

Passing the Test

Responding Correctly to God...

There is yet another use of *hineh* which encourages us to “look up and pay attention” to the provisions for life Yahowah presented to ‘Abraham. This reference is found in one of the most revealing and yet misunderstood accounts in the *Towrah* – the story of ‘Abraham’s and Yitschaq’s journey to Mount Mowryah and subsequent meeting with Yahowah.

Throughout this presentation, *hineh* is used to direct our attention to the path we are invited to walk through the *Miqra’ey* / Invitations to the *Beryth* / Family, thereby revealing the way to engage in the Covenant. This association between the *Miqra’ey* / Invitations and the *Beryth* / Relationship established during the seventh and final meeting between Yahowah and ‘Abraham, culminates with a foreshadowing of *Pesach* / Passover, presenting it as the Doorway to Life. While this connection may be the single most important God has made on our behalf, the integration of the Invitations with the Covenant is lost on most people. As few as one in a million contemplate the resulting implications even though they are a matter of life and death.

By sharing what occurred over the course of three days nearly three-thousand-five-hundred years ago, Yahowah was able to convey the test He has established to make certain His children understand the conditions of His Covenant, as well as the means to meet them, prior to demonstrating a willingness to engage accordingly. This assures that our response to what God is offering is informed and rational, genuine and deliberate – and not a capricious act of faith. At the same time, Yahowah sought to reveal what He, Himself, was willing to do to sustain life – even where, when, and how He would act on our behalf.

This story is told for many reasons, including to overtly demonstrate how the three-day celebration of *Pesach*, *Matsah*, and *Bikuwrym* serve to provide the Covenant’s benefits to those who meet its conditions. It also serves to affirm that the purpose of Passover is to sustain life. The events that transpired over these three days reveal Yahowah’s personal commitment to fulfill *Pesach*, while introducing

us to Yahowsha' as the Sacrificial Lamb of God. The account establishes Mount Mowryah as the location upon which all of these things would transpire. But more than this, the story affirms that our response to Yahowah's instructions is what entitles us to the Covenant's benefits. Therefore, each time we find *hineh* in this story we can rely upon it to provide the proper perspective on how to capitalize upon our Heavenly Father's provisions for life for those who seek to enter His Home.

It isn't a coincidence that the following account chronicles the seventh and final meeting between Yahowah and 'Abraham. By acting upon God's instructions and passing the test God laid before him, 'Abraham affirmed his place in God's family. But this story isn't being told for 'Abraham's benefit. It is revealed for ours. And it begins by confirming something extraordinarily profound. So let's review the narrative in summary form before turning on our etymological microscope and magnifying every word. As is the case with everything Yahowah communicates, the big picture is as relevant as the details which comprise it. Moreover, passing the ensuing test unlocks heaven's door, making it especially important.

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

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

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

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

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

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

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

As you no doubt recognize, there is much more to this story. But before we get too far ahead of ourselves let’s make sure we more fully appreciate why Yahowah sought to frame His story in this manner. Therefore, through the magnifying lens of the Hebrew lexicons, it’s time to examine this witness more closely. It began...

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

So (*wa*) **He said** (*‘amar* – He literally expressed in words, genuinely calling out and consistently saying (qal imperfect)) **to him** (*‘el huw’*), ‘**Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are

confused and troublesome)!’ **Then He conveyed** (*wa ‘amar* – next He declared, actually calling out as was His custom (qal imperfect)), **‘Look up and pay attention to Me** (*hineh ‘any* – Behold, here I Am, look at Me and listen attentively to what I have to say, focus on the details and the context, stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now).’” (*Bare’syth* / Genesis / In the Beginning 22:1)

As the ultimate communicator, Yahowah recognizes that context provides a frame of reference that is essential to understanding. So since He wants us to pass His test, He is telling us that His impending evaluation of ‘Abraham “came after the conversations” which had previously detailed every aspect of His Covenant. By implication, therefore, we are given the opportunity to consider everything Yahowah had to say regarding the Covenant, its conditions and benefits, prior to Him testing our understanding and acceptance. And since God is consistent, we would be wise to recognize that His assessment of how effectively His guidance has resonated within us will be based upon: 1) how well we, like ‘Abraham, have listened, 2) how much we have retained and thus remembered, 3) to what degree we understood what has been conveyed, 4) whether we are willing to act appropriately in response to what God had said, and 5) whether or not our conclusions are correct and our reply sincere.

This is music to my ears. I have been a lone voice saying this very thing – especially regarding the conditions to the Covenant. I have come to recognize that Yahowah gave us His Towrah to teach us about His nature and to guide us to Him. It is filled with vital information and essential instructions which need to be known, understood, accepted, and acted upon to engage in a relationship and receive God’s provisions for life. Not only are there right and wrong answers, nothing is more important than responding correctly. But that should not provoke any anxiety because the answers to the test Yahowah conducted with ‘Abraham, and thus the one He will deploy on our behalf, are provided by God, Himself, with everything we need to know communicated to ‘Abraham and recorded in the Towrah. That is why every aspect of every word God has conveyed in *Bare’syth* is so meaningful.

Of particular interest in this regard, we would be wise to note that faith as a substitute for knowing, cannot be evaluated. There could not have been a test unless God had previously provided the information and instruction which lead to knowledge and understanding. A person’s faith, therefore, is immaterial.

Shattering yet another myth, if the criterion had been obedience to a set of laws, there would have been a trial based upon prior behavior instead of an evaluation of forthcoming actions. This means that past behavior is irrelevant as well.

Collectively then, these essential aspects of testing demonstrate that the faith

of Christianity is as wrong as is Judaism's proclivity towards legalism. Our prior actions can be tried and judged, but never tested. This was not a trial. It was a test. It was based neither upon prior obedience nor compliance, but instead upon understanding and acceptance. As a result, the path to God is not religious. Simply stated: there is no objective test for faith, but there is for knowledge. The purpose of teaching is to provide a student with the criterion to distinguish between that which is valid and invalid, beneficial and counterproductive.

Equally telling, a performance can be evaluated, determining whether or not a response is correct. It can be determined if a course of action achieves the appropriate result. So by testing 'Abraham, God was affirming that there are right and wrong answers relative to our understanding of the Covenant's terms and conditions. As was the case with 'Abraham, how we engage with God matters. Said another way, our response to God's instructions is what matters.

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

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

So He literally expressed, 'Abraham!' Then He actually called him out as was His custom, 'Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now.’”

The operative verb, “*nacah* – to test and evaluate,” was written נִסָּה in Paleo Hebrew. The Chet, drawn to depict a fence, conveys separation – which is the basis of the Covenant and of rational thinking. To be discerning, we must discriminate between that which is true and that which is false, separating fact from fiction, so that we may accept that which is right and reject that which is wrong. Along these lines, everything important to Yahowah, including His Covenant, is either “*karat* – cut and thus separated” or “*qodesh* – set apart.”

Therefore, to engage in a relationship with God we must disassociate from religion – the very thing which bonds us to our fellow man. By walking to God we sever ties with human institutions while distancing ourselves from secular and sectarian allegiances. We can be part of man’s family or God’s Family, but never both. In 𐤀𐤍𐤌, we find the means to become a child of the Covenant because the means to inherit all that Yahowah has to offer is conveyed by the letters which comprise the word, telling us that the 𐤀 observant individual who reaches up to God is set apart 𐤍 so that they can be 𐤌 born anew into the Covenant Family. The observant individual by listening to God properly ascertains who should be trusted and embraced and what should be rejected and discarded.

I suspect that my most useful contribution has been the recognition that there are five terms and conditions which must be known, understood, accepted, and acted upon to engage in a relationship with Yahowah, to enter His Home in Heaven, and to become part of His Covenant Family, I have long embraced the full implications of “*nacah* – the imposition of a test to determine what we know, to evaluate what we understand, and to ascertain the appropriateness of our responses.” “*Achar ha dabarym ha ‘eleh* – after all of the words which have been conveyed during these conversations” between Yahowah and ‘Abraham, I came to realize that there would have only been one reason for God to memorialize the nature of this relationship in His Towrah. He wants us to know and understand what He shared with ‘Abraham so that we can participate in the same relationship with Him. He is inviting us to be part of His Family so long as we come to know Him first and then approach Him in the manner He has provided.

So while God made this possible, He did not intend to make this easy. That was not in His interest or ours to let everyone into heaven. To the contrary, He wanted to “**test the validity of [‘Abraham’s] forthcoming actions during a situation involving a circumstance that would be challenging for him to respond properly.**” Learning about Yahowah requires effort. He is not simple – nor is His Covenant. Relationships take time. For them to be meaningful, both parties must contribute. The Towrah is clear and complete, but it is neither superficial nor simplistic.

Beyond this, there is something else being conveyed here that drives right to the heart of our investigation. We have pursued *hineh* through the Towrah to determine the most reliable means to receive the support to uphold life that Yahowah had withdrawn from Yisra’el at large as a consequence of their affinity for religion. And here, we find the most insightful and reassuring deployment thus far. Following “*hayah* – to exist,” and in Yahowah’s voice, *hineh* was combined with ‘*any*, to say: “*hineh ‘any* – look up to Me and give Me your immediate and undivided attention. Behold, here I Am. Listen attentively to what I have to say, focusing on the details and the context. Stand up and be especially observant

because I am pointing something out that is critically important and will provide the proper perspective to know and understand Me.”

It should have been obvious, but since it is lost on most, let’s underscore God’s position. It is His universe. He created it. Heaven is His Home. The Covenant is His Family. The Towrah is comprised of His Instructions. Life is His gift. If we want more of it, if we want to be part of His family, if we want to explore His universe and enter His home, we have to pay attention to what He has to say. We cannot, as Christians do, reject His Towrah and expect God to respond favorably. We cannot replace His Covenant with another one and still receive the benefits He has articulated as part of this relationship.

Also relevant, Yahowah began this conversation by calling out ‘Abraham’s name. Relationship agreements are specific and the parties to them are identified by name. Further, the terms and conditions are always specified. Affirming this conclusion, this test, when applied to what we have come to know from the Towrah, determines what aspect of ‘Abraham’s name applies to us: “‘*ab* with a ~~z~~-enhanced *ruwm* – father who lifts up those who stand up and reach up,” “‘*ab* and the positive aspects of *hamown* – father of the abundantly enriched,” “‘*ab* and *racham* – merciful, loving, and supportive father,” or “‘*ab* and the negative aspects of *hamown* – father of multitudes who are confused and troublesome, uproarious and hostile.”

In a previous meeting ‘Abraham asked Yahowah to consider Ishmael, the son he fathered by way of Sarah’s Egyptian slave, Hagar. But when ‘Abraham pleaded with God, trying to convince Him to include Ishmael in the Covenant, Yahowah said, “Absolutely not!” He was sent away along with his mother and out of Yahowah’s Land. This left ‘Abraham and Sarah with Yitschaq. The Covenant would not be a product of infidelity or slavery. Man was not at liberty to change God’s plan.

While we are on this topic, there are some related insights worth sharing. First, Ishmael was rejected and sent away for other reasons. His conception and birth had been Sarah’s idea, one she persuaded her husband to accept. They wanted to produce the Covenant’s children their way, doing something that was common practice and familiar to them, but inconsistent with the family model of husband and wife serving to conceive and raise children as father and mother. So Yahowah rejected their way. Participation in the Covenant was not open to negotiation. It would be God’s way or go away. Man’s alterations were sternly and unequivocally rejected.

Additionally, Hagar as an Egyptian slave did not love ‘Abraham. She was not asked to marry ‘Abraham. She did not choose to have his child. As a slave, she had no choice. And with loving relationships such as the Familial Covenant, freewill is

essential – which is why the volitional mood influences each of the verbs which follow. Further, slaves have neither liberty nor an inheritance, both of which are Covenant benefits. Further, God’s way necessitates the repudiation of politics and religion, the very things which would enslave ‘Abraham’s descendants in Mitsraym for four-hundred years.

Lastly, the fact that Yahowah instructed ‘Abraham to accompany his son Yitschaq irrefutably demonstrates that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not save, then misstating the reason ‘Abraham was considered righteous by Yahowah, Paul said that the Towrah’s Covenant enslaved because it was conceived through Hagar, the child of a slave. While this was the first of many lies, it is a lie. He was wrong. Sarah’s son, Yitschaq, affirmed the Covenant with his father, not Hagar’s son, Ishmael.

Let’s listen to God tell this story...

“Next He said (*wa ‘amar* – so He instructed (qal imperfect)), **‘Please** (*na’* – as an earnest exhortation and sincere expression of My will, consider My desire in this regard, and with a heightened sense of concern and urgency, I implore you at this time to) **choose of your own accord to grasp hold of** (*laqah* – under the auspices of freewill accept, receive, and take by the hand (qal imperative – a genuine expression of volition in the second person)) **your son who is associated with you and is in accord with you** (*‘eth ben ‘atah* – your son accompanying you and your son who is in agreement with you), **therefore** (*‘eth* – by the proper means), **your unique and very special child** (*yachyd ‘atah* – your only son with whom you are together, alike, and united; from *yachad* – to join and unite, becoming alike), **whom, for the benefit of the relationship and as a blessing** (*‘asher* – to show the way to a fortunate and joyful place you have taken a stand, walking the correct way, thereby showing the steps which lead to life), **you love** (*‘ahab* – you have an affectionate and desirable relationship with and prefer, associating in the relationship as friends (qal perfect)), **Yitschaq** (*Yitschaq* – Laughter; from *tsachaq* – to laugh and play).

Then of your own volition walk to approach (*wa halak la ‘atah ‘el* – and choose to go, actually traveling (qal imperative)) **the Land** (*‘erets* – region and realm, ground and earth) **of Mowryah** (*ha Mowryah* – Revere the Teaching of Yahowah) **and** (*wa*) **choose to ascend with him** (*‘alah huw’* – enjoy going up and rising up with him, electing to lift him up (hifil imperative – the subject, ‘Abraham, engages the object, Yitschaq, in the action should ‘Abraham so desire)) **there** (*shem* – focusing on the name) **by way of an uplifting offering** (*la ‘olah* – to rise and ascend by way of an acceptable sacrifice) **upon** (*‘al*) **one of the mountains** (*‘echad ha harym* – the one among certain prominent ranges or elevated terrain) **which to show the way to an enjoyable state upon taking a stand and the correct way to walk toward life** (*‘asher* – for the benefit of the relationship and as a blessing), **I**

will explain to you (*'amar 'el 'atah* – I will discuss and explain to you, consistently using words to convey instructions, promises, and answers (qal imperfect)).” (*Bare'syth* / Genesis / In the Beginning 22:2)

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

Should you be concerned about being assessed by God, rest assured that freewill limits those tested to those who have chosen to be evaluated. This engagement is for volunteers only. Those under consideration have stepped forward, wanting God to appraise the validity of their knowledge and understanding, as well as the appropriateness of their responses to the Covenant’s criterion. After all, they exude complete confidence because the answers are readily accessible and the test is open book. God’s requirements are not arduous, and indeed very little is expected from us. Even our mistakes are overlooked, because the One doing the evaluation is exceedingly generous when it comes to His children. We know this because of the influence of the imperative mood, an expression of volition in the second person. All three verbs, grasp, walk, and ascend, were presented under the auspices of freewill.

While it is Yah’s desire that we do as He has asked, this is not an edict, not a command, nor an order. It is a request. It begins with “please.” This is not about obedience. It cannot be driven by fear. *Na’* is an “earnest exhortation and sincere expression of desire.” It conveys a “genuine regard and heightened sense of concern” for the individual to whom it is directed. And that my friends is profoundly important – driving right to the heart of the relationship God envisioned.

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

“Therefore (*wa* – so), **‘Abraham** (*'Abraham* – father who lifts up those who

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

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

Then he stood up (*ba quwm* – so he rose to a standing position to establish and confirm, to fulfill and accomplish (qal imperfect)) **and he walked** (*wa halak* – traveled, going on a journey through life (qal imperfect)) **to the place** (*'el ha maqowm* – to the site of the home, providing directions to the dwelling place which is the source of existence as a result of taking a stand) **which for the benefit of the relationship and as a blessing** (*'asher* – to show the way to a joyful place by taking a stand, walking the correct way, thereby showing the steps which lead to life), **He, the Almighty** (*ha 'elohym*), **had told him about** (*'amar la huw'* – He had provided instructions, expressing in words the way (qal perfect)).” (*Bare'syth / Genesis / In the Beginning 22:3*)

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

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

While I cannot say for certain, but if there is a connection between “*boqer* – morning,” a masculine noun, and *baqarah*, which is written using the same letters, but in the feminine form, then we can extrapolate and conclude that the reason ‘Abraham was up early, ready to go first thing in the morning, was because “*baqarah* – he was embarking on a mission to prudently seek out the means to salvation.” This assessment is actually reinforced by the primary meaning of *boqer*, which is “to gain information from God.” Equally affirming, *boqer*’s verbal root, *baqar*, speaks of “seeking after information which leads to an appropriate response,

of being observant and perceptive, of processing what is learned by executing good judgment.” The correlation between morning, the increasing light of a new day, and perceptive observation should be obvious. Not as obvious, at least to many, is that this entire story foreshadows the means Yahowah would deploy to save us, right down to the smallest details.

The donkey was saddled because in forty Yowbel, which would be Year 4000 Yah, Yahowsha’ would ride upon a donkey on His way back to Mowryah. Splitting the timber was designed to draw our attention to the upright pillar upon which Yahowsha’s body would be sacrificed, serving as the Doorway to Life on Passover. The two young men were invited, making three adolescent boys including Yitschaq, and four individuals overall including ‘Abraham, to remind us that the benefits of the Covenant would be fulfilled during Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, with Yahowsha’s body fulfilling the first, His soul the second, and the Set-Apart Spirit the last two, all working in harmony to facilitate the five benefits of participating in the Covenant Family. Also relevant in this dress rehearsal foreshadowing the fulfilment of *Pesach*, ‘Abraham represents Yahowah, Yitschaq is playing the role of Yahowsha’, and the two witnesses likely represent Shimon Kephaz and Yahowchanan who would benefit from what they had seen and heard. Some have compared these two adolescents with the two criminals alleged to have been crucified next to Yahowsha’, but what is said of them is neither true nor relevant, and thus not part of this prophetic portrayal.

They would walk for three days because the first three *Miqra’ey* – *Pesach*, *Matsah*, and *Bikuwrym* – occur over three days. And even then, ‘Abraham would have to elevate his perspective in keeping with *hineh* to appreciate the implications of what awaited him.

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

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

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

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

I share this with you now for several reasons. First, in one book or another, with the notable exception of *Yasha’yah* 3:1, I’ve already translated virtually every conversation found in this chapter. And yet, while those attempts eventually led me to the single most important discovery of my life, which is the nature, requirements, and benefits of the “*Beryth* – Family Covenant” and their fulfillment through the “*Miqra’ey* – Invitations to be Called Out and Meet” with God, my previous translations were so inadequate by comparison, much of what has been conveyed thus far in this chapter, I suspected, but could not confirm until now.

Second, if I’m able to substantially improve a translation each time it is rendered, and if I continue to gain insights during the process, even my most recent attempt is incomplete and imperfect. Therefore, I would encourage you to verify what you are reading and augment what you can learn as a result. And if you do, you will grow just as I have grown. Each and every time you study Yah’s Word you will learn something new.

And third, this perspective can change the way we are likely to see Yah’s next statement. It is either superfluous or profound depending upon whether ‘*owd koh* and *chawah* are translated using their primary or secondary meanings. Additionally, when we contemplate what we are being told through a lens that correctly reflects each word’s proper meaning, one of the most troubling New Testament misrepresentations is exposed. So as children who are learning, and not as individuals who think they know it all, let’s consider what God said next with an open mind.

“So (*wa*), **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **said** (*‘amar* – spoke) **to his**

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

The most revealing phrase in this sentence is *'ad koh*, which is inadequately, and sometimes errantly, translated “over there” in bibles published by religious institutions. This rendering is hard to justify because the primary connotation of the Hebrew adverb, *'ad*, is “forever,” associating the concept of “eternal and into perpetuity,” with the verb, making the action “continuous.” *'Ad* is used to address “eternal existence, infinity in either space or time, being unlimited, or being without constraint.” It is derived from its verbal root, *'adah*, which means “to advance and pass on, to pass through by the removal of constraints or by taking away any hindrance.” The eternal benefit is often as the result of “a unique garment or special form of adornment.”

Also revealing, *'ad* is scribed identically to *'ed*, which is used by Yah to depict His “eternal witness” and “everlasting testimony.” Both are related to *'uwd*, and are likely based upon it, which is relevant because *'uwd* speaks of “continually testifying about restoration and repeatedly bearing witness to eternal healing.” *'Ad*'s tertiary connotations, “until, up to, as far as, or continuously,” are all

derivatives of its primary meaning. Therefore, to render *'ad* as “over” demonstrates a complete disregard for the word’s actual meaning and etymology. It also negates ‘Abraham’s intended message, shortchanging what appears to be profound by replacing it with something utterly mundane.

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

Having therefore studied the etymology of *'ad* and *koh*, the most informed and thoughtful attempt to incorporate these factors into a translation results in: “this way toward eternity, forever like this, in this manner continually throughout the entirety of space and thusly for an unlimited period of time, without any constraints on distance or direction traveled, which is being conveyed to reveal an important transition and encourage us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity.” So while I’ve made more than my share of mistakes in the past, and while I prefer to think of myself as a student of Yah’s Word and not a scholar, the preceding rendering of *'ad koh* is easily defensible, etymologically accurate, and reasonably complete.

Moving on to the next word, when scribed in the first person plural, the primary definition of *chawah* (more accurately transliterated, *chowah*), is: “announce our intentions, making them known by explaining our position, verbally declaring our commitment, informing using spoken words.” *Chawah* / *chowah* means “to show, to interpret, to explain, to inform, to tell, and to declare.”

And yet according to God, and as recorded in *Bare'syth* 3:20, there is more to it than that. We know this because *chawah* is written using the same three characters found in *Chawah*, the name of Adam’s wife. And God, Himself, tells us that her name is based upon the verb, “*chayah* – to live.” Recognizing Yah’s propensity to define His lexicon early and often, it seemed reasonable to use this connection to clarify the nature of the declaration ‘Abraham and Yitschaq had intended to announce. But more on that in a moment.

For reasons that are hard to explain, in the lexicons published by religious institutions *chawah* is presented as if it means “to worship.” In all likelihood, this “definition” serves to justify a mistake that was made and then perpetuated during the haphazard transmission of the text from Hebrew to Greek to Latin and then into English. So today, the vast preponderance of bibles published by these same religious institutions present *chawah* as if it spoke of “worship” rather than “making an announcement regarding the perpetuation of life.”

