benefit by doing something he does not actually choose or genuinely desire done to him because of the ongoing and unfolding implications regarding him (qal imperfect jussive – literal interpretation of this relationship which had ongoing implications that will play out over time in an expression of third-person volition)).

Indeed (*ky* – because truly and surely and this is important), **now and henceforth** (*‘atah* – at this point in time based upon the sequence of events and simultaneous narration as well as the logical implications of these things) **I know** (*yada’* – I recognize and respect, I acknowledge and understand, I have been made aware through observation of the fact and will make known, I have acquired the precise and pertinent information to become cognizant of, affirm, and agree (qal perfect)) **that surely and emphatically** (*ky* – that actually and truthfully, genuinely for rational reasons) **you profoundly respect and genuinely revere** (*yare’* – you are revitalized and your thirst is quenched by the high regard you hold and honor you have ascribed to) **your God** (*‘elohym ‘atah*). **Consequently** (*wa* – therefore it follows), **you have not withheld** (*lo’ chasak* – you have not restrained, kept for yourself, concealed or spared (qal perfect)) **your very special and precious son** (*‘eth ben ‘atah ‘eth yachyd ‘atah* – accordingly your only uniquely exceptional child; from *yachad* – means to unite and join together, becoming alike) **from Me** (*min ‘any* – away from Me).” (*Bare’syth* / Genesis / In the Beginning 22:12)

It is at this moment that the Covenant was ratified. It did not occur as a result of a negotiation or compromise. It was not an act of faith. It was “*yare’* – respect.” ‘Abraham came to know, love, and respect Yahowah, which is why He chose to listen to Him, accept His guidance, and then act upon His instructions, trusting God to honor His part of the arrangement. They had engaged in a mutually beneficial relationship. The man had done as he was asked and God delivered on His promises. And therein is the message in all of this.

Religious renderings of this passage are hellbent on conveying *yare’* as “fear.” But if ‘Abraham “feared” Yahowah, he would have protected his beloved son from the terrorizing deity. Think about it: ‘Abraham was over one-hundred-years old. His life was nearly over. His son’s was just beginning. Moreover, when Yitschaq inquired about the apparent absence of a sacrificial lamb, had ‘Abraham been acting out of fear, he would not have told his son that God was going to

provide the lamb. There was no part of their walk up Mount Mowryah and conversations along the way which suggested that they were terrified. What's more, during their initial meeting in the Promised Land, the very first words out of Yahowah's mouth were: "Do not be afraid."

Along these lines, there is another insightful connection that I don't want you to miss. This is "*Har Mowryah* – the Mountain to Revere the Teaching of Yah."

Speaking of the propensity of English bibles to err, most state that Yitschaq was 'Abraham's "only son," when *yachyd* correctly presents him as his "very special and precious son who was a unique and exceptional child." There are many children in this world, but the only ones who are uniquely exceptional and precious in Yahowah's eyes are those who have chosen to be part of His Covenant Family. This is what made Yitschaq special.

Lastly, there is some potential confusion regarding the identity of the speaker – at least with regard to the concluding comment. Initially we are told that this was a *mal'ak*, and thus a spiritual implement and heavenly messenger speaking on behalf of Yahowah. Consistent with this perspective, the *mal'ak* says "I know that you respect your God," addressing the Almighty in third person. But since Yitschaq was Yahowah's child via the Covenant, and did not belong to a *mal'ak* / messenger, the speaker is either God, Himself, or a scribal error was made regarding the pronoun in the last statement. And yet, recognizing that the *mal'ak* was speaking for God and was serving as an extension of the Almighty, it would not unreasonable for him to have spoken in this way. And therefore, while I don't have a definitive answer, and while this portion of the narrative isn't extant in the Dead Sea Scrolls, I thought you should be made aware of the implications inherent in these statements.

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

אֱלֹהִים

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

"Then 'Abraham (Father who Raises those who Stand Up and Reach

Up) lifted up his eyes and looked, becoming observant, inspecting, perceiving and understanding what was being revealed, and acknowledging the situation regarding the One this was actually about and observed a ram, a perfect male lamb, the leader of the flock, serving as the framework of the doorway to the home, and thus as the source of empowerment was caught after this, subsequently in reference to another time, in a circle of intertwined thickets so as to bear the burdens of others by his horns comprised of brilliant rays of light from a supernatural source. And ‘Abraham walked over and accepted the ram, grasping hold of the doorway, and he offered him up as an uplifting sacrifice in place of his son. (22:13)

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

The Spiritual Messenger, Divine Implement, and Heavenly Representative of Yahowah called out to ‘Abraham a second time from the sky above, (22:15) and He said, ‘By Myself, with regard to Me, through Me, and because of who I am, I have made a promise and I have sworn an oath which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven fully aware that at a certain point in time I will carry out the oath I have made and will endure the implications associated with My promise,’ prophetically announces Yahowah, ‘because indeed, for the express reason that truly, sincerely, deliberately, and actually, for the benefit of the relationship, showing the way to the benefits of an upright and elevated state with a joyful attitude, and thereby encouraged those walking the correct way along the proper and specific path to a prosperous life to step up and out in response to this teaching and guidance about pursuing life the right way, you have acted and engaged in accordance with the Word, consistent with these specific statements in this narrative which has been recorded and shared. And therefore, you have not withheld your son, your unique, special, and beloved child. (22:16)

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

offspring shall inherit and impoverish, accept and destroy, the thinking and reasoning, the monetary system and population centers of those in hostile opposition. (22:17)

But so long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed, that is individuals of every nation on earth who act on their own initiative unaffected by the indoctrination of religion, politics, or patriotism and without regard for peer pressure, will be rewarded and lifted up by way of your descendants. This reward is a consequence and is merited because unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants their heels to walk upright and unwavering as would Ya'aqob, is being given for the express reason to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific path to life in response to this guidance about pursuing the relationship the right way is a direct result of the fact that you actually listened to My voice.” (Bare'syth 22:18)

While the symphony conducted by the heavenly chorus has laid down their instruments following the inevitable crescendo upholding the melody and lyrics of the Covenant, it's time we return to the opening statement of act three of this amazing drama. As the players return to their places, God defines the purpose of *hineh* “*nasa*’ *’ayn huw*’ *wa ra’ah* – he lifted up his eyes raising his perspective and he became observant by looking which resulted in him perceiving and understanding.” This is what led to “*hineh* – acknowledging the situation regarding the One this was actually about.” It is by “paying attention while standing upright and looking up, noticing all of the details in this narrative and circumstance” that we come to understand what God is saying and offering, as well as what He is expecting in return. It is what Yahowah is encouraging all of us to do as well because of the inherent benefits.

“Then (*wa*) ‘Abraham (*’Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **lifted up (*nasa*’ – he raised (qal imperfect)) **his eyes** (*’eth* *’ayn huw*’ – his perspective accordingly) **and looked** (*wa ra’ah* – then he observed, seeing and inspecting, perceiving and understanding, discovering as he considered what was being revealed (qal imperfect)), **and (*wa*) acknowledging the situation regarding the One this was actually about observed** (*hineh* – closely examining and paying attention while standing upright and looking up, noticing all of the details in this overall narrative and circumstance, including the fact that right now at the present time, behold) **a ram** (*’ayl* – a perfect male lamb, the leader of the flock, the framework of the**

doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **after this** (*'achar* – following these things, subsequently in reference to another time) **was caught** (*'achaz* – was seized and held, was fastened to and attached, actually embracing for the purpose of providing an inheritance (nifal perfect – for a limited time the ram carries out and endures the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance)) **in** (*ba* – within, by, and among) **the intertwined thicket** (*cabak* – entwined, entangled, twisted, and interwoven circuitous and burdensome thorn bushes; akin to *cabyb* – circular, *cabab* – to turn things around, and *cabal* – by bearing the burdens of others) **by** (*ba*) **his horns** (*qeren huw'* – his brilliant rays of light from a supernatural source, his glowing and shining appearance as a result of emitting and radiating light, also his trumpet comprised of a ram's horn used to signal an important message).

And (*wa*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **walked over** (*halak* – went over qal imperfect)) **and accepted** (*laqach* – grasped hold of, obtained, and received (qal imperfect)) **the ram** (*ha 'ayl* – the perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **and** (*wa*) **he offered him up as an uplifting sacrifice** (*'alah huw' la 'olah* – he ascended, going up to lift him up as an acceptable solution for an uplifting offering (hifil imperfect – the actions of the subject, 'Abraham, cause the object which is the ram, to participate in the uplifting experience which would have ongoing implications throughout time)) **in place of** (*tachat* – instead of during an orderly arrangement of time with one event reasonably and rationally following after another as an exchange on behalf of the relationship for the sake of) **his son** (*ben huw'*)." (*Bare'syth* / Genesis / In the Beginning 22:13)

Following "*hineh* – pay attention," there are four exceptionally important words. The first is *'ayl*, representing "the perfect male lamb, who is the leader of the flock." This is, of course, Yahowsha' as the Sacrificial Lamb of God. But on Passover, He is also "*'ayl* – the framework of the doorway, including its doorposts and jam," thereby representing the Doorway to Life. Additionally, Yahowsha' is "*'ayl* – the Upright Pillar supporting the Home" of Yahowah. And as a result, He is our "*'ayl* – source of empowerment, vigor, and health," serving us as "the Mighty One." In the original alphabet in which the Towah was written, we find *'ayl* scribed as $\mathcal{J} \succ \mathcal{D}$, making Him the hand \succ of the Almighty \mathcal{D} and the shepherd \mathcal{J} of our Father's flock.

Next, He was *'achaz*: seized by the Sanhedrin, held in a pit by the High Priest, fastened and attached to an upright pole by the Romans, while actually embracing this horrific treatment because He realized that its purpose was to provide an inheritance on behalf of the Covenant's children. Many of these special insights were brought to our attention courtesy of the nifal stem and perfect conjugation, whereby for a limited time the ram carried out and endured the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance. It's amazing what we can learn when only we try.

And not to be overlooked, the "*cabak* – intertwined thorny thicket twisted into a circle" became the Crown of Thorns that was placed upon Yahowsha's head by the Romans on Passover in the Year 4000 Yah. But there is more to it than this because *cabak* is from and related to "*cabyb* – circular," both depicting the crown placed mockingly upon Him, but also indicative of the "circular reasoning" that caused the government of Rome to taunt God in this way. But nonetheless, He was there to "*cabab* – turn things around" so that man might turn away from religion and politics, from patriotism and militarism and back to God. And most revealing of all, the root of *cabak*, *cabal*, reveals that He intended to "bear our burdens."

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

“Whosoever trusts and relies, approaches in accordance with those to whom the Sacrificial Lamb of Yahowah has been revealed and made known. (53:1) For He grew up like any other infant before His presence, even similar to the roots under the desolate ground, so that no aspect of His appearance, nor anything dignified, or majestic, even denoting status would be seen in Him, nothing whatsoever in His appearance that we would desire Him. (53:2) He was despised and viewed with contempt and therefore rejected by mankind. As a man who suffered mental anguish and physical pain, He was familiar with sickness and affliction. And accordingly, they turned their faces away from Him, concealing their presence and identity, because we despised Him and we did not rationally consider His actual merit as a result of inaccurately determining His purpose and our failure to think about Him in a detailed or logical manner in conjunction with the recording of His plan. (53:3)

Nevertheless, our illness and affliction He, Himself, lifted up and carried away once and for all. And our mental anguish, He bore, dragging it away (*cabal*). And yet we, ourselves, devised a plot which considered Him reaching out bodily, then forced into being viciously beaten and killed by God for responding to and answering the call to be afflicted. (53:4) So He was pierced as a result of our defiance, rebellion, and errant approaches. Then He was put under tremendous pressure, crushed and slandered, harassed, diminished, humiliated, and pulverized, for our guilt because we were wrong. As a result, the punishment for our reconciliation was placed upon Him. So with His bruising blows, and ability to unite in fellowship, we are healed, approaching restoration and renewal. (53:5)

Almost all of us like migrating sheep have wandered away from the correct path, each individual has turned to his way, and so Yahowah has interceded with Him on behalf of all of our guilt as a result of being wrong. (53:6) He paid what was required, and He responded, answering the call to be afflicted, yet He did not open His mouth. Like a lamb, He was directed and delivered forcefully to the slaughter, confronting the ruthless beasts and deadly butchers. Like a sheep facing her shearers is silenced, He did not open His mouth. (53:7) Through oppressive incarceration and on account of the means to justly resolve disputes, He was led away on behalf of those who would live with Him in future generations, who will give serious consideration to this situation recognizing that truthfully, He ceased to exist in and was separated from the material realm of the living. Because of the defiance and rebellion of My people, the assault upon the plague was directed toward Him. (53:8)