I suspect that this mistake was initially manifest in the Latin *Vulgate*, when Jerome translated the Greek *Septuagint* into Latin, ignoring the Hebrew text. The first five English translations of the 15th and 16th centuries, leading to the KJV in the 17th century, were translated from the Latin *Vulgate* and then revised from one to the next, all trying to establish their credibility by keeping the familiar phrasing of its predecessor. Therefore, an errant translation in the Greek *Septuagint* or Latin *Vulgate* would never have been corrected to reflect the original and underlying Hebrew text.

Moreover, since virtually every lexicon available for our consideration was compiled by one of the principal bible publishers, they were all inclined to justify their own translations, regardless of their inaccuracy. And when it came to *chawah*, somewhere along the way, a religious scribe or theologian either made a mistake, or deliberately altered the text, and changed the witness Yahowah provided through Moseh. There is no justification, whatsoever, for translating *chawah* as “worship.”

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

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

Digging deeper, and based upon the fact that *chawah* / *chowah* is indistinguishable from *Chawah*, or *Chowah*, depending upon your preferred vocalization, and in recognition of the fact Yahowah affirms that the name of Adam’s wife is based upon the verb *chayah*, there is every reason to support the connection to *Strong’s* 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, conveys the connection between “*chawah* – to announce one’s intentions” and “*chayah* – to live, renewing, restoring, and sustaining life,” a complete and accurate rendering of *chawah* with an eye to the Author’s ascribed meaning should indicate that *chawah* is a “declaration” about “*chayah* – the restoration and preservation of life.”

Now that we know what the word means, and are aware of the religious ideology that has sought to misrepresent it, there is an additional insight worthy of our consideration. With the influence of the hitpaal stem, the subjects of the verb *chawah*, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative, and therefore are not influenced by other individuals. Also when we reflect upon the implications of the imperfect conjugation we discover that they are expressing their ongoing commitment to continually making this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time. Therefore, the combination of the hitpaal stem and the imperfect conjugation favor the following fully amplified rendering of *chawah* when scribed in the first person plural: **“independently announce our intentions regarding the continual restoration and preservation of life, consistently making them known on our own initiative, explaining our position on renewal, verbally declaring our commitment to continually grow, and of our own accord and acting independently of other influences, providing our verbal pledge demonstrating our attitude and perspective on eternal life.”**

Getting this right should have been easy. God had said nothing to ‘Abraham about bowing down or worshiping Him, and in fact, has specifically asked him to do the opposite. So prostrating himself could not have been part of any test Yahowah was administering. This was not Islam. Allah would not be misconstrued as god for another twenty-five-hundred years.

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

While this is already a lot of information to process, before we return to the overall translation of *Bare’syth* 22:5, I would also like to call your attention to *chowach*, because of its foreboding similarity to *chawah*. Not only will it eventually appear in this conversation in association with the means to life, because it is defined as a “thorn or thorn bush,” it is invocative of the crown of thorns Yahowsha’ wore on Pesach in 33 CE.

The concluding verb in this passage is *shuwb*. It means “to return, to come

back, to turn around and change, and to be restored as a result of changing direction.” It is the fifth most common Hebrew verb, appearing in the *Towrah*, *Naby*, and *Mizmowr* just over 1050 times. And while there is no debate regarding the fact every connotation I have shared applies, most translators truncate its meaning by limiting their renderings to one of these concepts when they are all related and applicable.

With this in mind, we ought to be cognizant of the fact *shuwb* was scribed in the first person plural, using the qal stem, imperfect conjugation, and cohortative mood. Therefore, following ‘Abraham’s announcement regarding the restoration and preservation of life, *shuwb ‘el ‘atah* should have been translated: “then we will choose of our own volition to return to you, to change and restore you.”

‘Abraham’s commitment to *wa shuwb ‘el ‘atah* could also be extrapolated to convey “our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship through our continued willingness to gather together in this way.” The qal stem, imperfect conjugation, and cohortative mood collectively speak of that which is genuine and should be interpreted literally, addressing that which is actually occurring on a consistent basis with ongoing implications, all stated as an expression of the speaker’s freewill, their desire and choice to actually return, genuinely change, and consistently restore the object of the action, in this case, you. So it is only when each of these etymological and grammatical expressions are contemplated and applied that we come to appreciate the full implications behind ‘Abraham’s extraordinary declaration.

In that we are making comparisons between this prophetic portrayal and its ultimate fulfilment, let’s readdress the statement found in Luke 23:32: “**And two others also who were criminals were being led away to be put to death with him.**” As we have come to recognize, while most Christians disdain almost every connection between their “Old” and “New” Testaments, some have sought to draw a comparison between the “two others” and the “two young men” in ‘Abraham’s story. But doing so is inappropriate for several reasons. First, Luke’s statement, “**and two others also who were criminals**” was written as if all three had committed crimes, and “**were being led away to be put to death with him**” suggests that all three were being led to their death. Yahowsha’ had not committed any crime and God cannot die. By way of contrast, three individuals accompanied ‘Abraham, making four in total. Not one of them was a criminal, and they were all being led to life, not death.

Additionally, the hearsay statement presented in Luke 23:44 must be discarded as invalid. Luke, who was not an eyewitness to this event, or of any aspect of Yahowsha’s life, falsely attributed something to God that He could not have said: “**Truly, I say to you, today you will be with me in Paradise.**” There would have

been no basis for the criminal's "salvation." "Paradise" is a pagan concept. And Yahowsha' wasn't going anywhere on Passover. Even on the following day, the *Shabat of Matsah*, His soul was destined for *She'owl* – a far cry from "paradise." Further, this allegedly occurred on Friday and He would not see the Father until Sunday afternoon.

Trying to preclude such myths from being perpetuated is one of the many reasons that the story told in *Bare'syth 22:5* was revealed. It clearly states that no one would die or go to heaven on this day. 'Abraham and Yitschaq climbed *Mowryah*, met with Yahowah, made their announcement, listened to God's plan to fulfill *Pesach*, passed the test, and returned to the young men who had stayed below as instructed, sharing with them what they had experienced and heard. It would be another sixty years before 'Abraham would enter Heaven. He would father five additional children and live to 175. Yitschaq would outlive his father and enter heaven 105 years thereafter.

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

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

So why do you suppose the *King James Version* published: **"And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you?"** The KJV pilfered the line from the *Vulgate* where the Latin "*adoraverimus*" was used to errantly infer that they were going "to worship." The *New International Version* took a step backwards with: **"He said to his servants, 'Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.'"**

When it comes to rendering an accurate translation, as we have discovered there are right answers and wrong ones, and some are better or worse than others. But since God had never asked 'Abraham to worship Him, this could not have been His expectation or the proper way to translate *chawah*. Further, by accepting a minimalist view of either *'ad koh* or *shuwb*, a profoundly important declaration is rendered irrelevant.

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

אֵיךְ

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 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 the hand of your son who is in accord with you, therefore, your unique and special child, whom, for the benefit of the relationship, you love, Yitschaq (Laugh and Play). Then of your own volition walk to approach the Land of Mowryah (Revere the Teaching of Yahowah) and choose to ascend with him there by way of an uplifting offering upon one of the mountains which to show the way toward life, I will explain to you.’ (22:2)

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

Then he stood up to confirm and fulfill the mission. He walked to the place

servicing as the source of directions and site of the home which for the benefit of the relationship, He, the Almighty, had told him about. (22:3)

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

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

This leads us to...

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

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

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

When they came to the place where one takes a stand, servicing 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) 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 because I have 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 the boy and do not do anything that infringes upon his freewill. Indeed, now and henceforth I know truthfully for rational reasons, you profoundly respect and genuinely revere your God. Consequently, you have not withheld your very special and precious son from Me.’” (Bare’syth 22:12)

As we consider Yahowah’s script for act two, we are introduced to “‘ets – wood.” It was written in the plural form, making “timbers” or “wooden planks” the most accurate English rendering of the Hebrew. As a result, we should envision the upright pillar and horizontal beam upon which Yahowsha’s body was crucified, as well as the upright pillars and lintel which comprise *Pesach*’s / *Passover*’s Doorway to Life.

‘*Ets*, written אֵץ in Paleo Hebrew, pictorially conveys: see the sign. Of particular interest we also find *ts* 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), **therefore** (‘*eth*), **the fire** (*ha* ‘*esh* – that which exists as radiant energy to provide light to see and warmth to comfort in addition to cooking food to make it edible and nourishing) **and that which is associated with the knife** (*wa* ‘*eth ha ma’akeleth* – in addition to the implement used for cutting and separating; from ‘*akal* – to consume food or to devour and destroy). **So (wa) the two of them walked together in one accord** (*wa halak shenaym hem yahdaw* – and so both of them journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (Bare’syth /

Genesis / In the Beginning 22:6)

They were not only of one accord with each other, 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 Millennial Yowbel (33 CE Roman Pagan Calendar). Reinforcing this prophetic portrayal, Yitschaq and 'Abraham began a verbal exchange by juxtaposing "'*ab* – Father" with "*hineh* '*any* – Here I am" and "*ben huw*' – my son" that was evocative of 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 relative to one another, and more about why this somewhat stilted conversation and uncomfortable account is being presented to us and you'll see that almost every word and image is symbolic of what would occur in this place forty Yowbel hence. This story serves as a preview of the single most important event in human history. On Mount Mowryah, in what would become Yaruwshalaim, Yahuwdah Yisra'el, circa 2000 Yah (1968 BCE by Roman Pagan Church Accounting), we are witnesses to a preview of the fulfillment of *Pesach* – Passover on the 14th day of '*Abyb*/Nisan in year 4000 Yah (a Thursday/Friday March 31/April 1, 33 CE on the Imperial Roman and Roman Catholic Calendar).

“And (*wa*) Yitschaq (*Yitschaq* – Laugh and Play) spoke (*'amar* – communicated (qal imperfect)) to (*'el*) 'Abraham (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), his father (*'ab huw*'), stating (*'amar* – bringing 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 surprising number of Hebrew words for “lamb,” each providing a nuance which is appropriate to the context and designed to enhance our understanding. In this case, at least based upon the most closely related words, *ha seh* draws our attention to “the brilliant witness comprised of light providing direct knowledge about this specific situation while teaching us about the subsequent event destined to occur in this same place who serves as an advocate and spokesman on behalf of the accused.” 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 requires an understanding of the Towrah. ‘Abraham had obviously shared it with him, even at an early age. And even more revealing, they were intending to celebrate Passover, just as Yahowsha’ did forty Yowbel later on this same mountain.

As proof that ‘Abraham and Yitschaq were operating out of an entirely different playbook, one composed by God and in universal conflict with the rest of humanity circa 1968 BCE, in the cradle of civilization, indeed, ‘Abraham’s birthplace, the Sumerians were sacrificing humans, not lambs. Six years ago, archaeologists at the University of Pennsylvania reached this conclusion after conducting CT scans on the skulls of over 2,000 victims buried in sixteen golden tombs in a single royal cemetery in Ur, Sumer. These researchers reported that human sacrifice was conducted on a 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 while they were still alive. Their bodies were then baked, albeit not burned, and then doused with mercury so that they wouldn’t decompose and could be put on display during religious ceremonies. ‘Abraham’s countryman sought to appease their gods through religious mass murder.

Especially wanton, during this time Sumerian and Egyptian lords, priests, and kings had countless servants, concubines, musicians, handmaidens, grooms, guards, and soldiers murdered because their clerics claimed that the dead would continue to serve their masters in the afterlife. Worse, the Phoenicians and Carthaginians sacrificed infants to their gods. In one cemetery alone, urns containing the tiny bones of 20,000 ritualistically murdered children have been found.

It has recently been discovered that the Greeks practiced human sacrifice as did the Romans through the second century BCE. The Mongols, Druids, Chinese, Japanese, Mayans, Aztecs, Incas, Polynesians, and Africans prolifically,

barbarically, and religiously sacrificed innocent human lives on behalf of make-believe gods. So, the only reason that Yitschaq would have asked his father about a “lamb” is because he was aware of Yahowah’s instructions regarding Passover.

There is sound justification for translating *’olah* as “elevating offering” rather than “burnt offering.” And yet the latter is how it is rendered in virtually every English bible. So I’d like to explain why I have chosen a different approach. First, virtually every Hebrew noun is defined by its actionable root, and *’olah* is based upon the verb “*’alah* – to ascend and to go up, to be withdrawn and to be carried away.” In fact, *’olah* and *’alah* are written identically in the original Hebrew text: אָלוּהַ.

Graphically, the letters אָלוּהַ encourage us to observe the perspective and purpose of the Shepherd if we want to stand with Him. Therefore, *’alah* conveys the result of being Towrah observant. We grow to appreciate what Yahowsha’ did on our behalf on *Pesach* and *Matsah*, enabling us as the Covenant’s children “*’alah* – to ascend as a result of being withdrawn and then being carried away” by God.

Second, since the preponderance of the Passover lamb is consumed by the celebrants after it has been cooked above the fire, and is thus not “burned,” there is absolutely nothing associated with *’olah* which would suggest a “burnt offering” or anything of value being offered in the fire. Burning the inedible portion of the lamb is no more a sacrifice than incinerating one’s garbage. Beyond this, *’olah* has no etymological connection with burn, burnt, burning, or fire.

Therefore, in the context of its use, *’olah* presents a visual and symbolic portrait of what God is offering to do for us – raising us up to Him – and not something we are sacrificing to Him. We are being nourished and we grow as a result of the consuming the lamb which we roast on the fire. It creates the kind of celebratory feast Yahowah intended for His family’s enjoyment. We are not only warmed by the blaze; its light is symbolic of what Yah has in store for us. And as we witness the smoke rising up to the heavens we can envision “being withdrawn and carried away, ascending to” the home and presence of Yah. *’Olah* speaks of His offer to immortalize, perfect, and adopt us and it is His sacrifice which makes this all possible. We are the beneficiaries of Yahowah’s magnanimous offer. We are not giving God anything other than the opportunity to serve His children.

This next statement from ‘Abraham suggests that this assessment is valid...

“**Abraham** (*’Abraham* – father who lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **responded** (*’amar* – promised, declaring (qal imperfect)), **God** (*’elohym*) **will actually and continually reveal the proper perspective to understand how** (*ra’ah* – will literally show by consistently making visible, providing the proper perspective to understand (qal imperfect)) **to**

approach Him by way of (*la huw'* – on His behalf and in accord with Himself, concerning Him and to move toward Him, and in reference to the proper direction according to Him) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and witness on behalf of the accused) **for the elevating offering** (*la 'olah* – to approach by rising; from *'alah* – to ascend and go up, to be withdrawn and carried away), **my son** (*'any ben*).' **Then** (*wa*) **the two of them walked together in one accord** (*wa halak shenaym hem yahdaw* – and so both journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (*Bare 'syth / Genesis / In the Beginning 22:8*)

They continued to excel at every aspect of Yahowah’s test because they were following His instructions. ‘Abraham and Yitschaq had learned to trust that God would take care of them – guiding, instructing, teaching, and directing them to every relevant answer.

“**When** (*wa* – so) **they came to** (*bow' 'el* – they arrived at and entered into (qal imperfect)) **the place** (*ha maqowm* – the standing place, the site where one takes a stand, the home and office, the source of direction in life) **which bestows the blessings of the relationship that** (*'asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **the Almighty** (*ha 'elohym*) **had told him about** (*'amar la huw'* – had asked him to approach (qal perfect)), **there** (*wa shem* – and for the name), **Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **built** (*banah* – engaged to establish the family and restore the home, seeking to return to a prior state, to prosper and live abundantly, and to procreate a family, by constructing (qal imperfect)) **an altar** (*'eth 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 almost 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 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. His 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 (𐤅𐤃𐤕𐤁𐤎) 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: 𐤑𐤃𐤕𐤁𐤎. Since Yahowah was reaching down and out to us with His open hand, 𐤑𐤃, ‘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’uwman* – you should absolutely never act to physically defile him or engage to blemish him in any way nor endeavor to benefit by doing something he does not actually choose or genuinely desire done to him because of the ongoing and unfolding implications regarding him (qal imperfect jussive – literal interpretation of this relationship which had ongoing implications that will play out over time in an expression of third-person volition)).

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

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

Religious renderings of this passage are hell-bent on conveying *yare* ' as "fear." But if 'Abraham "feared" Yahowah, he would have protected his beloved son from the terrorizing deity. Think about it: 'Abraham was over one-hundred years old. His life was nearly over. His son's was just beginning. Moreover, when Yitschaq inquired about the apparent absence of a sacrificial lamb, had 'Abraham been acting out of fear, he would not have told his son that God was going to provide the lamb. There was no part of their walk up Mount Mowryah and conversations along the way which suggested that they were terrified. What's more, during their initial meeting in the Promised Land, the very first words out of Yahowah's mouth were: "Do not be afraid."

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

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

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

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

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

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

So ‘Abraham designated and proclaimed, calling out the name of His place: ‘God Reveals.’ Showing the way to the benefits of the relationship, He spoke this day upon the mountain to observe, understand, witness, and experience the presence and perspective of Yahowah. (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 of your offspring in a manner similar to and consistent with the light of the stars, the luminous

heavenly powers in very high places within of the spiritual realm, but also like the coarse sand demonstrating the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict torturous suffering which is upon the lips of the sea (and therefore addressing the encroaching and eroding nature of foreign foes). And in addition, your offspring shall inherit and impoverish, accept and destroy, the thinking and reasoning, the monetary system and population centers of those in hostile opposition. (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 heavenly chorus conducting the symphony upholding the lyrics of the Covenant has put down their instruments upon reaching this crescendo, it's time we return to the opening statement of act three of this amazing drama. As the players return to their places, God defines the purpose of *hineh* “*nasa*’ *‘ayn huw*’ *wa ra’ah* – he lifted up his eyes raising his perspective and he became observant by looking which resulted in him perceiving and understanding.” This is what led to “*hineh* – acknowledging the situation regarding the One this was actually about.” It is by “paying attention while standing upright and looking up, noticing all of the details in this narrative and circumstance” that we come to understand what God is saying and offering, as well as what He is expecting in return. It is what Yahowah is encouraging all of us to do as well because of the inherent benefits.

“**Then** (*wa*) **Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **lifted up** (*nasa*’ – he raised (qal imperfect)) **his eyes** (*‘eth* *‘ayn huw*’ – his perspective accordingly) **and looked** (*wa ra’ah* – then he observed, seeing and inspecting, perceiving and understanding, discovering as he considered what was being revealed (qal imperfect)), **and** (*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 and during an orderly arrangement of time with one event reasonably and rationally following after another as an exchange on behalf of the relationship and for the sake of) **his son** (*ben huw'*).” (*Bare'syth / Genesis / In the Beginning 22:13*)

Following “*hineh* – pay attention,” there are four exceptionally important words. The first is *'ayl*, representing “the perfect male lamb, who is the leader of the flock.” This is, of course, Yahowsha’ as the Sacrificial Lamb of God. 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 Towrah was written, we find *'ayl* scribed

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 frightening, 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 maqom 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** (אֱלֹהִים).” (*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 word's eye-view of His then future, now past, fulfillment of the *Miqra'* of *Pesach* in Year 4000 Yah (33 CE Roman Pagan Calendar) so that the observant would realize the proper place and perspective to view the culmination of the Covenant. *Mowryah* is thus the place

“God Reveals.” Yah spoke on this day upon the mountain where the observant can see and understand Him.

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

This next statement seems to support the line of reasoning we have been pursuing, that the spiritual implement, the heavenly representative, and the Divine messenger who is addressing ‘Abraham 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** (𐤅𐤃𐤁𐤀) **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 Divine Authority regarding the future; from *na'am* – to speak prophetically regarding the future) **Yahowah** (𐤅𐤃𐤁𐤀), **‘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)) **of your offspring** (*‘eth zera’ ‘atah* – your descendants) **similar to** (*ka* – consistent with and comparable to) **the light of the stars** (*kowkab* – the

luminous heavenly powers in very high places within) **of the spiritual realm** (*ha shamaym* – of the abode of God), **but also** (*wa*) **like** (*ka* – similar to and consistent with) **the coarse sand** (*chowl* – the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict torturous suffering) **which** (*‘asher*) **is upon** (*‘al* – on account of) **the lips** (*saphah* – the mouth, words, speech, and language but also the edge, boundary, bank, and shoreline; from *caphah* – those who are swept and snatched away, caught up and destroyed, and *shaphah* – those who are wind-swept and laid bare)) **of the sea** (*yam* – Mediterranean Sea (Greeks, Romans, and Carthaginians), Dead Sea (Sodom, Gomorrah, and Jordan), or Red Sea (Egypt and Arabia); serving as a metaphor for Gentiles and foreign foes attacking and eroding the borders of the Land).

In addition (*wa*), **your offspring** (*zera’* – seed and descendants) **shall inherit 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 torturous suffering. And none will be more prone to coarseness, to whirling weapons, to inflicting agony, than the people of the sea: Greeks and Romans, and the European imposition of Roman Catholicism.

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

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

So that we can better appreciate the ways Hebrew stems can influence a statement, let’s 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 ‘*egeb* / ‘*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.

‘*Egeb*, 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 ‘*egeb* / ‘*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.”

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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** (𐤅𐤓𐤏𐤍) **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, becomes 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 an) **infant** (*yowneq* – a tender shoot) **before His presence** (*la paneh huw'* – to approach His presence), **even** (*wa*) **similar to** (*ka* – like) **the roots** (*shoresh* – the means to nourish and anchor the plant) **under the desolate ground** (*min 'erets tsyah* – out of the parched earth), **so that no aspect of His appearance** (*lo' to'ar la huw'* – no part of His shape or form), **nor anything dignified, or 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 *Bikuwrym*, 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** (*'ysh* – 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 not only mimics the myths associated with Tammuz, Osiris, and especially, Dionysus, it bears little resemblance to the Yahuwdy who walked out of the pages of the Towrah to honor the promises of the Miqra’ey. So Yahowah is right; those who are fixated on “Jesus,” not only prefer their myth to their Maker, they actually despise God for nullifying their religion. Believers view Yahowsha’ with the same “*bazah* – contempt” in which they hold Yahowah.

To verify Yahowah’s prophetic claim for yourself, just cite any of the thousands of statements God made in opposition to religion generally and Christianity specifically, or against Paul and His New Testament, and see how they respond to what God actually said. Or share any of God’s statements on behalf the enduring nature of His *Towrah*, *Beryth*, *Miqra’ey*, or *Shabat* and watch their expression become overtly hostile. The faithful must “devalue” Yahowsha’ and “despise” what He said and did in order to promote their mythological “Jesus.” And for this reason, Yahowah’s predictions regarding them are precisely accurate.

By way of example, Christians are incapable of accepting what this entire prophetic portrayal was designed to convey: Yahowsha’s body fulfilled *Pesach* as the Sacrificial Lamb of Yahowah. His soul, laden with our religious rebellion, was then plunged into the darkness of *She’owl* on the *Shabat* of *Matsah* to remove our sin. And on *Bikuwrym*, Yahowsha’s soul and Yahowah’s Set-Apart Spirit were reunited, revealing that the now immortal and perfected children of the Covenant would be reborn from above as light.