And they gave Him over to the unrighteous in conjunction with the rock-hewn tomb associated with the termination of His biological life and with rich people He was elevated to the summit of His mountain. The Most High had engaged in nothing wrong or violent, destructive or deadly, no act of terrorism or anything freighting, and He had not plundered or looted anyone, nor demonstrated anything which would have involved additional yeast and thus had not engaged in religion or politics. Therefore, nothing deceitful or misleading, nothing which would have caused someone to derive a false impression of His words and deeds, was spoken by Him. (53:9) And so it was the will and purpose of Yahowah for Him to suffer the effect of being crushed. He thereby interceded by infecting Him with the plague by the concession and condition of appointing His soul to suffer the punishment to serve as compensation. Then He will actually and continually look upon His offspring because He will prolong His days. The will and affairs, the longing desire and affirmative actions of Yahowah through His hand will succeed

and prosper, accomplishing the goal to thrive and advance to the next level. (53:10)

Out of the difficult and miserable toil of His soul, He will actually and continually see the light abundantly overflowing and providing complete satisfaction. By way of knowing and understanding Him, My servant, coworker, and associate will make righteous and upright, declaring absolutely acquitted and vindicated many because their guilt He shall bear (*cabal*). (53:11) Honestly, therefore, it is right and correct, just and proper, and thus certain, as a result of Him, I will apportion and disperse everyone's share with many and in abundance. And with the empowered and enriched, He will share and apportion that which is valuable based upon an orderly, sequential, and rational arrangement, because to show the way to the benefits of the relationship along the proper path to a prosperous life, He exposed and poured out, thereby eliminating the destructive vulnerabilities associated with the plague of death.

His soul, consciousness and persona, the essence of His life, was contemplated, assigned, and counted among those who indignantly revolted and offensively transgressed, the openly insubordinate and especially recalcitrant, the flagrant criminals with a contrarian nature who deliberately infringed against the standard with errant approaches because He, Himself, lifted up and carried away the wrongdoing and offenses against the standard, including errors in judgment, and therefore the guilt which would otherwise lead to incurring a penalty, including punishment and condemnation. And therefore, on behalf of those who have transgressed the standard with errant steps, He intercedes, sparing them in a manner which is helpful and beneficial, reaching out and meeting with them while pleading their case, effectively making the transgressors like the intercessor throughout the whole of time.” (*Yasha'yah* / Isaiah 53:1-12)

Last but not least, as we contemplate the beauty of *Bare'syth* 22:13, His “*qeren* – horns” conveyed His Divine nature. They were “*qeren* – brilliant rays of light from a supernatural source which provided a glowing and shining appearance as a result of emitting and radiating illumination.” Furthermore, as a ram's horn, they were symbolic of *Taruw'ah*, when the *shophar* trumpet is blown to signal an important message from God.

This was no ordinary occurrence and these were not common individuals. The most important event in the history of man was being played out before our very eyes. So once again, we find a proclamation affirming that this was a dress rehearsal for the first *Miqra'* – Invitation to be Called Out and Meet with God...

“So (*wa*) ‘Abraham (*Abraham* – father who raises and lifts up those who

stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **designated and proclaimed, calling out** (*qara'* – announcing the appointment of the welcoming encounter associated with the specified meeting to which he had been invited and summoned creating this proclamation to be read and recited (qal imperfect)) **the name** (*shem*) **of His place** (*ha maqowm ha huw'* – of the site of the home and office and source of direction for life), **'God** (*'elohym* – the Almighty (the Qumran scroll 4QGen/Exod differs from the Masoretic and Septuagint with *'elohym* versus *Yahowah*)) **Reveals** (*ra'ah* – He is seen, He is experienced, He is present and encountered providing perspective and understanding for the observant who pay attention to and consider Him (qal imperfect)).'

Showing the way to the benefits of the relationship (*'asher* – providing an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way) **He spoke** (*'amar* – He promised and declared, providing answers (nifal imperfect)) **this day** (*ha yowm*) **upon** (*ba*) **the mountain** (*har*) **to observe and understand** (*ra'ah* – to see, look upon, view, and witness, experiencing and encountering then considering the presence which provides perspective and comprehension regarding (nifal imperfect)) **Yahowah** (𐤀𐤃𐤍𐤅).” (*Bare'syth* / Genesis / In the Beginning 22:14)

Most English bibles are wont to render *ra'ah*, which means “see, look, view, and observe using the perception of sight to reveal, offer perspective, perceive, and understand” as “provide or provides” in *Bare'syth* 22:14. And while He provided us with the perception of sight, the verb focuses exclusively on the result – “the ability to see, and thus observe, perceive, and understand, which leads to exercising good judgment based upon obtaining the proper perspective.” Therefore, in this context where Yahowah, Himself, was not “*ra'ah* – seen,” we are left with three equally viable options regarding this optical verb.

First, we can return to where we were a moment ago and view both the voice and the image of the ram as Yahowsha', as the Sacrificial Passover Lamb, and thus as a diminished manifestation of Yahowah. His presence was observed and His purpose was understood by 'Abraham.

Second, we can view this entire encounter, the actions and the conversations of the participants, as well as the subsequent test, for what it is: *'elohym ra'ah*: revealing the means to view God as He actually is, to see what He is offering, to witness what He expects, and to observe how He honored His promise to uphold and sustain life. Here on Mount Mowryah at this time in Year 2000 Yah (1968 BCE Pagan Calendar), God Almighty provided us with a words eye view of His

then future, now past, fulfillment of the *Miqra'* of *Pesach* in Year 4000 Yah (33 CE Roman Pagan Calendar) so that the observant would realize the proper place and perspective to view the culmination of the Covenant. *Mowryah* is thus the place "God Reveals." Yah spoke on this day upon the mountain where the observant can see and understand Him.

The third approach to *ra'ah* is akin to the last. If you want to "see" God, use your "*ra'ah* – perception of sight to observe" Him by reading His Word – especially His Towrah. Based upon what I have seen over the course of the past decade as I've observed His testimony, I'm convinced that we are afforded a better view of Him than were the Yisra'elites whom Yahowah accompanied in the desert over the forty years of the exodus or the disciples who lived with Yahowsha' during His three-year mission. Said another way, the insights, clarity, and perspective provided by Yahowah's witness facilitates a vastly superior perspective on His nature, character, purpose, and plan than could ever be achieved by viewing a physical and diminished manifestation of Him.

This next statement seems to support the line of reasoning we have been pursuing, that the spiritual implement, the heavenly representative, and the Devine messenger who is addressing 'Abraham is actually Yahowsha'. And rather than calling out to him from the seventh dimension, He's present in the sky, hovering over the site upon which He will become the *Pesach 'Ayl* in forty *Yowbel*. This perspective not only resolves the transition from "your God" to "Me" in *Bare'syth* 22:12, it explains why 'Abraham called this place: "*Elohyim Ra'ah* – God is Seen." Further, it is the sole justification for the speaker making a pledge on his own recognizance. This theory is becoming ever more credible...