With the entire pageant playing out in these words for all the world to see, religion blinds the faithful, causing them to not only neglect this witness, but to disdain what it represents. Just imagine being so derelict, you’d completely reject what Yahowsha’s soul accomplished on UnYeasted Bread, preferring instead to advance the worthless deception that your god died, and worse, that man killed him.

This is the story of body and soul, of *Pesach* and *Matsah*, of life and perfection, and of being reborn as light on *Bikuwrym*. The former are counterproductive without the latter. And yet Christians have their god dying on “Good Friday,” not recognizing that the body of the Sacrificial Lamb was offered on Passover’s Doorway to Life so that we might live. Then for them, it is as if the *Shabat* of *Matsah* was irrelevant, as if “Jesus’s” soul died and was buried, with man actually killing the persona of god. Just blame the Jews. It’s easy if you try.

Apart from his depiction upon a cross, the Christian Jesus is always happy and accommodating. The notion that Yahowsha’ “*mak’ob* – suffered mental anguish” doesn’t fit the faithful’s profile, largely because they don’t want to acknowledge the fact that He was repulsed by most people, frustrated by their ignorance of His

Towrah and propensity for religion. Since there was no hope of reasoning with them, He toyed with those who confronted Him and then walked away.

There is yet another example of societal and religious buffoonery which must be erased from our mental slate before it is ready to accept sound teaching. According to God, “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 “*qodesh* – set apart,” which is why our Spiritual Mother is the “*Ruwach Qodesh* – Set-Apart Spirit” and not the “Holy Ghost.” As is the case with “Lord,” the “Holy Ghost” is Satanic.

Since Christians remain fixated on an errantly named caricature of Yahowsha’, they don’t actually appreciate what He has done on our behalf. Without its connection to *Pesach*, His Roman crucifixion was nothing but a ghoulish spectacle, and was of absolutely no value to anyone. It demonstrated the depravity of the Roman government and the duplicity of the Judean religious establishment, nothing more. The fact is, neither Rome nor torture provide a path to life. Passover is the lone doorway to God’s home and to eternal life. And yet, even if Christians disassociated their faith entirely from their observance of the “Last Supper,” from “Good Friday,” from their rejection of the *Shabat*, and especially from “Easter Sunday,” while all steps in the right direction, they would still be only marginally better off than they are now. But should they do all of these things, and then come to see Yahowsha’ as the Sacrificial Lamb fulfilling the promise of Passover, but then stop short and fail to appreciate what 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.

To be part of our Heavenly Father’s family and live with Him in His Home, we must approach Him and enter it along the path, through the door, and across the welcome mat He has provided. It is essential, therefore, that we recognize and accept that the sins of God’s children were carried away on *Matsah* after being immortalized on *Pesach*. And yet, as a result of the scheme Christians have devised, not so much as one in a million values what Yahowsha’ did on either day. And that’s inexcusable because this prophecy vividly describes the suffering Yahowsha’s body endured on Passover and His soul encountered on UnYeasted Bread. It was in the darkness of *She’owl* that His consciousness was crushed on *Matsah* following the wounding and piercing of His physical body on *Pesach*. *She’owl*, which shares the same name as *Sha’uwl*, the principal author of the

Christian New Testament, is the place of “mental anguish,” from which we have been ransomed as a result of what Yahowsha’ has done.

“**Nevertheless** (*‘aken* – indeed, emphasizing the point, truly, revealing the veracity of a sharp contrast, and yet surely, indicating that this 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)

This is the first of two references to “*cabal* – bore,” the shared word which caused us to initially make the connection between the sacrificial lamb ‘Abraham witnessed that was caught by its horns in an intertwined circle of thorny thickets on the summit of Mount Mowryah and the Sacrificial Lamb of God who would bear the consequence and penalty of the religious rebellion ultimately rejected by many. It is the very connection Yahowah was hoping that we would make between these two prophetic portrayals.

The “*chashab* – plot” Christians would “devise” regarding their “Jesus” “*naga’* – reaching out bodily” was intended to negate the irrational Pauline concept that the “fullness of the godhead was upon him.” Not only is there no “godhead,” the “fullness” of God cannot so much as enter the universe He created, much less fit into a human body. Moreover, Yahowah is immortal, and this body “*nakah* – was viciously killed.” It is why Yahowsha’ quoted the opening line of *Mizmowr* / Psalm 22 before His body drew its last breath, asking us if we understood the reason Dowd was inspired to write: “My God, My God, why have You forsaken and separated

Yourself from Me?” As Yahowah’s Set-Apart Spirit departed from Him, Yahowsha’s body, serving as the Passover Lamb, died. His soul, however, did not die, nor did God’s Spirit. Each went to a different place. Yahowah’s Spirit returned to Heaven. And as we shall see, Yahowsha’s body was placed in a sepulcher near the summit of Mowryah. Having served its purpose as the Sacrificial Lamb in accordance with the Towrah’s instructions, it would be incinerated by Yahowah later that evening. But then also as this prophecy reveals, Yahowsha’s soul would continue to live and to serve, answering the call to be afflicted, thereby sparing us from this horrible fate.

It would be another six centuries before Rome, which didn’t even exist at the time this was written, would enhance the cruelty of Assyrian crucifixion by nailing, as opposed to tying, their victims to death stakes, all of which were posted along major roadways to terrorize the masses into submission. And yet this clearly states...

“So (wa – then) He was pierced (*huw’ chahal* – 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** (*chabuwrah huw’* – His ability to unite in fellowship by pledging to conceal the wounds; from *chabar* – to embrace and unite in fellowship and *chabah* – to withdraw and conceal), **we are healed, approaching restoration and renewal** (*rapha’ la ‘anahnuw* – we are detoxified, provided the anti-venom for the snake’s poison, and approach repair and recovery at the hands of a physician (nifal perfect)).” (53:5)**

This vicious and agonizing form of Roman torture was seldom if ever performed on a device akin to the appearance of a Christian cross. The upright pillar of wood upon which it was performed was set into a hole that had been hewn into a rock and it was left there – a taunting reminder to a subjugated population of what

would happen to them if they opposed Roman tyranny. The horizontal beam upon which the victim's arms were affixed was the only part of the device which was removed, albeit simply recycled, to accommodate each new victim. It was set on top of the post, however, not nailed precariously or wastefully beneath it, thereby creating the appearance of a capital T. The victim, including Yahowsha', was stripped naked and scourged with Roman flagellums wielded by beasts of men. He would have then been required to carry the horizontal beam upon which His wrists would be nailed out of the city center where He had been bludgeoned to the location of the awaiting upright pole, His set directly below the summit of Mowryah along the road to Damascus.

And while this accurately depicts the events of the afternoon of *Pesach*, 14 'Abyb, 4000 Yah (Friday, April 1, 33 CE Roman Pagan and Catholic Calendar), Passover is part of a three-day celebration of the provisions for living offered by Yahowah. At sundown the Shabat of *Matsah* commenced (beginning at sundown on Friday, April 1st through sunset on Saturday, April 2nd). And it was on this day that Yahowsha's soul was "*daka*' – put under tremendous pressure, crushed, pulverized, and diminished." His soul was now in She'owl, the equivalent of a black hole, being "*daka*' – slandered, harassed, and humiliated" on our behalf.

Once a person has been part of Yahowah's Covenant Family for a while, the entire concept of salvation becomes an afterthought and essentially irrelevant. It's life with Yahowah that we all celebrate. And to make this possible, God "*rapha*' '*anahnuw* – renews and restores us, detoxifying us by providing the anti-venom for the poison" of religion. That is why "reconciliation" and "restoration" are proclaimed throughout this prophecy, but "salvation" is never mentioned.

"Almost all of us (*kol 'anahnuw* – the overwhelming preponderance of us), **like** (*ka* – similar to) **sheep** (*ha tso'n* – the flock of migrating sheep), **have wandered away from the correct path** (*ta'ah* – have been deceived and led astray, are mistaken and hold an incorrect belief, are misled, intoxicated, errant, and confused (qal perfect), **each individual** (*'iysh*) **to his way** (*la derek huw'* – approaching his own path), **we have turned** (*panah* – we have turned away (qal perfect)), **and so** (*wa*) **Yahowah** (𐤅𐤏𐤍𐤁) **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)

Migrating sheep are an apt metaphor for mankind. They all thoughtlessly follow their leader. And as a result, most are led astray – away from God's path and from His provision.

And yet, in spite of the fact that we, like sheep walking away, have turned our hind ends toward God, Yahowah, nonetheless, "*paga'* – interceded for us." Not

only was He right in saying that most of humanity is wrong, He was right to resolve humankind's propensity to be wrong about God. Therefore, it is by correctly assessing what God revealed to 'Abraham and Yasha'yah that we become right with Him, which is our entrée into His home.

We are reconciled with God through the payment of a ransom. It is the only way for God to forgive us, to vindicate us, without being unjust and capricious. He served our sentence. His soul endured *She'owl* so ours would not experience it. He was afflicted so that we wouldn't be afflicted. His body died so that we might live. He paid the price to ransom us from captivity.

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

Like (*ka*) **a lamb** (*seh*), **He was directed and delivered** (*yabal* – carried off to and brought (with the hofal imperfect He was given an order He 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)

Yahowsha's physical body served as the Passover Lamb, the Sacrificial Lamb of God. And that is why this set-apart and diminished corporeal manifestation of Yahowah is consistently depicted as a “*seh* – lamb.” He became one of the sheep to show those going astray that the way back home was through His Towrah.

I have often wondered why Yahowsha' is depicted “*lo' patah peh huw'* – not opening His mouth” at this time. He spoke for Yahowah, citing the *Towrah*, *Naby'*, *wa Mizmowr* often and accurately the previous three years leading up to these three days. We have a record of Him speaking to His Disciples during their observance of *Pesach* to explain the role He would play some hours later. Then He spoke during the mock trial before the Sanhedrin and the High Priest, answering their questions, albeit at their expense. He even cited the 22nd *Mizmowr* / Psalm at the conclusion of Passover, revealing what He was doing and where He would soon be going. Also in both the 22nd and 88th *Mizmowr*, we find Yahowsha's response to the humiliation His soul endured in *She'owl*, all expressed for our edification in words. However, and perhaps this is the point God is making, since a disembodied soul is incorporeal, He would not have had a mouth to open at this time. So “*lo' patah peh huw'* – not opening His mouth” may be yet another contrast, a different way of telling us that Yahowsha's physical body, and thus His mouth, no longer existed and thus could

never be opened again. So while He spoke on *Bikuwrym*, it was not with the mouth He had used since childhood. In His new and unrecognizable form commensurate with the observation of Firstborn Children, and continuing through the time He ascended into Heaven, He was comprised of spiritual energy, and thus light. He, as will be the case with all of Yahowah's Covenant children, communicated without a physical orifice.

And while it's just speculation on my part, since the Hebrew word for "soul," *nepesh*, is also the word for "breath," the symbolism of not opening His metaphorical "mouth" could be Yah's way of saying that even though His soul endured the slanderous humiliation of She'owl, He didn't inhale. Moreover, since He was there bearing our guilt, having deliberately lifted up and carried our offenses with Him, He wouldn't have been inclined to defend Himself. Corrupted by our perversions, He was guilty as charged. That is why the "rod" was not spared. That is why His soul was in *She'owl*.

Yahowsha's soul was incarcerated in the black hole of *She'owl* on our account, doing so in support of the "*mishpat* – means to justly resolve disputes." And just as light is "*otser* – restrained" in a black hole and "prevented from escaping," He was "imprisoned," separated from Yah.

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

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

There are two things above all others that Yahowah wants us to observe in His Towrah: the “*mishpat* – means to justly resolve disputes” and the “*mitswah* – terms and conditions of the Covenant” so that we benefit from them. *Mishpat* appears here because that is what this prophecy is all about. The *Mishpat*, which are made possible through the fulfilment of the *Miqra'ey*, comprise the means Yahowah has established to vindicate the guilty and redeem the liable. We are literally ransomed out of captivity, with God, Himself, paying the penalty to exonerate us. With the *Mishpat* and through the *Miqra'ey*, Yahowah honors His promises to deliver the Covenant’s benefits. Without compromising, the dying are granted life. Without being unjust, the imperfect are perfected. Without being unreliable, the estranged are adopted. By being steadfast, the weak are empowered. While being true to His word, the impoverished are enriched. His plan is genius. It enables God to be fair, just, dependable, honorable, and true to His word, while wiping our slate clean of all offenses, past, present, and future, big and small.

The *Mishpat* approach is merciful and generous, wholly beneficial, and totally consistent with what a loving parent would offer to do for their child. Almost every parent, given the opportunity and ability, would willingly accept the punishment and even die if doing so would spare their child from incarceration and death. So while Yahowah, as God, cannot die, He was in a position to deliver His children from mortality and eternal confinement and estrangement. And therein is the intent of the first four *Miqra'ey* and the result of the *Mishpat*.

The majesty and brilliance of this plan, however, is that since God cannot die, after serving our penalty in *She'owl*, He was reunited with His exonerated and liberated family on Firstborn Children. So after having been led away on *Matsah*, Yahowsha’s soul on Bikuwrym would “*dowr huw'* – live with future generations, abiding and dwelling with those who had and would embrace His means to support life.” And that is why we are being asked “*syach* – to give serious consideration to this situation.” In a far cry from God dying on a cross only to be buried in a nearby tomb, awaiting reanimation. Yahowsha’s body and soul “*gazar min 'erets chay* – ceased to exist and were separated from the realm of the living.” His body was incinerated, and therefore annihilated, following Passover. And His soul was dispatched to *She'owl*, the realm of death, and thus entirely estranged from the Land of life. Without *Pesach* being performed in accord with the Towrah’s instructions and *Matsah* being observed the following day, there is no fulfillment of this portion

of the prophecy.

With this next statement corrected to reflect the text of the scrolls unearthed above Qumran, we find two thoughtful insights. First, while the Sadducees and Pharisees gave them a run for their money, the most “*rasha*’ – evil, wicked, criminal, and overtly unrighteous” nation on earth was Rome. Despite what the Roman Catholic Church would have you believe about “Jews killing Jesus,” it was Rome which presided over the Yahowsha’s murder, and thus the termination of His biological life leading to His burial. And once again, in direct conflict with the Roman Catholic Church’s insistence that “Jesus’s grave” was under their “Church of the Holy Sepulchre,” according to God, and He ought to know, the body His soul and Spirit had once resided within was “*bamah* – elevated to the summit of His mountain.” And therein, the argument between the Garden Tomb on the summit of Mowryah and the RCC’s insistence that it lies beneath one of their many monstrosities has been resolved in favor of relationship over religion.

“And (*wa*) they gave Him over to (*nathan* – they placed and assigned Him) the unrighteous (*rasha*’ – the errant and wrong who are guilty, the wicked and evil, criminals) in conjunction with the rock-hewn tomb associated with the termination of His biological life (*’eth qeber huw*’ – His sepulcher and by extension the place where the dead are 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 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)

While it may be a small point among much larger issues, it was only Yahowsha’s mortal existence which was being extinguished. *Gerber* speaks of “the termination of biological life.” Our soul is not biological. His soul did not die.

Based upon what we have been told, Yahowsha’ was a normal child. And yet once the Set-Apart Spirit of Yahowah descended upon Him, He became an extension of the “*’al* – Almighty.” From that point forward, He was perfect, talking and living in absolute and unwavering accord with the Towrah. Unlike Christians, He observed the *Miqra’ey* and the *Shabat*. Rather than corrupting Yahowah’s Word

and leading the faithful astray, He quoted Himself accurately. And wholly unlike the institutions of man, He was nonviolent. Regardless of what the Qur'an and Hadith protest, in matters pertaining to terrorism and plundering, He was the antithesis of Muhammad. Despite what Christians claim, on the issue of truth and deceit, He was the opposite of Paul.

Apart from the willingness of a father or mother to make personal sacrifices on behalf of their children, it would be impossible to explain what comes next. After all, what else would possibly motivate God to joyfully accept such vile treatment at the hands of His creation? It would have been justified, and indeed far easier, to just wipe us out. And yet knowing that only one in a million would avail themselves of His extraordinary sacrifice, He exposed His soul to the worst man and demon alike had to offer.

“And so (*wa*) it was the will and purpose (*chapets* – it was the choice, inclination, and desire to bend down, even the pleasure (qal perfect – genuinely and completely)) of Yahowah (𐤃𐤏𐤃𐤏) 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 *chuwl* – to twist and anguish via circular reasoning and *chalah* – to profane, pollute, defile, dishonor, and disease through prayer)) through the concession and condition (*'im* – when and while, since) of appointing (*sym* – causing (qal imperfect)) His soul (*nepesh huw'*) to suffer the punishment to serve as compensation (*'asham* – to be determined liable, and thereby becoming recompense, a reconciling offering to remove guilt, both the consequence and penalty associated with the damage done as a result of being wrong, serving as a means to restitution).

Then (*wa*) He will actually 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** (יְהוָה) **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)

Once again, and since Yahowah is belaboring the point, because Yahowsha’s body was not “*daka*’ – crushed” on *Pesach*, or even later in the tomb, the suffering associated with “diminishment and pressure” was endured on *Matsah*, when Yahowsha’s soul was dispatched to the singularity of She’owl, which is in effect, a Black Hole.

The “*chalah* – plague” to which Yahowah is referring is the deadly pandemic of religion. He was infected with it because it represents the yeast He had to remove from us on UnYeasted Bread for us to appear perfect. His willingness to accept our “*asham* – punishment as compensation” is what makes Yahowah’s plan “*mishpat* – a just means to resolve disputes.” He thereby “reconciled our relationship by offering to remove our guilt, restoring us from the damage we had done to ourselves by being wrong about almost everything.”

Since God cannot die, a point Christians seem to neglect, the soul of the Sacrificial Lamb had His days “*arak* – prolonged.” This is an ode to *Bikuwrym*. As a result of Firstborn Children, He will “*ra’ah* – look upon and enjoy” His “*zera*’ – offspring.” And once again since God is using *zera*’ in this way, speaking of the beneficiaries of Yahowsha’s and the Set-Apart Spirit’s work on *Bikuwrym*, Paul was wrong when he claimed that the singular form of the word had to exclude the many who would benefit from the Covenant.

All of this has been accomplished with Yahowah’s hand. It is His doing. He is our savior. That is what Yahowsha’ means: “Yahowah Saves.” This entire affair from beginning to end has been His foray into “*chepets* – affirmative action.”

But make no mistake, while this has been Yahowah’s doing, an expression of His will, it was an “*amal* – a difficult and miserable experience, especially perverse and painful.”

“**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** (*nepeš 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 be 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)

This is profound, because not only is *She'owl* akin to the lightless realm of a Black Hole, when Yahowsha's soul was freed from its imprisonment and reunited with the *Ruwach Qodesh*, He was transformed into a spiritual existence, becoming “*'owr* – light,” the most telling and accurate analog for Yahowah's nature.

And it is Yah's light which provides us with “*saba'* – an overflowing abundance” of life, “fulfilling every need,” and “satisfying every desire,” while “nourishing every aspect of our nature.” When we are adopted into Yahowah's Family on *Bikuwrym*, we become “*'owr* – luminaries,” sons and daughters of the Father of Light. It is what makes us immortal, perfect, children of God, empowered, enriched, and enlightened. The Covenant's promises are delivered upon a rainbow of light. Little wonder then that it was the first sign of the *Beryth* seen by Noah aboard the Ark.

The stories of Noah and 'Abraham have been shared for this reason, as is also the case with the story of the Sacrificial Lamb. More than anything, Yahowah wants us to “*da'at* – know, understand, and acknowledge” what His “*'ebed* – Servant” has accomplished to make us “*tsadaq tsadyq* – righteous and upright, declared absolutely acquitted and totally vindicated, completely innocent and in perfect accord with the standard.” By way of the *Mishpat* and through the *Miqra'ey* as a result of the work of Yahowah's Associate, we are “justly pronounced not guilty, becoming totally right with God.” It is the reason He “*cabal* – bore” our “*'awon* – guilt.” It is the reason we made the connection between 'Abraham's and Yahowsha's tests.

The *Beryth* is a Family, a place where we are all encouraged to share. The more we give to one another, the more we receive in return.

“Honestly, therefore (*ken* – it is right and correct, just and proper, and thus certain), **as a result of Him** (*la huw'*), **I will apportion and disperse everyone's share** (*chalaq* – I will allot, assign, and make a distribution of riches (piel

imperfect)) **with many and in abundance** (*ba ha rab* – lavishly and extensively).

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

His soul (*nepesh huw'* – His 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)

Early and often, Yahowah reminded ‘Abraham that there was a wonderful inheritance associated with His Covenant. That is what is being affirmed here. As a result of what Yahowah has done through Yahowsha’, our inheritance awaits. And each and every benefit of the Covenant has been delineated in this prophecy. Our lives are prolonged and we are perfected. We are family, inheriting every privilege associated with being God’s children. And then as light, our lives are abundantly empowered and marvelously enriched.

Our apportionment of the universe, and our name on the grant deed to Yahowah's home, our unlimited lease on time, our infinite empowerment, are all provided "*tachat* – sequentially, based upon an orderly plan which is rationally arranged." This prophecy just described the first four steps along that way. The first is Pesach / Passover, providing the Doorway to Life. The second is Matsah / UnYeasted Bread, serving as the Welcoming Threshold of Yahowah's Home, cleansing and perfecting us before we walk inside. We enter on the third day, on Bikuwrym / Firstborn Children, becoming members of our Heavenly Father's Covenant Family. Then as you would expect, as part of our fourth step, as God's sons and daughters, we are empowered, enriched, and enlightened. This is the "*asher* – the means to receive the benefits of the relationship, the route to an upright and elevated state, to a joyful attitude and encouraged mindset for all those walking the correct way along the proper path to a prosperous life."

Even more than this, our Heavenly Father and Spiritual Mother are committed to protecting their children. As loving parents, to the greatest degree possible, at least without making a mockery of freewill or depriving us of the character overcoming life's challenges provides, we are "*'arah* – spared the destructive vulnerabilities associated with" the "*maweth* – plague of death" associated with religion generally and Pauline Christianity specifically. By "*'arah* – exposing" this myth and "*'arah* – stripping away" the preposterous notions promoted by Paul, we are afforded a considerable level of protection. By absorbing a steady diet of truth coupled with a revealing exposure to the lies which permeate our world, we are inoculated.

I am here today, sharing Yahowah's words with you, largely because I realized that Yahowsha's soul was counted and apportioned among those who revolted and transgressed against God. While He lived His life in accord with the Towrah, and was therefore perfect, the punishment He endured was solely our fault, because our sins were associated with Him. So when I read a dozen errant translations of 2 Shamuw'el / He Listens to God / Samuel 7:11, all saying "when he sins I will not spare the rod," I realized something was definitely wrong. So I studied Hebrew and considered the oldest surviving texts, and came to realize that Yahowah's testimony is always accurate and consistent, revealing and reaffirming the same story, the same narrative presented in this concluding statement. Our sin was associated with Yahowsha' because He volunteered to endure the penalty we deserved so that we might live.