"The Spiritual Messenger, Divine Implement, and Heavenly Representative (*wa mal'ak* – so the supernatural Envoy and Voice) **of Yahowah** (𐤅𐤓𐤕𐤁𐤀) **called out** (*qara'* – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) **to** (*'el* – for the benefit of) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **a second time** (*sheny*) **from the sky above** (*min ha shamaym* – from the spiritual realm, abode of God, or heaven), (22:15) **and** (*wa*) **He said** (*'amar* – he mentioned, stated, and affirmed (qal imperfect)), **'By Myself** (*ba 'any* – with regard to Me, through Me, and because of who I am), **I have made a promise and I have sworn an oath** (*shaba'* – I have made a solemn statement which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven (nifal perfect – at a certain point in time the speaker will completely carry out the oath He has made and subsequently will endure and receive in its entirety all of the implications associated with His promise)), **prophetically announces** (*na'um* – reveals and

declares as the Devine Authority regarding the future; from *na'am* – to speak prophetically regarding the future) **Yahowah** (יהוה), **'because indeed** (*ky ya'an* – for the express reason that truly, sincerely, deliberately, and actually), **for the benefit of the relationship** (*'asher* – showing the way to the benefits of an upright and elevated state with a joyful attitude, and thereby encouraged those walking the correct way along the proper and specific path to a prosperous life to step up and out in response to this teaching and guidance about pursuing life the right way) **you have acted and engaged** (*'asah* – you have exerted the energy have endeavored to contribute, working and performing (qal perfect)) **in accordance with the Word** (*'eth ha dabar ha zeh* – consistent with these specific statements, this account and narrative which has been recorded and communicated). **And therefore** (*wa*), **you have not withheld** (*lo' chasak* – restrained or spared, holding back (qal perfect)) **your son** (*'eth ben 'atah*), **your unique, special, and beloved child** (*'eth yachyd 'atah*).” (*Bare'syth / Genesis / In the Beginning 22:16*)

The promised benefits of the Covenant – eternal life, perfection leading to vindication, adoption into God’s family, and enlightenment providing enrichment and empowerment – are made available to those who “*'asah 'eth dabar* – engage in a manner consistent with the Word” of Yahowah. It is what ‘Abraham did to receive these benefits. And since Yahowah is dependable, reliable, trustworthy, and consistent, we can avail ourselves of the Covenant’s benefits in exactly the same way. That is the only reason that this story is being conveyed. It is why the Towrah exists.

Yahowah is offering to become our Father, to get down on His knees to lift us up. He wants to increase every aspect of our nature to such an extraordinary degree that we are transformed from flawed and inferior physical constructs stuck in time and subject to decay to seven-dimensional beings comprised of light who are perfectly empowered, enlightened, enriched, and then liberated from any and all limitations and constraints. As is the case with the light emanating from the stars, so shall we be...

“**Therefore** (*ky* – verily this reliably and dependably follows, so as a result and consequence), **I will kneel down in love to lift you up, enriching and blessing you** (*barak barak 'atah* – I will invoke Divine favor upon you and will commend you, I vow to greet you in the most beneficial way and enjoy My meetings with you, I will adore you, causing you to prosper, and I will speak of your extraordinary contribution to reconciliation (piel infinitive absolute piel imperfect – ‘Abraham is the beneficiary of the intensity of Yahowah’s blessing and is empowered by it on an ongoing basis throughout time)) **and** (*wa*) **I will to an extraordinary degree magnify and multiply, and I will abundantly increase the importance and magnitude** (*rabah rabah* – I will rear and help

grow, and to an exceedingly great degree, I will empower, enrich, enlarge, and enhance (hifil infinitive absolute hifil imperfect – Yahowah is committing to continually facilitating ‘Abraham’s participation)) **your offspring** (*‘eth zera’* ‘*atah* – your descendants) **similar to** (*ka* – consistent with and comparable to) **the light of the stars** (*kowkab* – the luminous heavenly powers in very high places within) **of the spiritual realm** (*ha shamaym* – of the abode of God), **but also** (*wa*) **like** (*ka* – similar to and consistent with) **the coarse sand** (*chowl* – the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict tortuous suffering) **which** (*‘asher*) **is upon** (*‘al* – on account of) **the lips** (*saphah* – the mouth, words, speech, and language but also the edge, boundary, bank, and shoreline; from *caphah* – those who are swept and snatched away, caught up and destroyed, and *shaphah* – those who are wind-swept and laid bare)) **of the sea** (*yam* – Mediterranean Sea (Greeks, Romans, and Carthaginians), Dead Sea (Sodom, Gomorrah, and Jordan), or Red Sea (Egypt and Arabia); serving as a metaphor for Gentiles and foreign foes attacking and eroding the borders of the Land).

In addition (*wa*), **your offspring** (*zera’* – seed and descendants) **shall inherit and impoverish** (*yarash* – accept and destroy) **the thinking** (*sha’ar* – the calculous and reasoning, the monetary system and cities) **of his enemies** (*‘oyeb huw’* – his foes, his opposition, and those in hostile opposition to him).” (*Bare’syth* / Genesis / In the Beginning 22:17)

And while Yahowah is offering to immortalize, perfect, adopt, empower, and enrich His Covenant children, most of the physical and even spiritual descendants of ‘Abraham will be religious, and thus as coarse as sand. The rhetoric flowing from their lips, replete with man’s propensity for circular reasoning, will be the impetus for swirling swords and tortuous suffering. And none will be more prone to coarseness, to whirling weapons, to inflicting agony, than the people of the sea: Greeks and Romans, and the European imposition of Roman Catholicism.

In this regard, the descendants of ‘Abraham, the likes of Paul, Akiba, and Muhammad, accepted the impoverished thinking of Yahowah’s enemies – that of Socrates and Aristotle, of Alexander and Hadrian, and of their gods, Dionysus and Mithras. But others, the likes of Moseh and Dowd, destroyed the rationale of Yisra’el’s foes, impoverishing their religious and political calculus. And while that is surely the gist of Yah’s message, it is interesting to note the influence of Yahuwdym on the world’s monetary systems and population centers.

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

can run the gamut from slightly inadequate to missing the point entirely. Such is the case with Yahowah's next statement.

So that we can better appreciate the ways Hebrew stems can influence a statement, let's access the most popular of them. The depicted relationship can be simple, encouraging a literal interpretation of the action as is the case with the qal stem. The hifil stem is used when the subject involves the object in the process, causing them to become an understudy, therefore experiencing the same result. With the piel stem, the object is simply put into action by the subject. And in the case of the nifal, the subject both carries out and is influenced by the nature of the verb. For example, the proponents of religion deceive and are deceived.