Yahowah interceded on behalf of those of us who have trespassed into areas we should not have gone. He honored and fulfilled His Towrah, accepting our condemnation to exonerate His children. As such the Towrah, its Beryth, Mishpat, and Miqra'ey, exist to perfect the imperfect. His approach is written right into the grammar of His chosen language, where there are only two conjugations: the

imperfect and perfect.

This is the most wonderful story ever told. It is God's story. And we play a starring role within it.

אֵלֹהֵינוּ

Before we move on and return to Yahowah's prophetic testimony as it is recorded in the third chapter of *Yasha'yah* / Isaiah, there are a couple of loose ends we'd be wise to tie up. The first is to confirm that Yahowah actually shared His *Towrah* / Guidance with 'Abraham, revealing His Instructions five-hundred years before He had Moseh inscribe the entirety of the *Towrah* for our benefit. This is important because while Yahowah's test is open book, we still need to know where to look for the right answers. Also, by verifying that this actually occurred, the opening salvo of God's most prolific adversary, Pauline Christianity, is torn asunder.

Second, since everything we need to know to participate in the *Beryth* / Covenant Family is presented in Yahowah's *Towrah* / Teaching, this would be an excellent time to reinforce His instructions regarding His foundational text.

So to verify that 'Abraham was *Towrah* observant, we turn to *Bare'syth* / In the Beginning / Genesis 26:3-5. It just so happens to be the first of fifty-six times that Yahowah conveyed the title *Towrah* in the written record of His *Towrah* – Teaching. This is especially relevant because throughout His Word, God consistently defines His most essential terminology with the word's first appearance.

Yahowah is speaking to Yitschaq, 'Abraham's son, when He says...

“If you choose of your own volition to dwell as a guest and explore in this land, then I will choose to be with you. And indeed, I will kneel down in love to bless you, diminishing Myself to lift you up. For your benefit and to approach, and on behalf of your offspring, accordingly, I will provide access to every realm of the Almighty.

And I will take a stand, establish, bring into fruition, and confirm, thereby, the solemn promise and truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties, which to show the way to the benefits of the relationship, I swore to 'Abraham, your father. (26:3)

And I will grow and thrive, increasing and becoming greater by rearing children and continually remaining with and alongside your descendants in connection with and suitable for the highest and most illuminated spiritual realm of the heavens.

In addition, I will give to your extended family everything associated with these Godly realms. So through your descendants every people and race on the earth will be blessed with favorable circumstances. (26:4)

The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, and to demonstrate that by walking the correct way along the proper path to an enduring, close, and beneficial association, ‘Abraham listened to My voice and he visually observed and carefully considered My requirements and My responsibilities, My directions and conditions regarding My contractual relationship agreement, My inscribed and clearly communicated prescriptions for living which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, and My Towrah Teaching, Guidance, Instruction, and Direction.’ (Bare’syth 26:3-5)

In that this is one of the most insightful and important, indeed vital, statements in the whole of the Towrah relative to our relationship with Yahowah, let’s dissect it one word at a time.

“If you choose of your own volition to dwell as a guest (*guwr* – as a dependent child, if you want to genuinely explore and reside (in the qal imperative this is genuinely Yitschaq’s option to travel throughout and live)) in (*ba*) this land (*ha ‘erets ha zo’th* – this specific realm and region), then (*wa*) I will choose to be (*hayah* – I will actually exist (scribed in the qal relational stem denoting reality, imperfect conjugation, telling us that Yahowah will continue to be present, and in the cohortative mood, expressing God’s strong desire to endure)) with you (*‘im ‘atah* – near, beside, in a relationship with, and in association with you).

And indeed (*wa ky*), I will kneel down in love to bless you (*barak ‘atah* – I will diminish and lower Myself to greet and favor you, creating a better circumstance through you, and I will enrich you by reconciling the covenant relationship for your benefit (with the piel imperfect the subject, Yitschaq is being engaged and empowered by Yahowah in this manner with unfolding consequences over time)).

To you, and for you to approach (*la ‘atah*), and on behalf of (*wa la*) your offspring (*zera’ ‘atah* – your seed, posterity, and descendants based upon what you sow), accordingly (*‘eth*), I will give (*nathan* – I will grant as a gift, bestow and entrust (qal imperfect – literally and genuinely, consistently and continuously)) **all**

of (*kol* – the entirety of) **God’s** (*‘el* – the Almighty’s) **realms** (*ha ‘erets* – land and territories).

And (*wa*) **I will take a stand, establish, bring into fruition, and confirm** (*quwm* – I will stand upright, completely fulfill, accomplish, and validate that which is enduring (in the hifil perfect, Yahowah will completely engage Yitschaq such that he becomes like Yahowah)), **therefore** (*‘eth*), **the solemn promise** (*ha shabuwa’* – the truthful witness of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties), **which to show the way to the benefits of the relationship** (*‘asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, and to make a connection and build an enduring association), **I swore** (*shaba’* – I promised and affirmed in a binding oath based upon seven and the Shabat) **to** (*la*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **your father** (*‘ab ‘atah*).” (*Bare’syth* / In the Beginning / Genesis 26:3)

Here, not only are these “*‘erets* – realms” “*‘el* – God’s,” this is one of the few times we see it in the plural form, thereby depicting “God’s realms,” and therefore no longer limited to the Land of Yisra’el. Our Heavenly Father is saying that He intends to give the entire universe to those who wish to live with Him.

As is the case with every loving father, Yahowah is always eager to kneel down to greet His children, to love them, to bless them, to lift them up, and to give them everything He has to offer. He is so devoted to our wellbeing, He has promised to stand up for us, to establish and validate us, all so that we might endure. And as we know from *Yasha’yah* 53, He took this stand on Passover, UnYeasted Bread, and Firstborn Children, the first three of seven steps to His home.

If God had intended to remind Yitschaq that He had “spoken to” ‘Abraham, or that He had simply engaged in a “conversation” with him, He would have used *dabar* or *‘amar*, but instead He used *shabuwa’* and *shaba’*, both of which speak of a sworn and binding promise in association with the number seven. Every aspect of the *Beryth* / Family Covenant Relationship as communicated to ‘Abraham and recorded in the *Towrah*, therefore, is a sworn oath and solemn promise from the Creator to His creation. The notion that God would annul the vows He made regarding it, alter His commitments, or replace what He has affirmed with something new and different, renders God a liar and charlatan. And yet, this is what Christianity requires to promote the Pauline myth of a “New Covenant” within a “New Testament.”

As for seven, these aspects of *shabuwa'* and *shaba'* serve to reinforce the *Beryth's* association with the seven *Miqra'ey* which play out over the course of seven thousand years. Yahowah honored every aspect of “*ha shabuwa' asher shaba* – His solemn promise to show the way to the relationship which [He] swore” to ‘Abraham by personally “*quwm* – taking a stand to bring into fruition and confirm the means to become right, validating that which is enduring and establishing” on behalf of the Covenant’s children.

Beyond the fact that Yahowah is always true to His word, never reneging on any promise, developing this relationship with Yitschaq was in God’s best interest. Our Heavenly Father grows through the relationships He develops with His children. It is what makes Him infinite – a condition which requires continual growth. It explains why we exist. It reveals why He sacrificed so much to make this relationship possible. And while this realization is something most people will have a difficult time accepting, God, Himself, affirmed it by writing...

“And (*wa*) I will grow and thrive (*rabah* – I will increase, becoming greater by rearing offspring, continuing to remain (hifil perfect)) **with (*’eth* – alongside) **your offspring** (*zera' atah* – seed, descendants, and extended family) **in connection with** (*ka* – corresponding to and suitable for) **the highest and most illuminated** (*kowkab* – speaking of the light emanating from stars in the loftiness of (from *kabar* – to be multiplied and enriched in abundance) **spiritual realm of the heavens** (*ha shamaym* – of the abode of God in the seventh dimension).**

In addition (*wa*), I will give (*nathan* – I will bestow and deliver, I will grant a gift, I will offer and hand down (qal perfect)) **to (*la* – to facilitate the approach of) **your offspring** (*zera' atah* – extended family and descendants) **everything** (*kol*) **associated with** (*’eth*) **these** (*ha*) **Godly** (*’el*) **realms** (*’erets* – regions).**

So (*wa*) through (*ba* – with and by way of) **your descendants** (*zera' atah* – your seed, offspring, and extended family) **will be blessed with favorable circumstances** (*barak* – will be greeted, lifted up, commended, and adored) **every** (*kol*) **people and race** (*gowym* – ethnicity and place) **on the earth** (*ha ’erets* – of the realm and land).” (*Bare’syth* / In the Beginning / Genesis 26:4)

While the benefits of the Covenant are overwhelming, this relationship with God isn’t a one-sided affair. Yes, we individually gain far more than He does, but collectively, He is the biggest beneficiary of all. Think about it: what good is the entire universe if you don’t have anyone with whom to explore it, share it, or enjoy it? Yes, it cost God more than we can imagine to exonerate us, but it costs Him nothing to enlighten, empower, and enrich us – and in fact He gets tremendous pleasure out of doing so. And His children, equipped with His eternal energy, everlasting light, and unmitigated power, are free to explore an unlimited universe and enjoy its incomprehensible wealth in the company of our Heavenly Father.

Many have surmised that Yahowsha' served as the means to bless every race, but His contribution was only relevant within the context of the *Beryth's* benefits He was enabling through the *Miqra'ey* promises He fulfilled. And these are only known through the *Towrah*. Therefore, there is a related, and equally influential way in which this prophecy was fulfilled – through the revelation of the *Towrah*, *Naby'*, *wa Mizmowr* – all of which were scribed by Yitschaq's descendants. Moreover, since the *Towrah* is specifically referenced in the next statement, since Yahowsha' is the living embodiment of the *Towrah*, and since the *Towrah* is the sole source of every one of Yahowah's blessings, it is what Yahowah was predicting.

The reason Yahowah has chosen to bless certain individuals, indeed, the only reason He can bless His children, is stated in *Bare'syth* 26:5. It is by choosing to listen to our Heavenly Father and observing His *Towrah* / Guidance that we benefit from what He has to offer.

“This is because (*eqeb* – this is the reason for and the end result of, it is the cause and consequence of, it is the merit of and reward for trusting the detectable and visible trail of evidence; from *'aqab* – to supplant and dig in one's heels, leaving footprints which are straightforward and steadfast, unwavering (the basis of Ya'aqob's name)), **to show the way to the benefits of the relationship** (*'asher* – to reveal the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, to demonstrate walking the correct way along the proper path to a prosperous life, and to make the connections which lead to building an enduring, close, and beneficial association), **‘Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **listened to** (*shama'* – for a period of time he heard, he used his ears and the perception of hearing to completely process audible information so as to totally understand (qal perfect – literally but not continually)) **My voice** (*b-qowl-y* – the way I speak, to the sound of My call, to My audible instructions and guidance; related to *quwm* – to arise, take a stand, and establish and *qara'* – by way of an invitation and summons, an offer to meet and be welcomed, to be called out by reading and reciting) **and he visually observed and carefully considered** (*shamar* – he habitually kept his eyes focused upon, literally and continuously closely examining and diligently evaluating, paying attention to the details so that he would understand, thereby protected by caring about, prioritizing, and watching over (qal imperfect – literally and continually)) **My requirements and My responsibility** (*mishmereth* *'any* – My verbalized expressions regarding My mission to provide safeguards and My obligation to fulfilling them; from *mashal* – vivid and easily remembered proverbs and parables providing wisdom through representation and comparison and *shamar* – to observe), **My directions and conditions of the**

contract (*mitswah* ‘any – My binding instructions regarding My contractual agreement and My authorized directions regarding the codicils of the relationship), **My inscribed and clearly communicated prescriptions for living** (*chuqah* – My engraved and thus written statements which have been chiseled in stone to communicate how one should respond to be cut into the relationship; from *chaqah* and *choq* – to carve out a share of something and cut someone into a relationship by inscribing a portrayal of the nourishing thoughts behind it and akin to *cheqer* – addressing that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding (written *cheqowthy* in the text)), **and My Towrah** (*Towrah* ‘any – My Source from which My Teaching, Guidance, Instruction, and Direction Flow.” (*Bare’syth* / In the Beginning / Genesis 26:5)

You will notice, God mentioned nothing even remotely related to “faith.” He did not say, nor did He infer, that the benefits of the Covenant occurred because “Abraham believed Him.” And as such, you can and should trash the book of Galatians and all of the Pauline epistles along with it. The author of the Christian New Testament attempted to bypass the Towrah by claiming that Abraham’s righteousness was the result of his “faith,” and that it had nothing to do with his willingness to listen to Yahowah’s requirements and responsibilities nor observe the conditions of the Covenant as they are presented in His Towrah. In other words, when it comes to participating in the Covenant, Yahowah’s means to engage in this relationship is the antithesis of Paul’s. Considering their relative status and the credulity of their testimony, who do you suppose is right? And with a question this easy to answer, why are there 2.4 billion Christians and just one thousand or so Covenant members today?

With so much at stake, almost every word in *Bare’syth* 26:6 has been corrupted in English bibles to lead the faithful astray. For example, over the millennia, religious advocates have deliberately sought to dupe the unsuspecting by errantly rendering *shama’* as “obey,” creating the impression that the “God of the ‘Old Testament’ is a fearsome and demanding Lord” whose punishments for non-compliance could only be avoided through their intervention and dictates. But no matter how many English “translations” claim otherwise, *shama’* does not mean “obey.” It only means “to listen.” And if you believe that “listening” and “obeying” are the same thing, I suspect that you have never been married, raised children, or managed a business. In actuality, Hebrew does not even have a word for “obey” because the notion of “obedience” is counter to Yahowah’s nature and plan.

Therefore, this assessment of ‘Abraham’s response to Yahowah’s voice is best understood when we accurately acknowledge that listening is a cerebral concept. Sound waves are processed in the brain, and in the case with an audible voice, the message is interpreted and given meaning. This leads to knowing and

understanding what has been conveyed. When God is speaking, we must listen to Him and then think about what He has to say if we want to benefit from His guidance and instruction. It does not matter what anyone believes. What matters is what Yahowah actually said.

You may have noticed that “*shama*’ – listen” was scribed in the qal perfect, indicating that while this assessment of ‘Abraham’s response to Yahowah is to be interpreted as “genuinely, actually, and literally” hearing what God was saying, even processing every last word “completely and totally,” it was over a finite period of time, and thus not continuous. That is to say, if we want to experience what it will be like to communicate without mouths and ears, then while we still have them it’s in our interest to shut one and keep the other open.

That was not the case, however, with the verb *shamar*. Those who listen to what God has to say will remain observant. When it comes to the Towrah, by closely examining and carefully considering it, we gain the right to eternally explore the universe Yah created for our enjoyment.

As was the case with *shama*’, *shamar* has been corrupted to create a false impression. *Shamar* means “to use one’s eyes to focus upon, closely examining and carefully considering that which can be observed.” It is the second of two ways humans, like most animals, are equipped to learn. While the senses of touch, taste, and smell contribute to our development and wellbeing, knowledge and understanding come by way of listening and observing. It is hard to imagine trying to communicate with and educating someone who is both blind and deaf. And yet, that is what religion does to those it infects, ostensibly precluding believers from listening to Yahowah by observing His Towrah.

Unfortunately, however, *shamar* is the victim of religious malfeasance. It does not mean “keep,” especially in the sense of submitting to or complying with a set of laws. Those who claim to be “keeping the Torah,” as is the case with rabbinic Jews and neo-Messianics (a hybrid religion commingling Judaism and Christianity), are misguided to the point of being delusional. The Towrah cannot be kept in the sense of comprehensively or consistently doing what it asks of us.

For example, see what happens to you if you bring a live lamb into your home four days before Passover and then slit its throat in the presence of your family. And that is nothing compared to preparing the menu for *Shabuw’ah*. Or try to comply with *Qara*’ / Leviticus 22:24, and ask your butcher to inspect the animal’s testicles for damage prior to offering the meat for sale. And speaking of genitalia, just imagine parents trying to “bring forth the tokens of their daughter’s virginity unto the elders of the city” in accord with *Dabarym* / Deuteronomy 22:15.

Rather than seeking a divorce through the legal process should you suspect your spouse of infidelity, what do you suppose would happen if you killed them

and their partner instead? Similarly, the consequence of stoning your neighbor to death for picking up sticks on the *Shabat* would be devastating and wholly counterproductive. Stop paying taxes to your government as a means to protest its duplicity, and see how long you remain at liberty to do so before your savings and freedoms are confiscated. Or, simply try to bring some wool and wood into Yahowah's storehouse since it no longer exists. Better yet, try to apply the provisions of the Yowbel, and tell your bank that your loan has been forgiven and that the collateral property cannot be foreclosed because it belongs to Yahowah. And then, put your family's life in your hands by trying to pitch your new tent on *Sukah* anywhere on the ridgeline of Moriah in Jerusalem. And speaking of Yaruwshalaim, how would one go about doing anything associated with the Tabernacle and Temple since neither currently exist? Or just try to find a Levite to assist in this regard.

So while much of the Towrah cannot be kept, all of it can be observed. Just as children grow up by listening and observing, Yahowah wants His children to do the same.

The first thing we are told that 'Abraham literally and continuously observed was Yahowah's *mishmereth*. The word speaks of "requirements and responsibilities – especially from the perspective of focusing upon them, carefully observing them, and being protected by trusting in them." And since *mishmereth* was suffixed in the first person singular with 'any, this statement affirms that 'Abraham showed the way to the blessings of the Covenant by not only focusing upon Yahowah's requirements, of which there were five specific conditions which must be accepted to participate, but also by considering Yahowah's responsibilities, of which there are many. God is not only responsible for providing the five promised benefits of the Covenant, He must also honor His commitment to facilitate them by fulfilling the *Miqra'ey*. As with every relationship, there are requirements and responsibilities. That is the nature of every beneficial agreement.

In this light, *mishmereth*, as a compound of *mashal* and *shamar*, conveys that Yahowah's "vivid and easily remembered proverbs provide wisdom through representation and comparison which when observed and considered are seen as verbalized expressions regarding His mission to provide safeguards because He is obligated to honor His responsibilities." And while that is a lot to digest, I respectfully submit that the salient aspect of this analysis is the "representations and comparisons" regarding Yahowah's requirements and responsibilities. It is by recognizing what is intended by Yahowah's instructions that we come to know and it is by making connections through comparison that we come to understand.

Speaking of Yahowah's requirements, *mitswah* is the synthesis of *towrah* and *beryth*, providing "authorized and authoritative instructions and directions regarding the terms and conditions of the relationship." God's "prescriptions

provide an inheritance, and thus an allocation of benefits.” The *mitswah*, therefore, are Yahowah’s “instructions and directions,” His “terms and conditions” regarding “participating in His Covenant agreement.”

The next word on Yahowah’s list of things ‘Abraham observed to benefit from the Covenant suggests that God’s “*chuqah* – clearly communicated prescriptions for living were inscribed in writing and chiseled in stone to communicate how we should respond to be cut into the relationship.” That is to say, Yahowah memorialized His instructions in writing and ‘Abraham was literate. *Chuqah*, which is misrepresented as “statutes” in most bibles, is from *chaqah* and *choq*, which speak of “carving out a share of something and cutting someone into a relationship by inscribing a portrayal of the nourishing thoughts behind it in writing.” The word’s relationship with *cheqer* explains why, because it “addresses that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding.”

In spite of what rabbis would claim, the Towrah’s prescriptions for living are clearly communicated. In spite of what the wannabe apostle Paul would convey, ‘Abraham had access to a written copy of Yahowah’s Towrah – at least according to one of the participants, an individual whose credibility and credentials are impeccable.

And speaking of the Towrah, Yahowah’s Source of Guidance and Teaching was the last item on the list ‘Abraham closely examined and carefully considered to convey the benefits of the Covenant. Having studied this essential term for many years, I’ve come to realize that Towrah is a compound of *tow* – God’s signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving the observant the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate an individual’s restoration and return based upon their response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes a soul to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing, *towr* – so as to provide everyone with the opportunity to change their thinking, attitude, and direction.” There is absolutely no aspect of Towrah whatsoever that could possibly be rendered “law.” Other than to control people by deceiving them, there is no explanation for this repetitive error throughout biblical literature.

Getting this right is important, because one mistake leads to another. The definitions of *shama’* and *shamar* were convoluted to become “obey” and “keep,” both in the sense of being “compliant,” to accommodate the religious connotations of *mishmereth*, *mitswah*, *chuqah*, and *towrah* as “orders,” “commandments,” “statutes,” and “laws.” These overt deceivers did so, because when *shama’* and

shamar are correctly translated, their tortured and invalid definitions of *mishmereth*, *mitswah*, *choqah*, and *towrah* become laughable. Let me explain by way of a few *mishpat*...

Listening and observing are sensory and cerebral processes, not actions. Therefore, should your boss speak to you about the importance of visiting a particular client, he or she will not overlook your failure to do so because you were a good listener. If in response to a general's order to lead a charge, a private sits down and tells their superior officer that they are instead going to closely examine and carefully consider the implications, the private is in serious trouble. Imagine going into a courtroom after having been caught purchasing heroin, and declaring that you aren't accountable because you were unaware of the prohibition against doing so and did not understand that the law applied to you. Or in the inverse, if guilty of the crime, will a person's prior or subsequent observance of the law exonerate them?

The fact is, commands, orders, statutes, and laws are either obeyed or there are consequences. Being a good listener is essentially irrelevant in such cases. Orders and laws dictate obedience and compliance. It does not matter how closely and carefully a person has examined and considered any of these edicts when they are indicted for having failed to comply. The verbs listen and observe are at best tangential to the dictates of commands, orders, statutes, or laws.

And yet here, Yahowah was affirming His promises to Yitschaq because 'Abraham had not only listened to Him, he had observed His requirements and responsibilities, the terms and conditions of His agreement, the written prescriptions which lead to being cut into His relationship, and His Towrah Teaching and Guidance. These sensory processes used to gather and evaluate audible and visual information regarding what Yahowah conveyed verbally and in writing was sufficient in and of itself because knowing led to understanding, and understanding equipped 'Abraham to pass Yahowah's test. In one brief conversation Yahowah affirmed the means to receive the benefits of His plan while at the same time undermining the credibility of the world's most popular religion.