And while the nifal establishes a telling scenario, revealing cause and consequence, to my thinking, the most revealing of all Hebrew stems is the hitpael. As the reflexive counterpart of the piel stem, with the hitpael the subject of the verb acts upon and with respect to itself. So while the object of the piel stem endures the effect of the verb based upon the subject's actions, with the hitpael the subject acts solely on his or her own initiative. He or she is shown engaging in a way that is wholly independent of any societal influence, especially the prevailing and compelling nature of religion, politics, patriotism, militarism, and societal customs. In the case of the hitpael, the subject is neither assisted by nor acted upon by any other individual or human institution.

With this in mind, Yahowah's concluding statement regarding the Covenant is brought to us by the hitpael stem...

“And so long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed (*wa barak kol gowym ha 'erets* – therefore individuals of every nation on earth who act on their own initiative unaffected by the indoctrination of religion, politics, or patriotism, without regard for peer pressure or any external influence, will be lifted up (the hitpael stem and perfect conjugation make it clear that the subject is not being acted upon or prejudiced by any prevailing societal influence and that at least for a period of time these individuals act without reservation on their own recognizance, thereby being lifted up based upon their own decision regarding the blessing which results in them being favored)) **by way of your descendants** (*ba zera' 'atah* – through your seed and offspring).

This reward is a consequence and is merited because (*'eqeb / 'aqeb* – unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants their heels to walk upright and unwavering as would Ya'aqob, is being given for the express reason) **to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and**

specific path to life in response to this guidance about pursuing the relationship the right way (*'asher* – to reveal the benefits of the relational accord), **you actually listened to My voice** (*shama' ba qowl 'any* – you heard Me speaking to you (qal perfect)).” (*Bare'syth / Genesis / In the Beginning 22:18*)

While there is only one Covenant, the benefits of this everlasting Covenant are available to everyone, regardless of the pigment of your skin or the place of your birth. The sole determining factors of who benefits and who does not is a willingness to act independently of societal influences and listen to God.

There are a number of ways to convey “because” in Hebrew, the most common of which is with “*ky* – for this reason.” And yet, even having done this now for fifteen years, this is the first time I recall seeing *'eqeb / 'aqeb* being used in this way. And it was in trying to assess why Yahowah chose to express it at this time that I gained a greater appreciation for His affinity for Hebrew etymology.

'Eqeb, which can just as accurately be transliterated *'aqeb* or *'aqab*, is a “reward which is merited.” This “beneficial result is a consequence of trusting the evidence which has been made conspicuously visible along the path and which has been provided to encourage individuals who find it to walk along it supplanting their heels in the unwavering and upright manner of Ya'aqob,” whose name is actually predicated upon *'aqab*. So when *'eqeb / 'aqeb* is deployed in conjunction with *'asher*, we are listening to an amazing symphony harmonizing before us.

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

“So long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed, that is individuals of every nation on earth who act on their own initiative unaffected by the indoctrination of religion, politics, or patriotism and without regard for peer pressure, will be rewarded and lifted up by way of your descendants. This reward is a consequence and is merited because unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants their heels to walk upright and unwavering as would Ya'aqob, is being given for the express reason to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific path to life in response to this guidance about pursuing the relationship the right way is a direct result of the fact that you actually listened to My voice.”

We turned to the prophecy presented in *Yasha'yah* / Isaiah 53:1-12 because of the tie in between the “*cablah* – bearing burdens” root of “*cabak* – thorny thickets intertwined to form a circle” and its use in conjunction with the Sacrificial Lamb. Previously, so as not to disrupt the flow of the discussion between Yahowsha’ and ‘Abraham, we were privy to a reasonably accurate albeit only modestly amplified, presentation of the future fulfillment of *Pesach*. So now using the Dead Sea Scrolls as the basis of this translation, and noting that the differences are considerable between the Great Isaiah Scroll and the Masoretic Text, let’s consider how Yahowah honored the promise He had made to ‘Abraham.

Speaking of an event 777 years in his future, *Yasha'yah* wrote...

“Whosoever (*my* – wherever, whenever, and whoever) **trusts and relies** (*‘aman* – confirms the enduring validity and verifies the trustworthy nature of the testimony to the extent that they are convinced that it is reliable, dependable, and true (hifil perfect)), **approaches in accordance with** (*la* – is in accord with) **our message** (*shamuw’ah ‘anahnuw* – the information we have reported and announced, the instruction and teaching we have revealed) **and is to whom** (*wa la my* – and is for whom and on whose account) **the Sacrificial Lamb** (*zarowa’* – the seed, sowing, forearm, shoulder, and might) **of Yahowah** (𐤆𐤏𐤃𐤇) **has been revealed and made known** (*galah* – it has been unveiled and exposed so as to be seen (with the nifal perfect the subject, those who approach by trusting and relying, become known to Yahowah as a result of examining the revelation of the completed work of the Sacrificial Lamb)).” (53:1)

God seldom misses an opportunity to remind us that it is “*‘aman* – trust and reliance, a willingness to confirm the enduring validity while verifying the trustworthy and dependable nature of” His “*shamuw’ah* – message comprised of the information that has been reported and announced, the instruction and teaching which has been revealed” which leads us to Him. And in this case, it is “*shamuw’ah ‘anahnuw* – our message” because the “*zarowa’* – Sacrificial Lamb sowed the same seeds.” Yahowsha’ spoke for Yahowah.

Very few people recognize that the “*zarowa’* – forearm” of Yahowah, the “*zarowa’* – Sacrificial Lamb” of Yahowah, and the “*zarowa’* – seed sown” by Yahowah are the same, and yet without this perspective much of this prophecy falls on deaf ears. And that is why it becomes vital for us to be among those to whom: “*galah* – this has been revealed and made known.” Since we approach God on His terms, if we do not know them, we cannot know Him.

“For (*wa*) **He grew up** (*‘alah* – He ascended (qal imperfect)) **like any other** (*ka* – similar to ab) **infant** (*yowneq* – a tender shoot) **before His presence** (*la*

paneh huw' – to approach His presence), **even** (*wa*) **similar to** (*ka* – like) **the roots** (*shoresh* – the means to nourish and anchor the plant) **under the desolate ground** (*min 'erets tsyah* – out of the parched earth), **so that no aspect of His appearance** (*lo' to'ar la huw'* – no part of His shape or form), **nor anything dignified, or majestic, even denoting status** (*wa la hadar* – nor anything that could be construed as glorified, splendid, beautiful, or noble, especially not ornamental) **would be seen in Him** (*wa ra'ah huw'* – would be visible to us regarding Him (qal imperfect)), **nothing whatsoever in His appearance** (*wa lo' mar'eh* – nothing phenomenal about His presence that could be seen) **that we would desire Him** (*wa chamad huw'* – that we would find Him appealing, pleasing, desirable, valuable, fruitful, or beneficial (qal imperfect)).” (53:2)

There is almost always a two-step process to knowing. Recognizing what isn't true and discarding it makes it possible for us to properly assess and then accept what is true. For example, Christians have promoted the myth that their god was born on Christmas day, and yet this confirms rather emphatically that an otherwise ordinary child grew into an adult. More revealing still, this plainly states that there was no aspect of His nature that dignified Him, giving Him a special status, and that we should not find His appearance appealing or beneficial. So why is it that Christian churches are festooned with pictures and statues of a supposed likeness of their god from a baby at “birth” to “death” on a pagan cross?

The fact is, apart from affirming the Towrah by fulfilling *Pesach*, *Matsah*, and *Bikwrym*, Yahowsha' is otherwise irrelevant. We should not afford Him any special status nor revere His appearance. Yahowsha' was simply a set apart and diminished manifestation of Yahowah, His forearm and hand, and His Sacrificial Lamb. And as is the case with Passover, we gain everything by recognizing and capitalizing on what the Invitation to be Called Out and Meet with God represents, and nothing by revering the lamb. What's important is to understand and appreciate how Yahowah fulfilled His promises through Yahowsha', and that, therefore, Yahowsha' is Yahowah saving us.

“He was despised and viewed with contempt (*bazah* – He was considered to be of little value, worthless, despicable, and vile (with the nifal stem those who saw Him as having no value were seen by God as worthless)) **and therefore rejected by mankind** (*wa chadel 'iyshym* – for being deliberately disobedient, for foregoing and dismantling human institutions). **As a man** (*'iysh* – an individual) **who suffered mental anguish and physical pain** (*mak'ob* – of sorrows and grief), **He was familiar with** (*yada'* – He knew and understood, He was made aware of and observed) **sickness and affliction** (*choly* – disease and injury, grievous evil; from *chalah* – to become diseased and weak through prayer).

And accordingly (*wa ka*), **they turned their faces away from Him** (*macter paneh min huw'* – they hid and concealed their presence and identity from Him)

because we despised Him (*bazah* – we held Him in contempt) **and we did not rationally consider His actual value** (*wa lo' chashab huw'* – because we inaccurately imputed and determined His purpose, we did not think about His merit in a detailed or logical manner in conjunction with the accounting and record of His plan (qal perfect)). (53:3)

Once again, to appreciate what God is revealing, we have to first remove what man is promoting. Christians will tell you that they revere to the point of worship, their “Jesus Christ.” And yet, their misnomer and mischaracterization of Him mimics the myths associated with Tammuz, Osiris, and Dionysus, and bears little resemblance to the individual who walked out of the pages of the Towrah. Therefore, believers view the real Yahowsha’ with “*bazah* – contempt.” They must “devalue” who He actually is and “despise” what He said and did in order to promote their mythology. For example, they never make the connection this entire prophetic portrayal is designed to convey: Yahowsha’ fulfilled Passover as the Sacrificial Lamb of Yahowah. Equally derelict, they completely reject what Yahowsha’s soul accomplished on UnYeasted Bread, preferring to advance the worthless deception that their god died.

Apart from his depiction upon a cross, the Christian Jesus is always happy and accommodating. The notion that Yahowsha’ “*mak'ob* – suffered mental anguish” doesn’t fit the faithful’s profile, largely because they don’t want to acknowledge the fact that He was repulsed most people, frustrated by their ignorance of His Towrah and propensity for religion. Since there was no hope of reasoning with them, He is often depicted toying with those who confronted Him and then walking away.

Another example of societal and religious buffoonery which must be erased from our mental slate before it is ready to accept sound teaching is that “holy” is a derogatory term. The closest Hebrew analog to it is “*choly*,” which is typically transliterated “*holy* – sickness and affliction.” To be *holy* is to be “grievously evil, diseased and injured, even weakened and wounded through prayer.” So while “holy” is found throughout English bible translations, and almost always attributed to God, it, like “lord,” is a derogatory term. Everything important to Yahowah is “*godesh* – set apart,” which is why She is the “*Ruwach Qodesh* – Set-Apart Spirit” and not the “Holy Ghost.” As is the case with “Lord,” the “Holy Ghost” is Satan.

While they are fixated on an errantly named caricature of Yahowsha’, Christians don’t actually appreciate what He has done on our behalf. Without its connection to *Pesach*, His Roman crucifixion was nothing but a ghoulish spectacle, and was of absolutely no value to anyone. Neither Rome nor torture provide an entree to life. Only Passover provides the doorway through which we can enter God’s home and live eternally with Him. And yet, even if Christians

disassociated their faith entirely from their observance of the “Last Supper,” from “Good Friday,” from their rejection of the Shabat, and especially from “Easter Sunday,” while all steps in the right direction, they would still be only marginally better off than they are now. But should they do all of these things, and then come to see Yahowsha’ as the Sacrificial Lamb fulfilling the promise of Passover, but then stop short and fail to appreciate what He did to provide the means to perfection through the ultimate sacrifice on UnYeasted Bread, these monumental changes in perspective would all be for naught. The last thing we should want is Satan’s plight, which is to be immortal and corrupt, necessitating an eternity in the darkness of She’owl, entirely separated from God.

The sins of God’s children were carried away on *Matsah*, not *Pesach*. And yet, as a result of the scheme Christians have devised, no one in a million values what Yahowsha’ did on this day. And that’s inexcusable because this prophecy is keen to vividly describe what Yahowsha’s soul did for us on this day.

Nevertheless (*‘aken* – indeed, emphasizing the point, truly, revealing the veracity of a sharp contrast, and yet surely, indicating that this counter to normal behavior; from *kuwn* – to firmly establish by being steadfastly upright) **our illness and affliction** (*choly ‘anahnuw* – our sickening diseases and our wounding and weakening prayers) **He, Himself, lifted up and carried away** (*huw’ nasa’* – He suffered and endured (qal perfect – He actually took away once and for all)) **and (wa) our mental anguish** (*mak’ob ‘anahnuw* – our emotional suffering and our physical pain), **He bore** (*cabal hem* – He pulled them off, picked them up, and dragged them away, He invested considerable personal effort to incur and be laden with these burdens (qal perfect – completely removing them and actually carrying them away)) **and yet (wa) we, ourselves, devised a plot which considered** (*‘anahnuw chashab* – we considered and assumed (qal perfect)) **Him** (*huw’*) **reaching out bodily** (*naga’* – extending Himself and arriving as an extension of a human body in touch and contact with physical afflictions and diseases, while passively reaching out to be plagued (qal passive)), **then (wa) forced into being viciously beaten and killed** (*nakah* – compelled and given no option other than to be chastised, afflicted, scourged, destroyed, slaughtered, and then applauded (with the hofal stem the subject (He) forces the object (Himself) to obey and endure the action of the verb, suggesting that He did this to Himself out of compulsion)) **by God** (*‘elohym*) **for responding and answering the call to be afflicted** (*‘anah* – therefore being afflicted for replying, answering the questions, and providing information as a witness (with the pual stem He was passively put into this situation and endured it, not on His own initiative because it was all God’s doing)). (53:4)