The moment God said that the reason the Covenant's blessings were being provided was because 'Abraham had observed the Torah, He completely undermined Pauline Doctrine and destroyed Christianity. You see, the argument Paul all too cleverly, albeit dishonestly, deployed against Yahowah's Torah in an attempt to annul it was to falsely claim that the Torah did not exist during 'Abraham's life. While that is not true, had it been accurate, it could not have been the Torah which made 'Abraham righteous. He then surmised that, since 'Abraham's salvation could not have had anything to do with the Torah, ours shouldn't either. This then led Paul to opine that it was 'Abraham's belief in God which caused him to be right with God. And if this were the case with 'Abraham,

faith in God would then be the means to save the rest of us. Collectively, this invalid proposal became known as “Salvation through Faith in the Gospel of Grace.”

Only one problem with this theory: it is completely inconsistent with Yahowah’s testimony. And that means that Paul built his religious edifice on a faulty foundation when he claimed to speak for the God he was consistently contradicting. Unlike Paul, ‘Abraham listened to Yahowah and observed His “*towrah* – instructions and teaching.” And so while Paul is cursed, ‘Abraham was blessed. How about you?

We turned to this passage because we were interested in affirming the Towrah’s role with regard to the Covenant. And not surprisingly, God answered our every question. He said that the Covenant’s blessings are the result of listening to Him, which is accomplished by observing His Towrah. After all, the Torah is the one and only place where the Covenant is explained and where its requirements are delineated. It is the one and only place where Yahowah’s terms and conditions are presented in their entirety. It is the one place where we find all of God’s prescriptions for living. So...

“If you choose of your own volition to dwell as a guest and explore in this land, then I will choose to be with you. And indeed, I will kneel down in love to bless you, diminishing Myself to lift you up. For your benefit and to approach, and on behalf of your offspring, accordingly, I will provide access to every realm of the Almighty.

And I will take a stand, establish, bring into fruition, and confirm, thereby, the solemn promise and truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties, which to show the way to the benefits of the relationship, I swore to ‘Abraham, your father. (26:3)

And I will grow and thrive, increasing and becoming greater by rearing children and continually remaining with and alongside your descendants in connection with and suitable for the highest and most illuminated spiritual realm of the heavens.

In addition, I will give to your extended family everything associated with these Godly realms. So through your descendants every people and race on the earth will be blessed with favorable circumstances. (26:4)

The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, and to demonstrate that by walking the correct way along the proper path to an

enduring, close, and beneficial association, ‘Abraham listened to My voice and he visually observed and carefully considered My requirements and My responsibilities, My directions and conditions regarding My contractual relationship agreement, My inscribed and clearly communicated prescriptions for living which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, and My Towrah Teaching, Guidance, Instruction, and Direction.’ (*Bare’syth* 26:3-5)

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While we have accomplished our first post-test objective, that of connecting ‘Abraham with the *Towrah*, the second objective is still before us. Just because observing the *Towrah* was essential to ‘Abraham, how can we be certain its Guidance and Teaching pertains to us.

While the word “*Towrah* – Teaching” does not appear in this next statement, the verb which defines the title is presented in the context of Yahowah asking Moseh to go with Him to Egypt, and to speak for Him, so that working together they would be able to confront the political and religious establishment and liberate the Children of Yisra’el from them. The fact that we find Moseh wavering speaks volumes about who God chooses to work through and why He prefers those with obvious flaws and limitations.

First, here is a summation of their discussion...

“But then Moseh said to Yahowah, ‘Please, I respectfully request that You excuse me, Sir, I am not a man of words, neither yesterday nor the day before, nor from the time You spoke to Your servant. Indeed, my mouth is harsh and unresponsive and my tongue is thick and slow to move.’ (4:10)

Therefore, Yahowah said to him, ‘Who made the mouth of man? Or who could have made him mute, or if He had so desired deaf, or sighted, or blind, if not Me, Yahowah?’ (4:11)

So now, this being the case, you should decide to go. And I, Myself, will be alongside your mouth. Moreover, I will guide and teach you (*yarah* – I will formally lay the foundation and establish with you the source from which direction and instruction flow, pouring out knowledge to you as a teacher to make the truth openly known regarding) **what you should say regarding the way to the benefits of the relationship.’** (4:12)

So then he said, ‘With Your permission, recognizing that I’m responding to a superior being’s instructions, My Lord / Upright Pillar, You choose to send out please by hand You reaching out.’ (4:13)

Then indeed to reveal a contrast in relation to what just transpired, Yahowah was displeased, disappointed, and exasperated with Moseh. So He said, ‘What about ‘Aharown (one who brings enlightened freewill regarding an alternative relationship, who clearly desires the home comprised of love and light), your brother, the Lowy? I actually know that indeed he speaks incessantly, making words come alive.

And besides, look up and pay attention you’ll notice that presently, right here and right now, at this very place and moment as a concession and condition, he is coming forth to meet you, to greet you, and to call you out. When he sees you, he will rejoice, taking this to heart. (4:14)

Then you should speak of God to him. And you should place, accordingly, these words in his mouth. And I, Myself, will be present with your mouth, and in association with his mouth. So I will be the source of teaching and guidance (*yarah*) for both of you accordingly (‘*eth* ‘*atah*) regarding what relationally and beneficially you should choose to act upon and engage in.’” (*Shemowth* 4:15)

Now let’s dig in and see how much more we can learn from this exchange – one in which the Towrah is defined...

“But then (*wa*) Moseh (*Moseh* – One who Draws Out) said (‘*amar* – shared and conveyed) to (‘*el*) Yahowah (אֱלֹהִים), ‘Please (*by* – I respectfully request that You excuse me sir), I (‘*any*) am not (*lo*) a man (‘*ysh* – an individual) of words (*dabarym* – who makes statements or delivers messages), neither (*gam*) yesterday (*ba shilshowm*) nor (*gam*) the day before (*min tamowl* – in the past), nor (*gam*) from (*min*) the time (‘*az*) You (‘*atah*) spoke (*dabar* – communicated words) to (‘*el*) Your (‘*atah*) servant (‘*ebed* – associate and coworker). Indeed (*ky* – truthfully), my mouth (*peh*) is harsh and unresponsive (*kabad* – it is heavy and suffers from inertia, it a challenge, difficult, and stubborn, and since it is influenced by my liver, it’s overly emotional) and (*wa*) my tongue (*lasown* – my way of speaking) is thick and slow to move (*kabad* – burdensome and dull).” (*Shemowth* / Names / Exodus 4:10)

Considering the enormity of God and the frail nature of man, I suspect there are those who have a difficult time understanding why God approached Moseh knowing that He’d have to negotiate and plead with him and why Moseh initially turned God down during this meeting. More telling still, why choose someone whose speech is admittedly slowed and slurred to communicate the most important message in the universe? Why not cast a charismatic orator who is young, tall, strong, and handsome in this role? And why didn’t God just do it Himself? He could

have easily created an imposing, immortal, imminently dominating figure flanked by legions of spiritual envoys to lord over man's most powerful kingdom and show them who was boss.

But having chosen this course, we are afforded a window into Yah's soul. This is who He is: an unpretentious individual who enjoys enhancing the lives of those who choose to work with Him. From His perspective, there is nothing more perfect than helping us rise above our imperfections so that we can talk and walk together, doing things together so that we can celebrate life together. Just as Dowd's inability to obey the Towrah made him the perfect man to reveal the proper way to observe the Towrah, Moseh's speech impediments made him the perfect person to share Yahowah's name and message with the world. In choosing this man to proclaim His name, Yahowah destroyed the central plank of Judaism, that "because we cannot pronounce g-d's name perfectly, out of respect, we should never speak it."

God did not choose a dynamic political leader, a valiant military officer, a charismatic preacher, someone who could speak in tongues, a scholar, or a bastion of virtue. Moseh was a broken down, eighty-year old shepherd on the lam for having killed an Egyptian taskmaster who was now roaming the western desert of Arabia. The message is obvious: even if it requires some negotiation and pleading, so long as we demonstrate a genuine interest in getting to know Him and show a desire to work with Him, our personal limitations and liabilities become an opportunity for Yahowah to demonstrate His desire and ability to deliver the promised benefits of the Covenant. The purpose of the Towrah Yahowah would convey through Moseh was embodied in the man He chose to reveal it. The imperfect are not only perfected, they are empowered so that they can walk and talk with God.

While I was questioning the rationale behind Moseh's repetitive, "I am not a man of words, neither yesterday, nor the day before, nor from the time You spoke to Your servant," several things struck me. First, Moseh had been inarticulate for a long time. Second, Yahowah did not perform a miracle and correct Moseh's speech impediment, which would have resolved the problem and foreclosed the negotiation. He preferred him this way because his inadequacy would cause Moseh to trust Him and to be reliant. It would also reassure the rest of us that so long as we are willing to do what God wants done, the way we go about conveying His message is negotiable. And third, by referring to himself as a coworker and servant, Moseh wasn't saying that he wouldn't work with God, only that he thought God could find someone better who would be less likely to embarrass Him. I know the feeling.

It is also telling that in addition to the three references to the past, there were three admissions regarding his vocal limitations. Moseh was not a man of words. His mouth was unresponsive and even harsh. And his tongue was slow and thick.

This is all to say that we do not have to be an accomplished linguist or Hebrew scholar to understand, translate, or share Yahowah's message. Neither our ability to respond quickly when challenged nor our propensity to use harsh language when confronting foes is of concern to God. And our diction does not have to be perfect to pronounce Yahowah's name.

So in this brief exchange, Yahowah revealed a treasure trove of information on who He is and what He is like, on what He is offering and how He'd like to achieve His goals, even with whom and how He prefers to engage.

As the progenitor of freewill, God isn't in the business of forcing anyone to do anything – nor does He impose His will. In fact, He seldom imposes Himself into the human experience. But since He is also the source of life and the sponsor of the Covenant, the business of communicating what they are about is of the highest priority to Him. And for reasons very few people understand, God has chosen to relate to mankind by working through men. In this case, at this place and time, that man was Moseh, a descendant of Abraham, who while now an outcast, had been raised and educated at the highest levels of Egyptian society. This suggests that to confront and expose a foe on behalf of God, one not only has to know His opposition, but also has to share a mutual disdain for them. Moseh knew Pharaoh, and his political, religious, economic, and military schemes, but now was overtly opposed to them. The only thing he did not yet know was Yahowah, His personality, purpose, plan, and power. But so long as he was willing to listen, this lone deficiency would be resolved.

God conveyed His prowess and addressed Moseh's concerns by posing a few relevant questions...

“Therefore (wa), Yahowah (אֱלֹהִים) said to him (‘amar ‘el huw’ – answered him by asking him, expressing in words to him (qal imperfect)), ‘Who (my) made (sym – created and put in its place (qal perfect)) the mouth (peh) of the man ‘Adam (la ha ‘adam)? Or (‘ow – if He had preferred) who (my) could have made him (sym – could have caused him to be (qal imperfect)) mute (‘ilem – dumb and unable to speak), or if He had so desired (‘ow) deaf (cheresh – unable to hear), or sighted (‘ow piqeach – or able to see, capable of being perceptive and open-minded), or blind (‘ow iower – or incapable of being observant), if (halo’) not (lo’) Me (‘any), Yahowah (אֱלֹהִים)?” (*Shemowth / Names / Exodus 4:11*)

When it comes to communicating His Word, we never have to worry about what to say because Yahowah always supplies the words. The Towrah, for example, is comprised of God's witness, not man's. In the case of the first four books – *Bare'syth*, *Shemowth*, *Qara'*, and *Bamidbar* – Moseh used his hand to write down what he heard Yahowah say on Horeb. And with *Dabarym*, Yahowah used Moseh's mouth to convey His message, just as He would attest in the next statement.

Yahowah is inferring that Moseh's inability to speak fluidly, and thus our own, was irrelevant because He would be providing the message. It is the meaning of God's words that matters, not our feeble attempts to pronounce them. And as a result, those of us who are devoted to sharing Yah's perfect message with the world with imperfect diction can all relax, knowing that our personal failings are irrelevant.

“**So now, this being the case** (*wa 'atah* – therefore straight away and henceforth, then as a rational and direct consequence, it is only logical that), **you should decide to go** (*halak* – you should choose of your own freewill to actually start walking (qal imperative – a literal expression of volition in the second person)). **And** (*wa*) **I** (*'any*), **Myself, will be** (*hayah* – I will exist and reside) **alongside** (*'im* – near, in association, and in conjunction with) **your mouth** (*peh 'atah* – your capacity to speak). **Moreover** (*wa*), **I will guide and teach you** (*yarah* – I will formally lay the foundation and establish with you the source from which direction and instruction flow, pouring out knowledge to you as a teacher to make the truth about having one's thirst quenched and being totally refreshed openly known (hifil perfect – God is promising for a period of time to enable Moseh to become an extension of Himself with regard to the guidance and teaching)) **what you should say regarding the way to the benefits of the relationship** (*'asher dabar* – what should be communicated to reveal the path to an upright and elevated state, conveying the message which leads to a joyful attitude and an encouraged mindset, using words to demonstrate how to walk the correct way along the proper path to a prosperous life, while conveying the insights required to make the connections which lead to building an enduring, close, and beneficial association (piel imperfect – Yah is offering to continuously direct Moseh, helping him engage in a manner that has ongoing consequences throughout time)).” (*Shemowth / Names / Exodus 4:12*)

If I had a shekel for every time I balked at doing radio, concerned that I'd say something that reflected poorly on Yahowah, I'd be buried in them. But then I recognized that what God offers to one, He offers to all. Therefore, this assurance from Yah to Moseh applied to me – just as it does to you. We are all invited to live in Eden, not just 'Adam. We are all summoned aboard the Ark, not just Noah. We are all called out of Babel and into the Promised Land, not just 'Abraham. We can all listen to Yahowah and then share His message, not just Moseh. The God who designed the human mouth can cause it to sing so long as those He created use the eyes and ears He gave them to see and hear what He has to say.

Yarah, meaning “the source from which teaching and instruction, guidance and direction flow,” is the verb from which the title “*Towrah*” is derived. And in the hifil stem and perfect conjugation, God is telling His chosen representative that He will guide and direct him, teaching him how to become an extension of Himself. With the hifil stem, the subject, Yahowah, enables the object, Moseh, to become

just like Him, equipping Moseh to become the living manifestation of Yahowah's *Towrah* / Teaching.

While we are on this subject, and for those who may have glossed over the amplification of *Towrah* in a previous passage, let's review what the *tow*, *towr*, *tuwr*, *towah*, *tuwb*, and *towb* prefixes add to *yarah* to turn this verb into a title. Replete with the Strong's reference numbers: *tow* (8420) speaks of a "signature," included as part of a "written document" which leaves an "enduring mark" regarding its "authorship." Therefore, this "*yarah* (3384) – source of instruction and teaching, this place from which direction and guidance flow" is "in writing," and it is "signed" by the Author, leaving "an enduring mark" on our world.

Tow also "expresses a desire to exempt someone from judgment," which is the *Towrah*'s purpose. Along these lines, the related *tuwb* (8421) speaks of "providing answers which facilitate our restoration and return to" God, "enabling us to respond properly" to His instructions.

Recognizing that the Hebrew characters Theth and Taw were derived from the same letter, we discover that *towb* (2895) describes something which is "good, pleasing, joyful, beneficial, pleasant, favorable, healing, and right." And even better, to be *towb* is "to be loved, to become acceptable, and to endure." Yahowah affirms this connection, telling us that His "*Towrah* is *towb*." And this is made possible because both *tahowr* (2892) and *tohorah* (2893) speak of that which is "purifying and cleansing."

Especially revealing, *tuwr* (8446) summarizes the essence of the *Towrah* by providing "the means to explore, to seek, to find, and to choose" Yahowah. *Tuwr* thereby defines the operative aspect of "*shamar* – to diligently observe, to closely examine, and to carefully consider, so as to properly respect and respond."

Spelled the same way in the text, *towr* (8447) provides "the opportunity to change, to turn around, and to head in a different and more fortuitous direction." A *towr* (8449) is also a "dove," the Scriptural metaphor for Yahowah's Set-Apart Spirit. She facilitates this transformation.

Towah (8429) speaks of that which is "amazing, wondrous, and extraordinary." *Towah* (8427), like *tow* (8420), is used to designate someone's "mark or sign" as it is presented on a "written document." We find that *towdah* (8426) means "to celebrate and be thankful as part of a fellowship. And also that *towbah* (2896) conveys the idea of "becoming morally correct," and thus *tuwb* (2898), which is "desirable, manifesting that which is beneficial and right."

Another variation of *tuwr*, this one designated by Strong's number (2905), speaks of "arranging stepping stones to form a straight path," and of "properly positioning them so as to establish a firm foundation." And as *tuwr* (2906), it

The third letter of *Towrah* was depicted by a profile schematic of an individual's head \aleph . Stripped of the preposition “*ba – in,*” a Rosh has the honor of being the first letter of the first word of the *Towrah*. *Re'shyth* describes “new beginnings in time, the first and foremost priority, the best choice, the highest point or designation, the head of a community and family, its first born, of being reborn and renewed.” Even today, the letter's original name, *Re'sh,* conveys all of these same ideas. But more than this, the \aleph represents an observant individual, someone willing to observe, listen, and then think so as to acquire the proper perspective. The *Towrah's* third letter, therefore, speaks of the new beginnings which are now possible for observant individuals who use their eyes and ears to assess what Yahowah has to teach us. And for those who prioritize God, those who make the right choice and thereby reach the highest possible place and status, they become firstborn children of the first family.

Also interesting, the \aleph is looking to the left, and thus at the next letter in *Towrah*. In this case that is a Hey \aleph , the only letter repeated in Yahowah's name $\aleph\aleph\aleph$. As a general rule, when a Hebrew character faces or moves toward one of the letters found in Yahowah's name the connotations are positive. And when one of the ten directional letters ($\beth \aleph \aleph \aleph \aleph \aleph \aleph \aleph \aleph \aleph$) faces away from a $\beth, \aleph,$ or \aleph , the implications are negative. *Ruwach* – $\aleph\aleph\aleph$, *elowah* – $\aleph\aleph\aleph$, and even Yahowah – $\aleph\aleph\aleph$, are perfect examples, but actually not *Towrah* – $\aleph\aleph\aleph$ – because while the \aleph is looking toward the \aleph , it has its back to the \aleph . I suspect that this is because our perspective on the *Towrah* and how we observe it, determines how it influences our lives.

The final character in *Towrah* is the \aleph . This letter was originally depicted by drawing a person standing up, looking up, reaching up, and pointing to the heavens. As such, it reveals that God wants us up on our feet, our hand in His, so that we can walk with Him as opposed to bowing down, hands clasped in prayer before Him. The person who is pointing up and reaching up is paying attention to and attempting to benefit from God above. As a living legacy of this connotation, we find that the Hebrew word *hey* still means “behold, look and see, take notice, and consider what is revealed.” For those seeking God, for those reaching up to Him for help, all they need do is reach for His *Towrah* and grasp what it reveals.

Yahowah's “*Towrah* – Teaching, Instruction, Guidance, and Direction,” written as $\aleph\aleph\aleph$, conveys all of these linguistic and graphic ideas. These graphic representations of profoundly important ideas are all there to enlighten those who are observant.

Now that we know the purpose of the *Towrah*, recognizing that it is based upon the verb *yarah*, and now that we have come to perceive its nature through the letters which comprise this extraordinary title, let's return to Yahowah's Teaching. In this next passage, we find Moseh rejecting God's offer to resolve his inability to speak

fluently. Considering that Yahowah had just offered to accompany and teach Moseh, the reluctant liberator's response had to hurt.

I floundered all over myself trying to translate what follows. The words are not difficult, but the way that they were spoken doesn't make any sense. So after flailing away at it, I came to realize that it is senseless expressly because Moseh refused Yah's help. When we are self-reliant, especially in the company of the most extraordinary communicator in the universe, we tend to say stupid stuff.

“So then (*wa*) he said (*amar* – he conveyed, pleading (qal imperfect)), ‘With Your permission (*by* – recognizing that I’m responding to a superior being’s instructions, politely as I can express this after considering what has just been said, while the guidance is appreciated considering the implications), My Lord (*edony* / *adony* – My Upright Pillar), You choose to send out (*shalach* – You want to dispatch (qal imperative))) please (*na* – begging and pleading) by hand (*ba yad*) You reaching out (*shalach* – You actually stretched out, continuously send out and away (qal imperfect)).” (*Shemowth* / Names / Exodus 4:13)

This sounds like a man who is stammering. It validates Moseh's assessment of himself, revealing that he was in fact a poor communicator. This then was a real problem and neither an excuse nor an expression of humility. I love this validation for four reasons. First, we are all fortunate that Yahowah prefers engaging with flawed individuals. Second, an accurate self-assessment, even when that personal evaluation reveals a lack of qualifications and a plethora of inadequacies tends to make us more reliant and therefore more effective when it comes to working with Yah. Third, the contrast between this man's words here after rejecting Yah's offer to speak through him, and later throughout *Dabarym* / Words / Deuteronomy, when he is Yahowah's foremost spokesperson, is amazing. It is this same contrast that we find between religions of man and the relationship God intended. And fourth, by having someone who spoke poorly reveal the proper pronunciation of His name, Yahowah destroyed the religious excuse to avoid it.

At this point, Moseh knows that he is having a discussion with God. But he does not yet know Him. Until just a few minutes ago, Moseh didn't even know Yahowah's name. So it is entirely possible, albeit not advisable, for him to have said “*adony* – My Lord” rather than “*edony* – My Upright One.” The Towrah would not be revealed for some time, so there would have been no way of knowing that Yahowah was the Father of the Covenant. Moreover, the erroneous title was consistent with Moseh's impaired speech and poor judgment. What Moseh knew of gods had come from Egypt, where they were all contrived, as impotent as they were imaginary, as fearsome as they were felonious. From the moment Satan inspired the first self-aggrandizing con artist to worship him as divine, religious gods have all been “lords.” Had Moseh known better, his response would have been better.

I suspect that Moseh's labored response to Yahowah's offer to walk with him and speak through him sounded to God a lot like almost every religious prayer. Moseh had rejected Yah's offer, failed to use His name, addressed Him using Satan's title, and then senselessly pleaded with Him.

To be fair, there may have been more to this than just being an inadequate linguist. Moseh had walked away from Egypt, disgusted by the religious, political, economic, and military schemes which caused them to oppress and subjugate his people. Just as 'Abraham had gained a new and better perspective by walking away from "Babel – Babylon," so had Moseh by walking away from Egypt. He did not want to go back.

Yahowah's response is exactly what every religious person ought to expect from Him. They have rejected Yahowah's company, His support, His Word, His people, and His plan. They have rejected Yahowah's offer and name, and yet they inarticulately plead with Him nonetheless. I cannot imagine how irritating it must all sound, especially when compared to what He is offering.

"Then (*wa* – therefore) **indeed** (*'ap* – surely because of this, to reveal a contrast in relation to what just transpired), **Yahowah** (ﷲ) **was displeased, disappointed, and exasperated** (*charah* – was unhappy, annoyed, and grieved, vexed, deeply concerned, and agitated, even angry and incensed) **with** (*ba* – at and against) **Moseh** (*Moseh* – One who Draws Out; from *mashah* – to draw out).