So (wa – then) He was pierced (*huw’ chalal* – penetrated with a sharp object, violated, punctured, and defiled, perforated and dishonored (polal – the object

receives the action passively and suffers the effect of the verb)) **as a result of** (*min* – for) **our defiance and rebellion** (*pesha* ‘*anahnuw* – our offensive failures, defiant crimes, and contrarian nature, our trespasses and errant steps). **And** (*wa*) **He was put under tremendous pressure** (*daka*’ – He was crushed and slandered, harassed, diminished, humiliated, and pulverized (with the pual stem the object passively endures the effect of the verb)) **for our guilt because we were wrong** (*min* ‘*awon* ‘*anahnuw* – to free us from the consequence and/or punishment associated with our iniquity and resulting liability, our perversity and depravity), **so then** (*wa*) **the punishment** (*muwcar* – the infliction of the penalty which was justified by the corrective warnings and instructions regarding the axioms for life; from *yacar* – to instruct, correct, and discipline) **for our reconciliation** (*shalowm* ‘*anahnuw* – to bestow the blessing of a favorable and friendly relationship which is wholly satisfying and mutually beneficial, bringing contentment, satisfaction, prosperity, and salvation) **was upon Him** (‘*al huw* – was placed before and upon Him). **So with** (*wa ba*) **His bruising blows** (*chabuwrach huw*’ – His ability to unite in fellowship by pledging to conceal the wounds; from *chabar* – to embrace and unite in fellowship and *chabah* – to withdraw and conceal), **we are healed, approaching restoration and renewal** (*rapha*’ *la* ‘*anahnuw* – we are detoxified, provided the anti-venom for the snake’s poison, and approach repair and recovery at the hands of a physician (nifal perfect)). (53:5)

Almost all of us (*kol* ‘*anahnuw* – the overwhelming preponderance of us) **like** (*ka* – similar to) **sheep** (*ha tso’n* – the flock of migrating sheep) **have wandered away from the correct path** (*ta’ah* – have been deceived and led astray, are mistaken and hold an incorrect belief, are misled, intoxicated, errant, and confused (qal perfect), **each individual** (‘*iysh*) **to his way** (*la derek huw*’ – approaching his own path) **we have turned** (*panah* – we have turned away (qal perfect)), **and so** (*wa*) **Yahowah** (𐤏𐤃𐤏𐤃𐤁) **has interceded** (*paga*’ – came through, intervened, and met the need) **with Him** (*ba huw*’) **on behalf of** (‘*eth*) **all of our** (*kol* ‘*anahnuw*) **guilt as a result of being wrong** (*min* ‘*awon* ‘*anahnuw* – iniquity and resulting liability, perversity and depravity). (53:6)

He paid what was required (*nagash* – He offered to come forth to be oppressed and exploited (nifal perfect)), **and He** (*wa huw*’) **responded, answering the call to be afflicted** (‘*anah* – He denied Himself and was mistreated by being put down and humiliated (with the nifal stem the subject, Yahowsha’ was afflicted as a result of responding, both carrying out and receiving the action of the verb)), **yet** (*wa*) **He did not open His mouth** (*lo’ patah peh huw*’).

Like (*ka*) **a lamb** (*seh*), **He was directed and delivered** (*yabal* – carried off to and brought (with the hofal imperfect He was given an order He could not

refuse and was delivered by force)) **to the slaughter** (*la ha tebach* – to confront the ruthless beasts and deadly butchers). **Like** (*ka*) **a sheep** (*rachel*) **facing** (*paneh* – before) **her** (*hy*) **shearers** (*gazaz*) **is silenced** (*'alam* – unable to speak (nifal perfect)), **He did not open His mouth** (*wa lo' patah peh huw'*). (53:7)

Through (*min* – from and on account of) **oppressive incarceration** (*'otser* – being restrained, enslaved, and unable to conceive children, withheld, detained, and imprisoned) **and** (*wa*) **on account of** (*min* – through, by means of, because of, and by way of) **the means to justly resolve disputes** (*mishpat* – exercising good judgment regarding the prescription and plan to vindicate by resolving a controversy; from shaphat – to decide, to judge, to discriminate, to exercise good judgment, to resolve a controversy, to vindicate and to incriminate), **He was led away** (*laqah* – He was seized, captured, grasped hold of, and taken away to suffer (in the pual perfect He was led away passively with others now totally controlling Him albeit for a finite period of time)) **on behalf of** (*wa 'eth* – for the benefit of) **those who would live with Him in future generations** (*dowr huw'* – those who will abide and dwell in this place which is especially conducive to supporting life and on behalf of those who are related to Him, His kin, race, people, place, time), **who** (*my*) **will give serious consideration to this situation recognizing** (*syach* – ponder the information and implications and then speak out regarding the thinking behind the narrative, even complaining over certain aspects of it (polel imperfect – the object suffers the effect of the verb for a prolonged period of time)) **that truthfully** (*ky* – emphatically and indeed), **He ceased to exist in and was separated from** (*gazar min* – He was cut off and excluded from, severing all association and losing all contact with (nifal perfect – for a finite period of time He was completely separated and losing all communication with)) **the material realm** (*'erets* – land) **of the living** (*chay* – of life).

Because of (*min* – as a result of) **the defiance and rebellion** (*pesha'* – the offensive failures, defiant crimes, and contrarian nature, the trespasses and errant steps) **of My people** (*'am 'any* – My family), **the assault upon the plague** (*nega'* – the blows against the trauma associated with the spread of the pestilence and to defeat the pandemic disease) **was directed toward Him** (*la huw'* – was extended to Him). (53:8)

And (*wa*) **they gave Him over to** (*nathan* – they placed and assigned Him) **the unrighteous** (*rasha'* – the errant and wrong who are guilty, the wicked and evil, criminals) **in conjunction with the rock-hewn tomb associated with the termination of His biological life** (*'eth qeber huw'* – His sepulcher and by extension the place where the dead are interned after their burial) **and with** (*wa 'eth*) **rich people** (*'ashyr* – a person of considerable wealth) **He was elevated to the summit of His mountain** (*bamah* – on the top of His ridgeline at the highest point of the Mount).