So (*wa*) **He said** (*'amar* – He stated (qal imperfect – literally with ongoing implications)), **'What about** (*halo lo'* – why not) **'Aharown** (*'Aharown* – one who brings enlightened freewill regarding an alternative relationship, clearly desiring the home comprised of love and light which empowers; a compound of *'ahal* – to be clear about the home shining brightly, *'ahab* – to love, *'awah* – to desire the sign and mark, *'ow* – to choose and to prefer between contrasting ideas which serves as a marker of an alternative and conflicting relationship, *'own* – vigorous ability through empowerment, and *'owr* – light and enlightenment (i.e., informed freewill)), **your brother** (*'ah 'atah*), **the** (*ha*) **Lowy** (*Lowy* – one who helps join and unite; inappropriately transliterated Levite; from *lowah* – attending to the process of associating and joining together)?

I actually know (*yada'* – because I am genuinely aware of the fact, I am cognizant that quite literally, and I realize that at least temporarily (qal perfect – for a finite time)) **that indeed** (*ky* – by comparison) **he** (*huw'*) **speaks incessantly, making words come alive** (*dabar dabar* – he talks about talking and makes things happen by articulating a great many powerful words, he habitually conveys the most words so he can communicate the ultimate Word (piel infinitive piel imperfect – the object, which is the Word, becomes actionable on an ongoing basis with unfolding implications over time)).” (*Shemowth* / Names / Exodus 4:14)

So much for the notion that “God loves everyone” or even that “God is all loving.” Moseh was the single most qualified individual on the planet relative to the mission God wanted to accomplish. God reached out to Him and communicated directly to him, offering Him what He is offering us – to properly equip, empower, and accompany us, giving us the opportunity to do something meaningful together. And yet, Moseh said “no.” It made God “*charah* – displeased, disappointed, and exasperated, exceedingly unhappy and annoyed, grieved and vexed, deeply concerned and agitated, even angry and incensed.” Forgiving, accommodating, understanding, tolerant, and accepting aren’t among *charah*’s connotations, and thus will not be God’s response to man’s propensity to reject Him in favor of religion.

Please, consider the implications. Yahowah introduced Himself by title and by name to Moseh on Mount Horeb. God told him that He wanted his assistance leading His people away from religious, governmental, and economic servitude. He heard God say that He would teach him, guide him, and walk every step of the way along with Him. Then Yah proved His divinity through symbols and prophecy. But in the face of all of this, Moseh said, “No Lord. Choose someone else.” It made God angry, disappointed, and exasperated. So I ask: how does this differ from Yahowah introducing Himself to us by title and name in His Towrah on this same mountain, with Him asking us to walk away from oppressive human institutions, from Him promising to teach, guide, and accompany us, from Him proving His divinity via symbols and prophecy? So when the religious reject His offer and refer to Him as the “Lord,” wouldn’t it be entirely reasonable to expect Yahowah to be annoyed and incensed?

While they would grow to have a productive relationship, Yahowah’s solution to Moseh’s recalcitrance suggests that He was mocking His reluctant liberator – just as He will mock the excuses postured by Christians and Muslims. He went from confirming that as the one who gave humans the capacity to speak, He, Himself, would empower Moseh’s ability to communicate to saying, “Your brother can talk for you.” ‘Aharown may have been the life of the party, but he was a far cry from God. So after showing His frustration, exasperated yet undeterred, God came up with a temporary accommodation. He would give Moseh time to grow into the relationship. And that is why the perfect conjunction was used in association with *yada*’, revealing that ‘Aharown would be a stopgap measure. As they embarked upon their mission, Moseh would come to know and trust Yah, and therefore, he would speak directly for Yah.

Many lexicons acknowledge, albeit without specificity, that there is a connection between ‘*Aharown* – אַהֲרֹן and ‘*owr* – אֹר, the Hebrew word for “light.” While they are somewhat out of order, the three letters comprising ‘*owr* are present in ‘*Aharown*.

But the initial letters, *'ah / 'oh* – אה, are more compelling because they take us directly to *'ahal* – אהל and *'ohel* – אהל. *'Ahal* is “clear and shining light” while *'ohel* is a “temporary dwelling place, a tent and home, even the tabernacle, to protect a family.” As such, the name suggests that Yahowah’s light would temporarily reside within *'Aharown* to clearly reveal the way home. Also interesting, *'ahab* is “love,” *'awah* denotes the “desire for the sign and mark,” and *'ow* is “to choose, expressing a preference between contrasting ideas and conflicting relationships.” Therefore, *'Aharown* would be a conduit for Yahowah’s love and to expose His signs, so that we might be able to choose between the contrasting ideas of man and God in recognition that religion is in conflict with the relationship Yahowah is offering.

The אה conclusion of אהא is from *'own*, which speaks of “vigorous and abundant life, of empowerment and growth.” It serves to affirm the benefits which are afforded to the Covenant’s children on Shabuw’ah, where we are enriched, empowered, and enlightened by the Set-Apart Spirit.

Bringing all of these thoughts together, *'Aharown* represents enlightened freewill regarding the alternative of living with God in His home, shining brightly as part of His loving family.

This brings us to “*dabar dabar* – speaking incessantly, making words come alive.” When a Hebrew word is repeated, it amplifies its meaning. So in this case, *dabar dabar* tells us that *'Aharown* was capable of speaking the “ultimate word” – God’s Word. But it also shows that Yahowah has a sense of humor, as it, tongue in cheek, says that *'Aharown* is known to speak “many words,” the “most words,” and “big words,” suggesting that he was known to have the gift of the gab. But since it is by relying on Yahowah’s provisions that we are empowered, the tendency to fall back upon our strengths tends to short circuit the process, making *'Aharown* particularly vulnerable. He was not Yahowah’s choice and he would not be effective for these reasons. This should have been a warning shot for those who choose to associate with politicians and preachers whose speeches are inspiring.

The initial *dabar* was spoken in the piel infinitive, which means that it was serving as a verbal noun that would be put into action by the words which would be spoken. The second *dabar* was then modified by the piel imperfect, revealing that as a result of these words being actionable, of them coming to life, there would be ongoing implications which would unfold throughout time. The repetition of the piel stem tells us that the many words Yahowah was going to share with us through these two men would become manifest in human history and play out on the stage He had set before us. The Exodus from the Crucible of Oppression into the Promised Land by way of the Towrah would serve as a tangible expression of the Word of God. What was said and done then and there would reverberate throughout time, revealing the actions Yahowah has undergone to facilitate our acceptance of

the actionable aspects of His Word – of our acceptance of His Covenant’s Conditions and His Invitations to Meet. There would be many words, but they would all lead to one place – away from the religion and politics of man and to a relationship with Yahowah.

And I suppose that is why we find yet another instance of *hineh* in this essential context – the very crossroad of choice, of the place where the way of life intersects the way of death. These words are actionable.

“**And besides** (*wa gam* – moreover), **look** (*hineh* – behold, if you look up and pay attention you’ll notice that presently, right here and right now, at this very place and moment as a concession and condition), **he** (*huw*’) **is coming forth** (*yatsa*’ – is being extended and brought forth, arriving and appearing to serve (qal participle)) **to** (*la* – approaching and drawing near to) **meet you, to greet you, and to call you out** (*qara*’ – to call out to you, to welcome you, to encounter you, to invite and summon you to become better acquainted, to speak, reading and reciting for you, and to announce and proclaim the message for you (qal infinitive)).

When (*wa*) **he sees you** (*ra’ah* – he first lays his eyes on you and initially looks at you (qal perfect)), (*wa*) **he will rejoice** (*samach* – he will be happy, even elated, displaying a joyous attitude albeit for a limited period of time (qal perfect)) **taking this to heart** (*ba leb huw*’ – in his judgment and with regard to his way of thinking).” (*Shemowth* / Names / Exodus 4:14)

This comment had little if anything to do with ‘Aharown, his approach, his arrival, his vision, his attitude, emotional response, or thinking. None of that was relevant. Yah wanted Moseh, and everyone else for that matter, to “*hineh* – pay attention” to the “*yatsa*’ – impending arrival” of the “*qara*’ – invitations to be called out and meet” with God. Yahowah was prepared to “*qara*’ – meet with” His wayward children, “welcoming” them back home. And through Moseh, He would provide an eyewitness to document these events so that we would all be able to “*qara*’ – read about” what transpired, “*qara*’ – reciting” the story of how God liberated His family from the religious and political institutions of man. This is what Yahowah wanted us to “*ra’ah* – see,” to “*hineh* – behold,” to “*ba leb* – take to heart, understand, and embrace,” and thus “*samach* – celebrate.”

Qara’ may be the most important verb in Yahowah’s lexicon. It serves as the basis of *Miqra*’, a title that falls behind only “*Beryth* – Family-Oriented Covenant Relationship” and “*Towrah* – Teaching and Guidance,” in importance. *Qara*’ speaks of Yahowah’s Invitation to Meet, of God Calling us Out of the world to be with Him.

The epoch events which would soon transpire would leave footprints for us to follow, leading us away from the human institutions of religion, politics, patriotism, and militarism, and the economics and academics which underlie them, so that we

are prepared to live with Yahowah in His home. That path was laid out before us nearly 3,500 years ago when Yahowah guided the Children of Yisra'el out of Egypt through the first four *Miqra'ey*. It all began at the doorway of life on *Pesach* – Passover, then crossed the welcoming and forgiving threshold of *Matsah* – UnYeasted Bread, where the sin of religion and government was left behind. Out of harm's way, and on the next day, the Children of Yisra'el began to campout with God on *Bikuwrym* as Firstborn Children. They would receive His Towrah Teaching seven sevens thereafter on *Shabuw'ah*, with Yahowah thereby fulfilling His promise to enrich and empower His children.

You'll notice that Yahowah was not bypassing Moseh to turn to 'Aharown. The former would be His associate and the latter would be an implement.

“Then (wa) you should speak of God to him (dabar 'el huw' – you shall communicate the Word of God unto him (piel perfect – with the piel stem, the object, 'Aharown, is put into a state of action under the influence of the verb, which is to speak, by the subject, who is Moseh, albeit for a limited time based upon the influence of the perfect conjugation)). And (wa) you should place (sym – you shall provide and put (qal perfect)), accordingly ('eth – therefore), these words (ha dabarym – the statements) in his mouth (ba peh huw'). And I (wa 'any), Myself, will be present with (hayah 'im – I will be and exist alongside (qal imperfect – genuinely and continually)) your mouth (peh 'atah – your physical source of speech), and in association with (wa 'im) his mouth (peh huw' – his capacity to communicate).

So (wa) I will be the source of teaching and guidance (yarah – I will provide instruction and direction to inform and to guide (hifil perfect – with the hifil stem the subject, Yahowah, causes the object, Moseh and 'Aharown, to teach in the same manner He instructs)) for both of you accordingly ('eth 'atah) regarding what relationally and beneficially ('asher - to show the way to the benefits of the relationship) you should choose to act upon and engage in ('asah – I would like you and others to do, with them choosing of their own volition to actually act and genuinely engage in accordance with My will (scribed in the qal relational stem which conveys that this message should be interpreted literally, imperfect conjugation, telling us that this work will be ongoing, continuing to unfold throughout time, and jussive mood (as a third person volition) with the paragodic nun ending (which is an expression of first person volition))).” (Shemowth / Names / Exodus 4:15)

Yahowah had no intention of repeating the conversation He had just endured with His reluctant liberator. It would be up to Moseh to explain God's plan to his brother, just as it would be up to Moseh to convey Yahowah's Towrah Guidance to the rest of us.

One of the advantages of never changing is that God does not have to update His message. Once stated, His Guidance prevails for all time. Moreover, just as ‘Aharown would be guided by the same “*yarah* – instructions” that were conveyed to his brother, we are all taught by the same Towrah.

The purpose of the Towrah has been affirmed a second time. It is Yahowah’s “*yarah* – source of direction and guidance,” the place from which “teaching and instruction flow,” especially regarding His “*qara*’ – willingness to welcome us and His desire to meet us,” by *qara*’ – calling us out” of the oppressive world of religion and politics.

Especially important, by using ‘*asah*, Yahowah is telling us that His Towrah is “actionable,” that He is Guiding the way we “engage” in this relationship by Directing our “response” to His Instructions. And just as there is one Towrah, there is only one response to it that will deliver the desired result. And to find it, we need to follow along in Moseh’s footsteps.

‘*Asah* was conveyed in the paragogic nun, which is akin to the cohortative in that it serves as an expression of first person volition. It therefore conveys God’s will, telling us how He would like us to respond to His Towrah. It was also spoken using the jussive mood, which expresses third person volition. And since this is a conversation between Yahowah, who as the speaker is the first person, and Moseh who as the recipient is the second person, the third person would be the rest of us – all of those who consider God’s Teaching instructive.

אָהַרֹן

As proof that Yahowah wants us to walk along the same path traveled by Moseh and ‘Aharown and to be guided by the same Towrah, no matter our ethnicity, regardless of where or when we live, we read:

“**And** (*wa*) **Yahowah** (אָהַרֹן) **said** (‘*amar* – spoke (qal imperfect)) **to** (‘*el* – as God to) **Moseh** (*Moseh* – One who Draws Out) **and** (*wa*) ‘**Aharown** (‘*Aharown* – one who brings enlightened freewill regarding an alternative relationship, who clearly desires the home comprised of love and light), ‘**This specifically is** (*zo’th* – such is) **the engraved prescription** (*chuqah* – the clearly communicated, accepted, and inscribed meaning and portrayal which cuts those who thoughtfully engage into a share of the relationship) **of Passover** (*ha Pecach* – of the passing over (and thus not being subjected to death); from *pacach* / *picah* – to pass over into abundant life and complete fulfillment through the elimination of idolatry).

Every (kol) son (ben - child) of a mistaken stranger (nekar – of a foreigner and alien who does not understand or who feigns and pretends to be associated to seek favor while recognizing false and foreign gods) shall not consume it (lo’ ‘akal huw’ – should not eat it nor partake in it).” (*Shemowth / Names / Exodus 12:43*)

When Dowd composed his opus on the Towrah in *Mizmowr* 119, there were four specific things he encouraged us to observe, and “*chuqah* – the engraved prescriptions which are clearly communicated and should be accepted to be cut into the relationship” was one of them. In this case, the *chuqah* is *Pecach* – the door to life which when opened, provides access to God, His home and family. And the fact that a *chuqah* is an “engraved prescription and a clearly communicated and inscribed portrayal which cuts us into the relationship” presented by God, Himself, we can be assured that Paul was wrong to dismiss it.

But *Pecach* isn’t for everyone. In fact, for most it is counterproductive. While men and women have long sought to be saved and to live forever, eternal life can be hellish if experienced in the wrong place. It isn’t that God doesn’t want mankind to benefit from Passover, but instead that He doesn’t want His creation to be burdened by it. As the Doorway to Life, the souls of those who participate in *Pecach* become immortal. If they are estranged from God, if they aren’t Towrah observant, if they don’t follow *Pecach* with *Matsah* en route to *Bikuwrym*, and if they do not understand what all of this represents, then their fate will be to spend an eternity in *She’owl* with *ha Satan*.

The first excluded categorization of individuals are “*ben nekar* – children of those who are mistaken, who do not understand, who feign their association, and who recognize false gods.” To participate in the *Beryth / Covenant* we have to accept its conditions which requires an accurate assessment of them. To benefit from the *Miqra’ey / Invitations to be Called Out and Meet with God*, we have to correctly respond to what God is offering. Being right is vital, which is why the Hebrew word for “righteous,” *tsadaq*, means “to be right.” But so is being genuine. God does not care for those who feign their relationship with Him. And He will not tolerate the presence of false gods. For these reasons the children of those who are mistaken, who do not understand, who feign their association, and who acknowledge false gods are prohibited from participating in Passover. And should you think that it is unfair to withhold benefits from the children of errant parents, Yahowah knows that the overwhelming preponderance of children adopt their father’s religious and political proclivities.

On the positive side, the initial classification of individuals who, in addition to the Children of Yisra’el, are expressly invited to participate in Passover are “*kacaph miqnah* – those who genuinely want to be ransomed.” That is so long as they are engaged and working with Yisra’elites – albeit for something more valuable than

money. But even they cannot attend Passover until they are circumcised for reasons which are especially relevant.

There are only two destinations available to immortal souls: *Shamaym* and *She'owl*. And admittance into Heaven is granted exclusively to Covenant members, the sign of which is circumcision. Therefore, an uncircumcised man estranged from the Covenant who becomes immortal remains eternally separated from God – and that means incarceration in *She'owl*.

“However (wa), every (kol) individual (‘ysh) coworker (‘ebed – servant, slave, or associate) who longs (kacaph – who genuinely wants and desires) to be acquired (miqnah – to be redeemed and become part of the flock), when (wa) you have circumcised him (muwl ‘eth huw’ – cut off and removed the foreskin of his male genitalia), then at that time (‘az – thereupon, after this point which serves as a condition and logical expression) he may participate in it (‘akal ba huw’ – he may consume it and be nourished by it (qal imperfect)).” (*Shemowth / Names / Exodus 12:44*)

There are essentially two groups of individuals in Yahowah’s Covenant Family: the Children of Yisra’el who are naturally born into the household of ‘Abraham and Sarah and those who are adopted by choice. And since the conditions and benefits are the same for both, once there and as spiritual beings, the genetic composition will become irrelevant.

The second and third exclusions are forthcoming. In that Yahowah’s home is an eternal residence, there will not be any temporary residents. Once we are part of Yahowah’s family, we are His children forever. No one passes through heaven who does not intend to stay. And that is why God must put Covenant applicants through a rigorous and comprehensive screening process. Those who are given access to Heaven must be free of religion, be unpatriotic, non-political, opposed to militaries, and have discarded all vestiges of false gods. The Covenant’s children must be reliant on Yahowah, not man. All must reply to Yahowah’s Invitations to Meet and avail themselves of His provisions. Those who enter Heaven’s door are observant, closely examining and carefully considering the conditions of the Covenant. As parents, they have sought to circumcise their sons, and as men, they are themselves circumcised.

The third exclusion should strike us as particularly meaningful. Yahowah appears to be demonstrating His opposition to a paid clergy. If that is correct, those who claim to be serving Him, and yet are paid for their ministry, can kiss heaven goodbye. For a number of reasons, accepting money to broker Yahowah’s gift will preclude pastors, priests, imams, monks, and rabbis from Heaven.

“But (wa) the temporary resident (towshab – the one who is just passing through and does not intend to stay, the foreigner and complete stranger) and (wa)

the hired worker (*sacyr* – the paid servant or mercenary) **may not consume it** (*lo' 'akal ba huw'* – cannot participate in it (qal imperfect)).” (*Shemowth / Names / Exodus 12:45*)

Yahowah is a proponent of work, and He, Himself, engages in it. And there is no injunction against getting paid for one's labor – only of cheating, accepting bribes, and such – none of which were mentioned. So in this context, the “*sacyr* – hired worker” is either what we would refer to as a “migrant farmer” who intends to leave after the harvest, or someone seeking compensation in association with Passover, and thus a paid cleric. But since migrant workers were exceedingly uncommon during a time of ubiquitous slavery, and priests were a shekel a dozen, it's the latter who are being excluded from receiving what they are selling.

The Covenant is a Family. Heaven is a Home. They represent Yahowah's one and only beyth. Therefore, those who observe *Pecach*, which serves as the Doorway to Yah's Home, ought celebrate their entrance and inclusion.

“In one (*ba 'echad* – within a single, solitary) **home** (*beyth* – house, family, and household) **it shall be consumed** (*'akal* – it should be eaten (nifal imperfect – the subject, which is the lamb, carries out and receives the action of the verb, which means that the lamb is consumed to provide nourishment with ongoing and unfolding consequences throughout time)). **You should not take out** (*lo' yatsa' min* – you should not come out or bring out (hifil imperfect)) **of the home and family** (*ha beyth* – of the house and household) **any portion of (min) the flesh** (*basar* – the body whether it be animal or human or the proclamation of the message or news) **outside** (*chuwts* – out in public, out in the open, on a road, or in the countryside, to an expansive place, expounding upon it). **And the bones** (*wa 'etsem* – the essential nature and very substance of the being) **you shall not break or destroy** (*lo' shabar* – you should not fracture or interpret as separated (qal imperfect)) **of his** (*ba huw'*).” (*Shemowth / Names / Exodus 12:46*)

Yahowah is big, and yet He has only one home. Yahowah is creative, and yet He has only one plan. If you are among the one in a million who is permitted inside by following His example, do not toss the Lamb who made it possible outside.

One-thousand five-hundred years after the Exodus the Romans developed the practice of breaking their victim's legs so that they would suffocate during their crucifixion. Such would not be the case with Yahowsha'. That is the reason behind the final statement. His soul would be crushed on *Matsah* but His body would not be broken on *Pesach*. This also serves to resolve the Christian confusion over “Jesus's body being broken for the remission of sin.” The bread He was alluding to was *Matsah*, where its unleavening was symbolic of the removal of our adversarial affiliations.

Yahowah's relationship with Yisra'el served to convey His name, nature, Towrah, Covenant, and Invitations to the world. They were not only witnesses to these things, they served as an example of what God will do for those who accept Him as well as the consequence of rejecting Him.

“The entire (*kol* – all of the) **community of witnesses** (*'edah* – gathering assembled to provide testimony to memorialize the agreement as assurance that it would be remembered) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **will choose to act accordingly regarding this** (*'asah 'eth huw'* – will of their own freewill engage likewise, doing this (qal imperfect jussive)).” (*Shemowth* / Names / Exodus 12:47)

While the Towrah isn't comprised of laws to be obeyed, it is filled with guidance which is beneficial only when acted upon. To attend Passover, we must answer Yahowah's Invitation. To engage in the Covenant, we must act upon its terms and conditions.

Dealing a fatal blow to the impetus of Pauline literature, Yahowah, who just so happens to be the Creator of the universe, the Architect of life, the Author of the Towrah, the Father of the Covenant, and the One who conceived and fulfilled Passover, said...

“Indeed if and when (*wa ky* – so then on the condition and as a marker of emphasis while designating a reliable exception) **a person from a different ethnicity** (*ger* – an individual from a different geographical location) **in association with you** (*'eth 'atah*) **as a guest** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal imperfect)) **engages in** (*'asah* – acts upon and participates in (qal perfect)) **Pecach** (*Pecach* – Passover) **to approach** (*la* – according to) **Yahowah** (יְהוָה), **to draw near, his every** (*la huw' kol*) **remembrance** (*zakar* – memory and public proclamations regarding what is true, or men and boys for the sake of remembering) **must be circumcised, bringing prior associations to an end** (*muwl* – must be cut off and removed, taking action with an oath to cease and desist, turning around and going the opposite way (nifal imperative – with the nifal stem the subject carries out and receives the benefit of the verb's action, which is to cut something away to achieve separation while the imperative mood expresses a first person command, intention, or exhortation, or serves as a second person expression of volition)).