The Most High (*'al*) **had engaged in** (*'asah* - He had brought about or done (qal perfect)) **nothing wrong or violent** (*lo' chamas* - nothing destructive or deadly, no act of terrorism or anything frightening, had not plundered or looted anyone, had not demonstrated had not done anything which would have involved additional yeast and thus had not engaged in religion or politics). **And** (*wa*) **nothing deceitful** (*lo' mirmah* - no dishonesty or deception, nothing deliberately misleading which would have caused someone to derive a false impression of His words and deeds, nothing feigned or mythological, nothing beguiling or invalid) **was spoken by Him** (*ba peh huw'* - was in His mouth). (53:9)

And so (*wa*) **it was the will and purpose** (*chapets* - it was the choice, inclination, and desire to bend down, even the pleasure (qal perfect - genuinely and completely)) **of Yahowah** (יהוה) **for Him to suffer the effect of being crushed** (*daka' huw'* - for Him to be placed under extreme pressure in a vastly diminished position (the piel infinitive construct reveals that without regard for time the object, Yahowsha', was put into a position where He suffered the effect of the verb, which was to have His soul crushed and punished)).

He interceded by infecting Him with the plague (*chalah* - He facilitated His infirmity, sickening Him with the disease (with the hifil stem the subject, Yahowah, causes the object, Yahowsha', to participate in this process as if they were one in the same, although for a finite period of time in the perfect conjugation; from *chuw'l* - to twist and anguish via circular reasoning and *chalah* - to profane, pollute, defile, dishonor, and disease through prayer)) **through the concession and condition** (*'im* - when and while, since) **of appointing** (*sym* - causing (qal imperfect)) **His soul** (*nepesh huw'*) **to suffer the punishment to serve as an compensation** (*'asham* - to be determined liable, and thereby becoming recompense, a reconciling offering to remove guilt, both the consequence and penalty associated with the damage done as a result of being wrong, serving as a means to restitution).

Then (*wa*) **He will actually and continually look upon** (*ra'ah* - He will genuinely see, observe, consider, and always delight in (qal imperfect)) **His offspring** (*zera' huw'* - His descendants, the children who are the result of what He has sown) **because** (*wa* - moreover in addition) **He will prolong His days** (*'arak yowmym huw'* - He will lengthen His time so that it is continuous (here the hifil imperfect conveys that Yahowah will cause Yahowsha' to always reflect His eternal nature)). **The will and affairs** (*chepets* - the longing desire and affirmative actions, the events which He can expressly reference, the willing volunteer and eager affection; from *chaphets* - to be pleased with and take delight in, to find pleasure in the process of bending down) **of Yahowah** (יהוה) **through** (*ba* - with and in) **His hand** (*yad huw'*) **will succeed and prosper** (*tsalach* - accomplish the goal and thrive, advancing to the next level (qal

imperfect)). (53:10)

Out of (*min* – from) **the difficult and miserable toil** (*amal* – the distressing experience and tremendous effort, the extraordinarily unpleasant labor, the perverse and painful, grievously wicked undertaking) **of His soul** (*nepesh huw'*), **He will actually and continually see** (*ra'ah* – He will view, literally witnessing and observing, while eternally experiencing, even showing and revealing (qal imperfect)) **the light** (*owr*) **abundantly overflowing and providing complete satisfaction** (*wa saba'* – providing an overwhelming abundance which exceeds every need, fully satiating the desire to be content and properly nourished, all based upon the promise of seven).

By way of knowing and understanding Him (*ba da'at huw'* – through skillfully ascertaining the connections pertaining to information regarding Him, through perception and discernment; from *yada'* – to learn and know, to recognize and acknowledge, to be acquainted and familiar with, to discerning and discriminating regarding, to understand by way of instruction), **My servant** (*'ebed any* – My associate and coworker) **will make righteous and upright, declaring absolutely acquitted and vindicated** (*tsadaq tsadyq* – completely innocent and in accord with the standard, justly pronouncing not guilty, becoming totally right (hifil imperfect)) **many** (*ha rab* – a significant number who will become great) **because** (*wa*) **their guilt** (*'awon hem* – their liability and consequence, their judicial sentence for being wrong and subsequent punishment, their perversity and depravity) **He shall bear** (*huw' cabal* – He will accept, incur, be burdened with, and carry away (qal imperfect)). (53:11)

Honestly, therefore (*ken* – it is right and correct, just and proper, and thus certain), **as a result of Him** (*la huw'*), **I will apportion and disperse everyone's share** (*chalaq* – I will allot, assign, and make a distribution of riches (piel imperfect)) **with many and in abundance** (*ba ha rab* – lavishly and extensively).

And with the empowered (*wa 'eth 'atsuwm* – with the enriched), **He will share and apportion that which is valuable** (*chalaq shalal* – assign and allot a worthy share of that which is gained) **based upon an orderly, sequential, and rational arrangement** (*tachat* – because), **because to show the way to the benefits of the relationship** (*'asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, therefore), **He exposed and poured out, thereby eliminating the destructive vulnerabilities associated with** (*'arah la* – He uncovered and stripped away the restraints and implications of (hifil perfect)) **the plague of death** (*maweth* – that which causes a person to die, the pandemic disease which kills an entire population, the cessation of physical mortal life; from *muwth* – to die and to kill, to be assassinated or murdered, to be oppressed and destroyed).

His soul (*nepesh huw'* – His consciousness and persona, the essence of His life) **was contemplated, assigned, and counted** (*manah* – was appointed and destined, and after thoughtful consideration of what can be known is considered to be apportioned, numbered, and reckoned (nifal perfect)) **among** (*'eth* – in close proximity to and in association with) **those who indignantly revolted and offensively transgressed** (*pasha'* – the openly insubordinate and especially recalcitrant, the flagrant criminals with a contrarian nature who deliberately infringe against the standard with errant approaches) **because** (*wa*) **He** (*huw'*), **Himself, lifted up and carried away** (*nasa'* – removed, accepted, bore, endured, and suffered (qal perfect)) **the wrong doing and offenses against the standard** (*cheta'* – the liability associated with sin, including errors in judgment, and therefore the guilt which would otherwise lead to incurring a penalty, including punishment and condemnation).

And therefore (*wa*), **on behalf of** (*la* – to facilitate the approach of) **those who have transgressed** (*ha pasha'* – the rebellious who trespassed against the standard with errant steps) **He intercedes** (*paga'* – spares in a manner which is helpful and beneficial, reaching out and meeting with them while pleading their case (hifil imperfect – making the transgressors like the intercessor throughout the whole of time).” (*Yasha'yah* / Salvation is from Yahowah / Isaiah 53:1-12)

אֲנִי