And then at that time (*wa 'az* – thereupon as a logical result and temporal expression) **he may approach and draw near** (*qarab* – he may step up, come forward, and be present (qal imperfect)) **and participate in it** (*wa la 'asah huw'* – act upon it and engage in it). **And so he shall exist** (*wa hayah* – then he shall be (qal perfect)) **similar to** (*ka* – comparable to or the same as, like, consistent with,

or in the same manner as) **a native born person** (*'ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines) **of the land** (*ha 'erets* – of the realm).

But (*wa*) **the totality of** (*kol* – all and everyone of) **the uncircumcised** (*'arel* – those who remain stubborn, unacceptable, and unharvestable) **shall not eat it** (*lo' 'akal ba huw'* – shall not ever consume it, be nourished by it, or derive life from it (qal imperfect)).” (*Shemowth* / Names / Exodus 12:48)

Simply stated: circumcision is one of the five conditions of the Covenant and Passover was conceived to make the Covenant’s children immortal. Therefore, since those who have not been circumcised cannot be part of the *Beryth, Pecach* does not apply to them. The uncircumcised are excluded from the Covenant and thus precluded from Passover. It isn’t complicated.

No Passover, no eternal life. No eternal life, no participation in the Covenant. No participation in the Covenant, no salvation. No salvation, no entry into heaven. No entry into heaven, no drawing near or approaching God.

This is the first time in a decade of study that we’ve encountered the imperative mood when it must be interpreted as other than an expression of second person volition. Whether the subject is all of guest’s “remembrances” or “males,” both are third person, as is the guest, himself. Therefore, this is actually stating an imperative rather than a choice. If a person wants to participate in Passover they must either bring prior associations to an end or circumcise every man and boy. Both are advisable, but only one is possible.

Adult circumcision, like the Covenant, is a choice. If an individual does not want to participate in the Covenant, they do not need to be circumcised. Even though the fifth and final condition of the Covenant asks parents to circumcise their sons on the eighth day, *zakar*, unlike *ben*, does not mean “son.” So since the primary meaning of *zakar* is “remembrance,” the most reasonable translation serves to affirm the initial condition of the Covenant which is to disassociate from religion and politics, societal customs and familial ties prior to meeting Yahowah or engaging in a relationship with Him. We are engaging in a new life, becoming part of a new family, entering a new place, so it is only right that we leave the hindrances behind. This choice is simple: religion or relationship, man or God.

This then brings us to the reason I wanted to explore this conversation. Yahowah unambiguously affirmed:

“One (*'echad* – a single, solitary, and explicit) **Towrah** (*Towrah* – Source of Teaching, Guidance, Instruction, and Direction; from *yarah* – to provide an outpouring of educational instructions and directional guidance) **shall actually and always exist** (*hayah* – was, is and always shall be (qal imperfect)) **on behalf of** (*la*

– to enable the approach of and concerning) **the native born person** (*ha 'ezrah* – one who is naturally born; from *zarach* – one who is alert, comes out, rises up, and shines) **and** (*wa*) **for** (*la* – concerning the drawing near of) **the individual from a different ethnicity** (*ger* – the person from a different geographical location) **who as a guest considers the implications while gathering together and dwelling** (*guwr* – as an individual who is gathering, congregating, and dwelling together on a sojourn while demonstrating the proper reverence and respect for the future considerations and implications (qal participle – a genuine characterization of the individual as a verbal adjective)) **within your midst** (*ba tawek 'atem* – with and among you).” (*Shemowth* / Names / Exodus 12:49)

When God speaks there are consequences of His words we ought not miss. He did not say “This Torah is for Jews only.” He said that there was and would only be “one Towrah” and that it “was for every ethnicity.” As a result, if you want to gather together with Yahowah and live with Him in His Promised Land, you’d better discard the notion that God sanctioned a New Testament for Gentile Christians.

The *Mashal* are Word Pictures presented as Proverbs. They contain parental advice from Yahowah as our Heavenly Father and the *Ruwach Qodesh* as our Spiritual Mother. What follows is the best advice ever given...

“You all should choose to actually listen (*shama'* – of your own freewill you all should genuinely elect to literally pay attention and hear this (qal imperative – literal interpretation under the auspices of freewill) **children** (*ben* – sons) **to the truthful teaching and correct instruction** (*muwcar* – to the principled axiom regarding life, the warning, correction, education, and exhortation; from *yacar* – to provide instruction which corrects) **of the Father** (*'ab*), **and** (*wa*) **of your own volition pay attention** (*qashab* – you all should choose to listen, process, consider, and accept this information and respond appropriately (hifil imperative – the subject, the Father, empowers and enables the object, His children, to engage in this process as if they were like Him so long as they choose this course of action)) **so as** (*la*) **to become familiar with and know** (*yada'* – to find, to become aware of, to acknowledge, to care about, to respect, and to embrace, facilitating through knowledge) **what it means to understand** (*bynah* – how to deduce the intended meaning from a given revelation and then respond appropriately to life’s situations, to recognize how to distinguish between right and wrong, how to become discerning and discriminating by exercising good judgment, how to become perceptive and insightful through observation, consideration, and contemplation, so as to be intelligent, thereby benefiting from the capacity to separate fact and fiction; from *byn* – to make the connections between things which lead to understanding).” (*Mashal* / Word Pictures / Proverbs 4:1)

This statement and the one which follows, introduces our Heavenly Father’s

Towrah as “truthful teaching and correct instruction” which “facilitates understanding.” It is, therefore, not comprised of “laws to be obeyed.” As such, we are being “encouraged of our own freewill to listen,” “choosing to pay attention so that we can respond appropriately.”

God is affirming that He is providing the information we need to know to understand. He is, thereby, making faith irrelevant. Moreover, Yahowah is outlining the means to this highly desirable state, which begins with us choosing to listen to our Heavenly Father’s teaching and instruction. The next step is to pay attention, to process the information, to accept what He is conveying, and then accept it so that we can respond appropriately. Knowledge leads to understanding by making the proper connections between things, such as between Yahowsha’ and the Towrah.

Yahowah has provided us with His moral teaching and proper instruction, setting them before us as the most valuable and beneficial gift ever offered. And that present from God to man has a name: Towrah.

“For indeed (*ky* – this is important, trustworthy, and reliable), **good, beneficial, and valuable** (*towb* – moral and proper, favorable and functional, beautiful and pleasing, enjoyable and productive, helpful and healing, useful and appropriate, mutually agreeable and prosperous, suitable to achieve the specified and desired result) **teaching and instruction** (*laqach* – persuasive words which are empowering and evoke change, information which provides insights and leads to comprehension, powerful teaching through instructive discourse that can be received in your hand, grasped hold of, and accepted) **I have given for you to approach** (*nathan la ‘atah* – I have actually produced, provided, and bestowed to you as a gift, placing before you, permitting and allowing you to draw near (qal perfect)).

My Towrah (*Towrah ‘any* - My source of teaching, guidance, direction, and instruction; from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow and is poured out to you, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **you should not ever forsake, neglect, nor reject** (*‘al ‘azab* – without it you will be forsaken, neglected, rejected, abandoned, separated, and left behind, remaining unrestored (qal imperfect jussive – literal expression of ongoing and negative consequences).” (*Mashal / Word Pictures / Proverbs 4:2*)

And yet that is exactly what nearly five billion Christians over the ages, all based upon the Pauline epistles, have done. They have been forsaken for having forsaken Yahowah's Towrah. It serves as the lone introduction to God, and the singular path to Him is contained therein.

When God said that we should never neglect or forsake His Towrah, He completely undermined Pauline Doctrine and the Christian religion, negating any possibility of an "Old Testament" being made obsolete by a "New Testament." To believe the Christian position, one has to be either willfully ignorant of God's Word or knowingly reject it. Neither position is rational.

This next statement predicts what Yahowsha' affirmed, that as the Set-Apart Spirit descended upon Him He became the living embodiment of the Towrah. And it was by fulfilling the Father's merciful words that He, as the only begotten Son, made it possible for the rest of us to approach God.

"Because (*ky* – indeed, this is important, reliable, and true) **I will actually come to exist as** (*hayah* – I will be (qal perfect – for a finite period of time I will actually become)) **a Son** (*ben*) **to approach My kind and responsive Father** (*la 'any 'ab rak* – on behalf of My compassionate and tenderhearted Father by way of the Father's soft-spoken and merciful words), **and thus** (*wa*) **the only begotten and unique Son** (*yachyd* – as the very special and precious child) **by way of** (*la*) **the Mother's** (*'em 'any*) **presence** (*paneh*)." (*Mashal / Word Pictures / Proverbs 4:3*)

One God and one persona, three manifestations or characterizations. Yahowah reaches out, communicates, and engages with us as our Heavenly Father, our Spiritual Mother, and as the Son, collectively conveying the elements which comprise a family – the Covenant Family. Each manifestation communicates on behalf of the other, which means that Mother, Father, and Son communicate with one another. This statement is presented as an example of this, of the Father speaking of His Son, and thus is prophetic of something Yahowsha' would often do – speaking of the Father. And the very thing which made Him the only begotten Son is the presence of the *Ruwach Qodesh*, our Spiritual Mother.

The verb upon which *Towrah* is predicated, "*yarah* – to teach and guide," appears next. If you were unaware that "*shama*' – listening to" "*muwcar* – truthful teaching and correct instruction" is what leads to "*yada*' – knowledge" or that "*qashab* – paying attention" conveys "*banah* – understanding," or missed the fact that the "*towb* – valuable and beneficial" "*laqach* – teaching and instruction contained in the persuasive and empowering words" of our Heavenly Father's "*Towrah*" serve as God's ultimate "*nathan* – gift" to His Children which "should never be annulled or rejected," expressly "*hayah* – coming to exist as" the "*yachyd* – only begotten Son," then you have been given another opportunity to "*tamak* –

grasp hold of and accept” the realization the Towrah is Yahowah’s means to “*jarah* – instruct and guide, teach and direct” His children. And since the Son of God was Towrah observant, shouldn’t we be as well?

“**And so** (*wa*) **He will teach and guide Me** (*jarah* ‘*any* – He will become the source of My instruction and direction (hifil imperfect – the Father will consistently cause the Son to teach like Him with ongoing and unfolding implications)).

And He said to Me (*wa* ‘*amar la* ‘*any* – He actually and continually told Me, expressing this to Me in words (qal imperfect)), ‘**Accept, trust, uphold, and retain** (*tamak* – please receive, take and grasp hold of, and embrace (qal imperfect jussive – since “He” is third person, in the jussive this is the express will of Yahowah literally expressed with ongoing implications)) **My Words** (*dabarym* ‘*any* – My statements and message, My answers and promises, My way of speaking, My account of things and matters which pertain to My testimony) **upon Your heart to facilitate good judgment** (*leb* – serving as the seat of judgment, of rational thinking, of proper motives, and of a correct perspective and attitude). **Choose to focus upon and literally observe** (*shamar* – elect of Your own freewill to closely examine and carefully consider, look to and thoughtfully contemplate, thoroughly evaluate and genuinely attend to (qal imperative – conveying a statement which is subject to the freewill of the person being spoken to within the context of a genuine relationship concerning a literal interpretation of)) **My instructions regarding the conditions** (*mitswah* ‘*any* – My authorized directions pertaining to the terms of the relationship agreement and covenant contract) **and** (*wa* – thereby in addition also) **live forever** (*chayah* – be restored to life, embracing the source of continuous and sustained growth, which is healthy, beneficial, and abundant, accepting the promise of renewal and restoration (qal imperative – denoting a literal interpretation of a relationship which is subject to the freewill of the person being addressed)).” (*Mashal* / Word Pictures / Proverbs 4:4)

Of this we can be certain: the Towrah is comprised of God’s words. We know this because Yahowah used prophecy to prove His direct inspiration of this text. Therefore, the Son of God “*tamak* – accepted, trusted, and upheld” the Towrah. He was Towrah “*shamar* – observant.” It would therefore be impossible to follow His example and not do the same.

And while that should be obvious to everyone who hasn’t been deceived by religious jargon, this anti-Christian realization isn’t the most important aspect of this Godly advice. Yahowah is using His Son as an example, showing us through Him that eternal life is the result of closely examining and carefully considering His directions regarding the conditions of His relationship agreement. And these *mitswah* are found in only one place – the opening chapter of the Towrah. Therefore, Yahowsha’s soul was restored to God and lives forever expressly because He chose of His own volition to be Towrah observant. Moreover, He was

not only the living embodiment of the Covenant, He accepted its conditions.

This means that God was not an exception. He followed the same path He has prescribed for us. He listened to God's instructions. He was Towrah observant. He accepted the terms and conditions of the Covenant. And since His soul was restored as a result of doing these things, we can be assured that ours will be as well, that is so long as we follow His example.

In this light, it is also remarkable to note that both "*shamar* – observe" and "*chayah* – live" were conveyed in the imperative mood, which means that "we choose life by choosing to observe" the "*mitswah* – instructions regarding the conditions of the relationship agreement."

Speaking of "light," as the source of Yahowah's light, the Towrah is the means to eternal life, to empowerment, and to perfection and thus to righteousness.

"The Towrah (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, purifying, and cleansing) **is Light** (*'owr*) **and** (*wa*) **the Way** (*derek* – the Path) **of Life** (*chay* – the source of continuous and sustained existence, abundant growth, of revival, renewal, and restoration, the promise of the most favorable of circumstances, prosperity, and blessings)." (*Mashal / Word Pictures / Proverbs 6:23*)

In this next installment of Fatherly advice, Yahowah's children are once again encouraged to be observant, paying attention to God's words, His answers and explanations. Our Heavenly Father wants us to treasure His directions regarding the conditions of His family-oriented relationship. He tells us that by closely examining and carefully considering the terms and conditions of the Covenant we will live, that is so long as His Towrah remains the focus of our eyes.

"My son (*beny 'any* – My child), **choose to closely examine and carefully consider** (*shamar* – elect to focus upon, literally observe, diligently and thoughtfully evaluate, agree to pay close attention to and genuinely care about (qal imperative – indicating that an actual relationship will be established between Father and son should the child choose of his own volition to pay attention to this exhortation to revere and regard)) **what I say** (*'emer* – My answers, explanations, declarations, and promises). **And** (*wa*) **the conditions of My relationship** (*mitswah* – My authorized directions and binding instructions regarding My covenant contract) **you should habitually treasure and store** (*tsaphan* – you should value and retain (qal imperfect jussive – the intent and purpose of treasuring the terms of the relationship is to genuinely insure that it leads to everlasting results)) **with you** (*'eth*).

Choose to keep focused upon and observe (*shamar* – elect to actually examine and consider, pay close attention to, and genuinely care about (qal imperative)) **My instructions regarding the terms of the binding contract** (*mitswah* – My directions regarding the relationship agreement) **and** (*wa*) **live** (*chayah* – choosing to be restored and renewed, electing to be nourished and grow, existing forever as a result of God’s promise and favor) (qal imperative – affirming that our decision to observe the Terms and Condition of Yah’s binding Covenant is equivalent to choosing to be restored to life and living forever)). **My Towrah Teaching** (*Towrah* – My Torah Instruction, Guidance, and Direction: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **should be as** (*ka* – should be considered as and akin to) **the pupil, the center, and the focus** (*‘iyshown* – the extant essence and individual nature) **of your eyes and understanding** (*‘ayn* – your sight and perceptions, your perspective and thoughts).” (*Mashal / Word Pictures / Proverbs 7:1-2*)

Next we discover that according to God, anyone who abandons or rejects the Towrah, is not only foolish for doing so, they are extolling evil as a result. That’s bad news for Christians, and especially condemning of Paul and his epistles.

“Those who reject or neglect (*‘azab* – those who forsake or disassociate from, those who abandon or ignore, those who actually consider themselves free of and released from (qal participle – serving as a descriptive verb depicting actual events) **the Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction which provide answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to the way which is more fortuitous and beneficial) **arrogantly boast and make fools of themselves by extolling** (*halal* – they are flashy, and while pretending to be bright and enlightened they display an improper attitude of haughtiness, glorifying themselves while eulogizing and praising (piel imperfect – the object suffers the effect of the verb on an ongoing basis)) **that which is wrong, unrighteous, and evil** (*rasa’* – wickedness, immorality, and injustice, the guilty and condemned who deserved to be punished, those in violation of the standard)).

But (*wa*) **those who observe, focusing upon** (*shamar* – those who closely examine and carefully consider (qal participle)) **the Towrah** (*Towrah* – Source of Instruction, Teaching, Guidance, and Direction), **they take the initiative to oppose and resist them** (*garah ba hem* – they are overtly hostile to them and they provoke them, they actively engage against them and irritate them by not conforming to their influence, pressure, or power, continually disputing them (hitpael imperfect jussive – they choose of their own freewill to consistently strive against them, doing so independently and without the assistance of others)).” (*Mashal / Word Pictures / Proverbs 28:4*)

The moment we come to understand that Paul tried to annul the Towrah, we recognize that we must openly and aggressively oppose him in an attempt to neutralize the effect of Paul’s poison pen. Second only to sharing Yahowah’s testimony with those open to it, it is the most beneficial way to invest our time.

Since this does not mention Sha’uwl / Paul by name, as do so many other prophecies condemning him, should you think that I’m unfairly associating the principle author of the Christian New Testament with this statement from God, I’ll give you the rest of the day, in fact I’ll give you a year if you need it, to compose a list of other known and equally arrogant individuals who claimed to be inspired by God while overtly rejecting the Torah. And should you be able to identify someone who has done even one percent as much damage in this regard as has Paul, wouldn’t that still leave Paul as a villain, one we have just been expressly asked to condemn?

This does not mean that Paul held a monopoly on evil. While he is arguably the most “*ra*’ – errant and harmful” individual who ever lived, the inability to “*byn* – exercise good judgment” has become epidemic as a result of political correctness. In fact, the reason evil prevails is that most people have been conditioned to accept popular religious and political lies and very few will risk their lives to awaken the precious few who have retained the ability to think for themselves.

“**Evil** (*ra*’ – wicked and violent, mischievous and malignant, errant and immoral, adverse and bad, undesirable and valueless, harmful and violent) **individuals** (*’ysh* – men) **do not** (*lo*’) **comprehend or impart** (*byn* – consider, realize, perceive, understand, instruct, or implement (qal imperfect)) **good judgment** (*mishpat* – the proper means to resolve disputes, the way to be discriminating, to be fair, to obtain justice, or to make sound decisions).

But (*wa*) **those who diligently seek** (*baqash* – those who conduct a meticulous search and a responsible investigation procure the information necessary to learn about, desiring to extract the requests and offers of) **Yahowah** (יהוה) **consider and understand** (*byn* – apprehend, perceive, and realize, making the necessary connections to comprehend (qal imperfect)) **everything** (*kol*).” (*Mashal / Word Pictures / Proverbs 28:5*)

God can be known, but only by those who diligently search His Word. And while this requires focus, a receptive mind, and copious amounts of time, the reward goes well beyond knowing Yahowah. Once we come to understand God, everything makes sense.

Christians and Muslims alike, even politicians and the secular media, are prone to prayer, most of which are requests directed at God. And yet according to God, such acts of petition and devotion are repulsive.

In this regard, if you were to ask a Christian, Muslim, or Secular Humanist if they find the Torah reprehensible, most will sidestep the question by suggesting that it is outdated and no longer applies. But cite anything Yahowah had to say in opposition to their political or religious views and see how long it takes them to label the Towrah disgusting.

“The one who turns away his ear from hearing (*suwr ‘ozen huw’ min shama’* – the one who avoids listening to) **the Towrah** (*Towrah* – the source of instruction and direction, guidance and teaching), **then consequently** (*gam* – also and subsequently) **his repulsive prayers, abhorrent requests, and errant means to resolve conflicts** (*taphilah huw’* – his erroneous manner of speaking which whitewashes the truth, including his loathsome pleas and petitions for intervention which display a lack of character and are foolish and unseemly; from *taphel* – to stupidly and insipidly smear, whitewashing and covering over and *palal* – the means to mediate and judge, to resolve issues and to achieve justice, to intercede and intervene) **will be considered reprehensible and detestable** (*tow’ebah* – will be seen as a disgusting abomination and will be associated with religious worship and idolatry; from *tow’ah* – an erroneous perversion which confuses and leads astray and *ta’ab* – to be abhorred and detested for having engaged in an abominable religious ritual while intoxicated).

The one who misleads (*shagah* – the one who deceives and leads astray through deliberate error or ignorance (with the *hifil* stem the one doing the misleading causes their victim to embody the same deceptions)) **the upright and straightforward** (*yashar* – those who are not crooked and who are on the level, those who are correct and innocent) **in the way** (*ba derek*) **of error and evil** (*ra’* – in that which is harmful, malignant, afflicting, and adversarial, improperly severing the relationship; identical to *rea’* – loudly conveying a message, shouting it out publicly as a fellow citizen), **into his own pit** (*ba shachuwth huw’* – his place of darkness where he is brought down, prostrating himself in worship before false gods and reduced to despair), **he will fall and be cast down** (*huw’ naphal* – he will be diminished, descending from a higher position to a lower one, bowing down himself before being cast down and wasting away).

But those who are right and thus innocent (*wa tamym* – those who are correct and have been perfected, who are genuine and truthful and thus unblemished) **will enjoy a good, generous, festive, and beneficial inheritance** (*towb nachal* – will inherit and acquire that which is agreeable, moral, joyous, and valuable).” (*Mashal / Word Pictures / Proverbs 28:9-10*)

Those who are misled, and are Towrahless as a result, are repulsive to Yahowah. They squandered His offer of life and of perfection, even adoption. But that is the end of it. There is no punishment, just rejection and thus the cessation of life. But for those who mislead the straightforward who would otherwise be correct, there is a price to pay. After bowing down before Yahowah they will be cast down into the darkness of religious worship that they, themselves, promoted.

And for those who are neither deceived nor deceivers, who know and accept what is right, they will inherit the blessings of the Covenant and everything that goes with it. Since this seems to be such an easy decision, why are there so few who accept Yahowah’s provision?

God has not left us to our own devices. He revealed what we need to know to find the path which leads us home. Moreover, He is not responsible for leaders who are corrupt and unrestrained. They are who they are because they ignored Yahowah’s revelation.

“Without prophetic revelation (*ba ‘ayn chazown* – with no communication from God, without prophecy, without a covenant agreement establishing the relationship; from *chazah* – without seeing and perceiving, without understanding) **wicked people take charge and become unrestrained, leading the unaware to their death because they lack the ability to respond rationally** (*‘am para’* – individuals act as leaders over ignorant people and those in charge take their own initiative, running wild, while the people behave like an uncontrolled mob, unthinking, their responses become inappropriate).

But (*wa*) **he who actually observes and genuinely focuses upon** (*shamar* – he who closely examines and carefully considers (qal participle – literal interpretation of a highly descriptive verb whereby the individual becomes known and is influenced by his willingness to observe)) **the Towrah** (*Towrah* – the Source of Teaching, Instruction, Direction, and Guidance) **walks along the path which gives meaning to life and is blessed** (*‘esher / ‘asher / ‘ashur* – steps forward and strides upright on the correct path to a fortuitous relationship and experiences great guidance and teaching, living a joyous upright life having advanced and progressed along the restrictive, right, certain, and valid, straight way to be encouraged, become prosperous, be enriched, and become safe and secure).” (*Mashal / Word Pictures / Proverbs 29:18*)

Yahowah's instruction was directed to selected individuals prior to Moseh. 'Adam and Chawah, Noach and his family, and 'Abraham, Sarah, and their son Yitschaq received verbal guidance from God and acted upon it. But from the time 'Adam and Chawah were expelled from Eden to the time the written Towrah was conveyed from Mount Horeb, the vast preponderance of people knew nothing of God. And humanity became so violent and perverse as a result, to keep humankind from self-annihilation Yahowah had to start all over again, sparing only Noach and his family. And yet, within five-hundred years of the flood, from Babylon to Mitsraym, "'am para' – wicked people had taken charge once again and become unrestrained, leading the unaware to their death." And it wouldn't be long before mankind the world over became the living embodiment of this prophetic revelation. Even today, especially today, every political and religious leader is unthinking, wicked, and unrestrained. Consider the 2016 Presidential election in America.

I am particularly pleased to see where these words have led. And for me, that's right back to the place where it all began, with '*asher*. But this time, rather than '*asher* forming an association with Yahowsha' in conjunction with *Pesach* and *Matsah*, '*asher* is the express reason we should observe the Towrah. And yet we should not be surprised because these things are "'*asher* – related." Yahowsha' is the living embodiment of the Towrah.

According to God, and He ought to know, by closely examining and carefully considering His Guidance and Instruction we find ourselves "'*asher* – walking along the path which gives meaning to life." This means that by observing the Towrah we are blessed by way of the Covenant relationship.

While it is true that to be included in the Covenant we must come to know, understand, accept, and act upon its terms and conditions, the reason Yahowah was able to transition directly from observing His Towrah to being blessed by walking along the path He has provided is because the path is comprised of the *Miqra'ey* and it leads to God's home. But more than this, since Yah's Towrah is the most valuable text in the universe, anyone who closely examines and carefully considers the benefits being offered therein will choose to capitalize upon them. And in this regard, even the conditions of the Covenant are benefits.

The first word Dowd ever wrote was a derivation of '*asher*, only to be followed by '*asher*, itself. They were used to present Yahowah's Towrah as the fulcrum upon which humanity pivots toward God or away from Him. Let's consider those lyrics now.

"Blessed and happy is (*'ashry* – by walking the correct and straight path the enjoyment of a favorable outcome and a meaningful life awaits) **the individual** (*ha'iysh*) **who** (*'asher* – beneficially and relationally, correctly and meaningfully, in an upright fashion) **does not walk** (*lo' halak* – who does not travel, conducting

their life (qal perfect)) **in** (*ba*) **the defiant counsel, advice and idolatrous schemes** (*'etsah* – the revolting approach, plans, deliberations, and direction) **of the wicked and unrighteous** (*rasha'* – of those who are evil and condemned for having opposed and violated the standard). **In** (*wa ba*) **the manner** (*derek* – path or conduct) **of those who have missed the way** (*chata'* – of the offensive and immoral sinners who are wrong, of those who when exposed will be condemned), **he is not present and does not stand** (*lo' 'amad* – he does not appear and does not bow down). **Nor in the assembly** (*wa ba mowshab* – in the dwelling places and settlements, the communities and sites, the residences and seats of power, the company and habitations) **of spokesmen who deride and mock** (*lets* – of those who boast about their interpretations while showing no respect for others, talking like bigshots in contempt while arrogantly scoffing), **he does not stay** (*lo' yashab* – he does not dwell, live, settle down, abide, sit, or remain, even marry).” (*Mizmowr / Melodious Lyrics / Psalm 1:1*)

I concur. Having walked away from religion and politics, I’ve never been happier. Washing that “crap” out of my system has been a blessing. I no longer stand with those who have missed the way because of their propensity to mock and deride Yah’s Towrah.

“To the contrary, instead (*ky 'im* – by way of contrast rather, strengthening this statement as a point of emphasis, because truthfully), **in** (*ba* – with and within) **the Towrah of Yahowah** (𐤏𐤍𐤕𐤏𐤍𐤏𐤍 – the Teaching, Instruction, Guidance, and Direction of Yahowah), **he prefers and desires, finding enjoyment and pleasure** (*chephets huw'* – he prefers and enjoys, he delights and is pleased by, eagerly and willingly choosing to experience, displaying an attitude of genuine affection, never swaying nor wavering in regard to his personal preference).

And regarding (*wa ba* – so in association with) **His** (*huw'*) **Towrah** (*Towrah* – teaching, instruction, guidance, and direction), **he ponders it and then speaks thoughtfully and purposefully** (*hagah* – he reviews the information, meditates upon its implications, considers its interpretations, exercises good judgment to render a rational conclusion, and then makes the decision to roar, declaring these conclusions forcefully, emotionally, and powerfully (qal imperfect – telling us that these informed declarations on behalf of Yah’s Instructions are genuine and ongoing)) **in the daytime** (*yowmam* – in the heat of the day) **and at night** (*wa laylah* – in the darkness and shadows).” (*Mizmowr / Melodious Lyrics / Psalm 1:2*)

This is also true. And while Yah was not seeking my endorsement, I have found that the common denominator among all Covenant members is our genuine love for the Towrah. There is nothing we would rather read. I’d rather study the Towrah than anything else. Doing so brings enjoyment and pleasure.

In this regard, however, there are two points I'd like to make. First, Yahowah's *Towrah* is not limited to *Bare'syth*, *Shemowth*, *Qara'*, *Bamidbar*, and *Dabarym*. God's Teaching and Guidance is found throughout the *Naby'* – Prophets and *Mizmowr* – Writings. And second, as we consider the heart of the 19th *Mizmowr*, I concur that Yahowah's Instructions and Directions to humankind are complete. And thus there is no reason for nor presence of new or additional Teaching.

I've spent the last twenty years of my life looking, and based upon that search, I consider these to be the most important words ever written with respect to God's testimony. Dowd was Yah's most beloved son expressly because he sought to understand and then share the mind, heart, and message of God. When these words permeate your soul, as they did Dowd's, you will have reached the epitome of life.

“Yahowah's (𐤏𐤃𐤁𐤏) Towrah (*Towrah* – Source of Teaching and Instruction and the Place from which Direction and Guidance Flow) **is entirely complete, totally right, and perpetually perfect** (*tamym* – is eternally without defect or error, lacking nothing, totally correct and true, unobjectionable in absolute accord with reality, genuine and moral, helpful and healing, constant and beneficial, enduring as an integrated whole to the end of time), **returning, restoring, and transforming** (*shuwb* – turning around, bringing back, changing, renewing, and recovering (hifil participle construct – the subject, which is Yahowah's Towrah, causes the object, our souls, to experience this vivid and self-defining transformation with Him, connecting our souls to Him through the restoring nature of the Towrah)) **the soul** (*nepesh* – our consciousness and inner nature, our personality, proclivities and aptitude, our perspective and character, the ability to observe and respond which is common to all animal life).

Yahowah's (𐤏𐤃𐤁𐤏) restoring testimony and enduring witness (*'eduwth* – everlasting and renewing stipulations serving as a way to memorialize an agreement between two parties for an unlimited duration of time; from *'ed* and *'edah* – an eternal witness to an agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*'aman* – is instructive, informative, verifiable, and dependable, is confirming, supportive, establishing, and enduring, is readily affirmed and easily accepted, building confidence over time, and serves as a nurturing tutor and mentor to validate the written and binding covenant agreement), **making learning which results in understanding** (*chakam* – making education and enlightenment to the point of comprehension, facilitating a knowledge of the instructions and a grasp of the teaching leading to wisdom (hifil participle construct)) **easy for those who are receptive** (*pathy* – simple for the open-minded and readily deduced for those with

the capacity to change; from *pathah* – open minded and *pethach* – unfolding events leading to opening and entering the doorway). (*Mizmowr* 19:7)

“**Yahowah’s** (אֱלֹהֵינוּ) **principles, oversight, directions, and guidance**, (*piquwdym* – instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, as well as the precepts, procedures, and teaching, because when they are observed, attended to, and cared about, they cause the individual and their circumstances to undergo considerable change; from *paqad* – oversight and caring guidance which we should pay especially close attention to and carefully examine so that we respond appropriately and benefit as intended) **are right** (*yashar* – are straightforward (and thus neither crooked or circuitous) and upright (and thus do not include bowing down), they are approved, esteemed, correct, proper, honest, and pleasing), **causing the heart to rejoice** (*leb samach* – facilitating an attitude of elation and a joyous disposition as a result of thoughtfully evaluating the directions while happily incorporating them into one’s life (piel construct – the heart is satisfied by Yah’s oversight when a connection is made between it and God)).

Yahowah’s (אֱלֹהֵינוּ) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract) **create heirs who are brilliant and enlightened** (*bar* – provide light for His offspring which leads to understanding, creating children of the supernatural being who become light, creating favoritism among those choosing and chosen to participate in a special relationship as sons and daughters, creating descendants who are bright, radiant, and akin to cleansed and purified grain, paving the way to inheritance, to enlightenment, and to comprehension), **illuminating the proper perspective** (‘*owr* ‘*ayn* – shining a light for the eyes to see, enabling insightful observation and understanding, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light (hifil construct – the conditions of the relationship cause the observant individual to become light and to be bound to the source of the light)). (*Mizmowr* 19:8)

A reverence and respect for (*yir’ah* – demonstrating a profound appreciation for what it means to be revitalized and restored while astonished by the awesomeness of the superior nature of) **Yahowah** (אֱלֹהֵינוּ) **is cleansing and restoring** (*tahowr* – perfecting and renewing, enabling the individual to present themselves for purification so that they can be pronounced clean and flawless, free of all impurities and majestically brilliant), **sustaining and establishing** (‘*amad* – causing one to remain and endure, continuing to abide standing upright and present (qal participle)) **forever** (*la ‘ad* – for eternity as a result of the witness, to approach and draw near the source of the testimony for an unlimited duration of time).

Yahowah's (יהוה) means to exercise good judgment and to justly resolve disputes (*mishpat* – the means used to achieve justice and to make sound decisions; from *shaphat* – to render rational decisions based upon thoughtful evaluation of accurate and complete information) **are continually trustworthy and reliable** (*'emeth* – are enduring, dependable, honest, consistent, and true forever). **They are wholly right and completely vindicating** (*tsadaq yahdaw* – they are in one accord working in harmony and in unison, all together and united, correct and justifying, causing the recipient to be upright, acceptable, cleared of all wrongdoing, righteous, acquitted, and declared innocent (qal perfect)).” (*Mizmowr / Melodious Lyrics / Psalm 19:9*)

The Towrah was written to save, not condemn, to guide, not control, to present a relationship, not a religion. Everything we need to know about Yahowah is presented therein. It gives meaning to life.

Slightly less amplified, and without the distraction of the Hebrew transliterations, here again is what I consider to be the single most important statement ever written regarding Yahowah's Towrah Guidance and Instruction...

“Yahowah's Towrah, the Source of His Teaching, Instruction, Direction and Guidance, is entirely complete, totally right, and perpetually perfect, eternally without defect or error, lacking nothing, totally correct and true, unobjectionable and in absolute accord with reality, moral, helpful, healing, beneficial, and enduring as an integrated whole to the end of time, returning, restoring, and transforming the soul, the consciousness and inner nature of the individual, comprised of their personality, proclivities and aptitude, their perspective and character, and the essence of a person's ability to be observant and responsive.

Yahowah's restoring testimony and enduring witness, His everlasting and renewing stipulations which serve as a way to memorialize His eternal agreement, is trustworthy and reliable, instructive, informative, verifiable, and dependable, confirming, supportive, establishing, and enduring, readily affirmed and easily accepted, building confidence over time while serving as a nurturing tutor and mentor to validate the written and binding covenant agreement, making learning which results in understanding by facilitating a knowledge of the instructions and a grasp of the teaching which results in comprehension, easy for those who are receptive, simple for the open-minded, and readily deduced for those with the capacity to change. (19:7)

Yahowah's principles, oversight, directions, and guidance, His instructions and prescriptions which should be considered and acted upon regarding the assigned appointments are right, especially straightforward, approved, esteemed, proper, honest, and pleasing, causing the heart to rejoice,

thereby facilitating an attitude of elation and a joyous disposition as a result of thoughtfully evaluating the directions while happily incorporating them into one's life.

Yahowah's instructions regarding the conditions pursuant to His relationship agreement, His authorized stipulations pertaining to the codicils of His mutually binding covenant contract, create heirs who are brilliant and enlightened, because they provide light for His offspring which leads to understanding, creating children of the supernatural being who become light, thereby illuminating the proper perspective, shedding a brilliant light on the means to enlightenment and thereby obliterating darkness while making the perceptive person aware and thus able to see the light. (19:8)

A reverence, respect, and profound appreciation for Yahowah is cleansing and restoring, perfecting and renewing, enabling the individual to present themselves for purification so that they can be pronounced flawless, free of all impurities and majestically brilliant, sustaining and establishing, causing one to remain and endure, continuing to abide standing upright and present forever.

Yahowah's means to exercise good judgment and to justly resolve disputes, specifically the means used to render rational decisions based upon thoughtful evaluation of accurate and complete information, are continually trustworthy and reliable, enduring, dependable, honest, consistent, and true forever. They are wholly right and completely vindicating." (*Mizmowr / Melodious Lyrics / Psalm 19:7-9*)

If you are not convinced that, when it comes to knowing God and being saved by Him, everything that matters is revealed in the Towrah, thereby affirming that God did not authorize and will not accept a "New Testament" or "Qur'an," then nothing anyone could ever write or say will resonate with you. Frankly, it would be impossible for a mere mortal to improve upon Dowd's statement. And that is why the lone inspired explanation of the practical implications of this Mizmowr was advanced by Yahowsha'. In His first public address, His longest recorded statement, He began by conveying His support for what He had inspired Dowd to scribe. And in so doing, He exposed and condemned Paul while obliterating the underpinnings of the Christian religion.

Yes, this same message was affirmed by Yahowsha' a thousand years after Dowd first sang these lyrics before God. And yet Christendom has been beguiled into believing that "Jesus" did just the opposite, replacing the Word of God with His own plan. But He didn't, and in fact couldn't do any such thing. A god who would contradict himself is undeserving of the title and cannot be trusted.

What follows is known as “The Sermon on the Mount.” And while it was a speech and not a sermon, and while it was upon a lowly hill and not a mountain, Yahowsha’s words reverberate among the Covenant’s children two thousand years after He spoke them.

But be aware, Yahowsha’ spoke Hebrew, and never once uttered a single word in Greek, much less English. So while Mattanyah listened to Him share this message in his native tongue, and committed what he heard to writing, all we have is a Greek translation of what the eyewitness recalled the manifestation of Yah telling all who would listen on that extraordinary occasion. And we have no assurance that we can trust what has been transmitted to us. Unlike Hebrew scribes, the Greeks felt free to edit God’s testimony, and there are no Dead Sea Scrolls to which we can turn for assurance. In fact, the most compelling reason to accept this testimony as true is that it is wholly consistent with everything else Yah inspired His prophets to say over the course of fifteen-hundred years. And second to that, it would be absurd to think that Christian scribes deliberately altered Yahowsha’s testimony to undermine their religion. Every word of this affirms the everlasting nature of the Towrah.

“You should not think or assume (*me nomizomai* – you not consider, expect, nor suppose at any time even the possibility of the commonly held or popularly established presumption, never accepting the prevailing precept nor justification) **that** (*hoti* – namely) **I actually came** (*erchomai* – I in fact appeared then, now, or in the future) **to tear down, invalidate, put an end to, or discard** (*kataluo* – to dissolve, destroy, disunite, subvert, overthrow, abrogate, weaken, dismantle, or abolish, releasing or dismissing any of the implications, force, influence, or validity of) **the Towrah** (*ton nomon* – that which has been assigned to nourish and provide an inheritance) **or the Prophets** (*e tous prophetes* – those who are inspired to speak and write based upon divine inspiration, making God’s thoughts and plans known even before the events they depict occur).

I actually came not (*ouk erchomai*) **to dismiss, to invalidate, to discard, or to put an end to it** (*kataluo* – to tear it down, to dissolve, to destroy, to disunite, to subvert, to overthrow, to abrogate, to weaken, to dismantle, or to abolish it, dismissing any implication or influence), **but instead** (*alla* – to the contrary, emphatically contrasting that to the certainty) **to completely fulfill it** (*pleroo* – to proclaim and complete it, providing the true meaning and thinking, to liberally supply, carrying out, accomplishing, and rendering it totally and perfectly). (5:17)

Because (*gar* – for this reason then so that you understand) **in deed and in truth** (*amen* – truly and reliably), **I say to you** (*lego sy*), **until** (*hotes* – up to the point that) **with absolute certainty** (*an*) **the heaven and the earth** (*o ouranos e ge* – the universe and the surface of the planet) **cease to exist** (*parerchomai* – pass away, disappearing), **not ever under any circumstance shall** (*ou me* – there is no

way whatsoever, not even so much as a possibility that) **one aspect of the smallest Hebrew letter** (*eis iota* – shall a single Yowd, the first letter in Yahowah’s name and the smallest character in the Hebrew alphabet) **nor (e) a single stroke of the pen used to comprise a Hebrew letter** (*mia keraia* – the smallest line comprising a Hebrew letter) **cease to be relevant** (*parerchomai* – be averted or neglected, have any chance of being ignored or disregarded, being passed over or omitted) **from** (*apo* – being disassociated, separated, or severed from) **the Towrah** (*tou nomou* – that which has been assigned to nourish and provide an inheritance) **until with absolute certainty** (*hoes an*) **everything** (*pas* – every last aspect, all and the totality of it) **comes to exist** (*ginomai* – it all takes place, becoming a reality). (5:18)

Therefore (*oun* – indeed and as a result), **whoever** (*hos ean* – if at any time anyone introduces a contingency or condition whereby the individual) **dismisses or attempts to do away with** (*luo* – may seek to toss aside, invalidate, or abolish, tearing away or asunder) **one of the** (*mian ton*) **smallest and least important of these** (*houtos ton elachistos*) **prescriptions and instructions which are enjoined** (*entole* – rules, regulations, and authorized directions, precepts, and teachings), **and** (*kai*) **instructs or indoctrinates** (*didasko* – he might teach, delivering moralizing discourses while conceiving and instilling doctrine, expounding or explaining so as to enjoin) **people** (*anthropos* – humanity or mankind) **in this manner** (*houto* – thusly and likewise), **he will actually be called by the name and will be judicially summoned as** (*kaleo* – he will be referred to and called by the name, literally and passively summoned, called to task and designated) **Lowly and Little** (*elachistos* – a.k.a., Paulos, which means lowly and little in Latin, therefore small, inadequate, and insignificant, scarce and insufficient, irrelevant and unimportant, of no consequence, immaterial, and inconsequential (*Paulos* is the Latin name Sha’uwl adopted as his own)) **in the kingdom of heaven** (*en te basileia ton ouranos* – by, within, among, and with regard to the reign and royal authority of the spiritual realm).

And then (*de* – but by contrast), **whosoever** (*hos an*) **might act upon it** (*poieomai* – may engage through it, making the most of it, attempting to carry out its assigned tasks), **teaching it** (*didasko* – trying to provide and share its instructions, expounding upon it), **this individual** (*houtos* – these things) **will properly be referred to and named** (*kaleo* – it will be judiciously and appropriately called and designated) **important and astonishingly valuable** (*me gas* – splendid and sensible, albeit surprisingly uncommon) **among those who reign within the heavens** (*en te basileia ton ouranos* – by and with regard to the kingdom and royal authority of the spiritual realm).” (*Mattanyah* / Yahowah’s Gift / Matthew 5:19)

The most common Christian dismissal of God’s unequivocal statement is to suggest that “*pleroo* – to completely fulfill” somehow means “to do away with” as

opposed to “doing what one has promised.” But twice in this very same statement, Yahowsha’ told us by using *kataluo* that this interpretation was in irreconcilable conflict with His explanation and His life. Moreover, last time I checked, the universe and the earth still exist. So we can count on the fact that every request and promise, every explanation and prediction, as well as every aspect of Yahowah’s *Beryth* and *Miqra’ey* depicted within the Towrah is going to remain true. This is what makes God so reliable.

Eliminating any potential for misunderstanding, Yahowsha’ was extraordinarily specific, telling us that not so much as the smallest Hebrew letter, a Yowd, which not-so-coincidentally is the first letter in His name, nor even the smallest stroke of the lines which comprise the Hebrew letters of the Towrah, would be disregarded, then, now, or in the future. Therefore, no matter how limited one perceives Paul’s global attack on the Yahowah’s Towrah to be, it is now impossible to reconcile it with Yahowsha’s statement. As a result of God’s specificity, we are compelled to conclude that Paul lied when he claimed to be authorized by God, no matter the justification or popular appeal.

It is also interesting to note that many of the prophecies presented in the Towrah and Naby’ are yet unfulfilled. Yahowsha’ has not returned. Yisra’el and Yahuwdaym have not been reconciled. The Millennial Sabbath has not commenced. The Towrahless One, or “Antichrist,” has not yet been manifest. The Tribulation has not commenced. Neither the Magog nor Armageddon Wars have been waged. The promises associated with the final three *Miqra’ey* – *Taruw’ah*, *Kippurym*, and *Sukah* – have not been honored. Therefore, the Towrah could not have ended its useful life, even if such a thing was possible, 2,000 years ago. Paul is wrong on all accounts as is the religion advanced in his letters.

Incidentally, as I was searching for the location of the “Sermon on the Mount,” the most visited website matching my search parameters incredulously began with: “The words Jesus spoke begin to define more fully, for the first time, the New Covenant (agreement) God offers to all mankind. Unlike the Old Covenant, which offered only physical blessings, the New Covenant makes possible eternal spiritual blessings.” How is it that this Christian theologian missed the fact that the message delivered on that day completely negated any possibility of a New Covenant unlike the Old Covenant. But such is the dumfounding nature of religion. This joker has a link to the “Names of Jesus” which provides 132 different “names,” none of which even hint at His one and only name: Yahowsha’. Their faith has led them astray.

Because what he wrote in his letters was contradictory to Yahowsha’s unequivocal declaration, the religion Paul conceived remains stupefying, rendering those it infects veritable zombies. Adrift in a sea of Pauline perversions – all of which have been sanctified by religious institutions which accept his invalid mantras as inerrant – the faithful have lost the ability to think. And thinking is the

