

Terms and Conditions

The Codicils of the Covenant...

The third, fourth, and fifth conditions which Yahowah asks us to accept before we are adopted into His Covenant Family were presented during His fifth meeting with 'Abraham. As life's greatest adventure unfolds, Yahowah helps guide His children home.

Not surprisingly, we find *hineh* in the midst of this discussion – encouraging us to pay especially close attention. Our next conversation begins with Yahowah introducing Himself as God, Almighty. When it comes to Fathers, there are no better.

“When ‘Abram was ninety-nine years old, Yahowah appeared to ‘Abram. He said to him, ‘‘Any ‘*El Shady* - I Am God, Almighty.

I possess the power to fulfill My promises. You may choose of your own volition to walk towards My presence.

As a result, you will come to exist eternally perfected, without defect, entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time. (*Bare'syth* / Genesis 17:1)

This is because I can give, appointing and bestowing, My Family-Oriented Covenant Relationship. It is between Me and you.

With it, I will magnify you, increasing every

aspect of your nature.”” (*Bare’syth* / Genesis 17:2)

Startled, perhaps awestruck and disoriented...
““Abram fell on his face. So God talked with him, saying, (17:3) ‘Behold, look up and pay attention (*hineh*).

As it is with Me, My Family-Oriented Covenant Relationship is with you.

You shall be father of abundantly enriched and magnified people as well as a multitude of troublesome and uproarious Gentiles. (*Bare’syth* / Genesis 17:4)

No longer will your name be called out, ‘Abram, but instead, your name shall be ‘Abraham.

This is because of the contrast I have caused through you between being the father of the abundantly enriched and magnified as well as the multitude of troublesome and uproarious Gentiles. (*Bare’syth* / Genesis 17:5)

I will enable you to flourish and to be fruitful to an exceptional degree, to the highest point measured on any scale.

Also, I will allow through you, accordingly, Gentiles, even kings who shall come into being on your account, but only for a finite time. (*Bare’syth* / Genesis 17:6)

I will take a stand to establish and to confirm My Covenant Family. I am doing so for the purpose of understanding by way of making connections between Me and you.

It will promote an association with your offspring after you, including their generations. It is all designed to enable you to approach through an everlasting Family Covenant Relationship.

I will serve as your God and also serving as God for your offspring after you.” (*Bare’syth* / Genesis 17:1-7)

In this case, *hineh* was used to change ‘Abram’s perspective on Yahowah and His Covenant Relationship. He was on the ground, nose in the dirt, even perhaps bowing down before God, and that was the antithesis of what Yahowah intended. He asked ‘Abram to look up and pay attention to what He was offering.

Since we are already well down this road, and since I am enthralled by what we are learning, let’s scrutinize every nuance of this conversation relative to the perspective provided by “*hineh* – look up and pay attention.” This story is being shared by Yahowah for our edification in the 17th chapter of *Bare’syth*, the Towrah’s opening salvo, because God wants us all to *hineh*. Therefore, in appreciation of His perspective, I’d enjoy amplifying what He had to say for your consideration.

In these words, and during their fourth meeting, Yahowah not only described the means He had deployed to uphold life, He encouraged ‘Abram to take advantage of His provision by “choosing of his own volition and of his own initiative to walk towards His presence and thereby enjoy becoming genuinely perfect, eternally without defect, and thus entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time.” The third condition of the Covenant, like its predecessors, was rife with benefits.

“When (*wa* – so now that) **‘Abram** (*‘Abram* – Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place, from *‘ab* and *ruwm*) **existed** (*hayah* – was (note: *hayah* is the basis of Yahowah’s name)) **as a son** (*ben* – a child) **of**

ninety-nine years (*tesha' shanah wa tesha' shanah* – of ninety repetitions and nine changes of seasons), **then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **was seen, appearing to** (*ra'ah 'el* – was revealed to, shown to, viewed by, observed by, and perceived by (nifal imperfect – the subject, Yah, carried out and received the action of the verb with ongoing consequences which would unfold throughout time)) **'Abram** (*'Abram* – from '*ab* and *ruwm*: Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, Father providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place).

He said to him (*wa 'amar 'el huw'* – so He spoke, declared, and promised to him (qal imperfect – literally communicating the nature of the relationship with ongoing implications)), **'I Am God, Almighty** (*'any 'el shady* – I am the God with the power and ability to honor and expansively fulfill My promises).

Choose of your own volition and of your own initiative to walk by yourself (*halak* – to journey, to travel, to move (in the hitpa'el stem and imperative mood – this journey must be of our own accord, by ourselves, and of our own freewill and initiative, it's our choice and ours alone and no one is to interfere, accompany us, guide us, or assist us along the way)) **towards My presence** (*la paneh 'any* – to approach My face, moving toward the goal of being directly before Me, appearing in front of Me while facing Me).

You will thereby (*wa* – in addition and as a result) **enjoy becoming genuinely** (*hayah* – come to literally and actually exist as a result of your decision (the qal stem and imperative mood – indicate that the resulting

condition is genuine and that it is the result of a choice that we have made under the auspices of freewill to literally and actually become)) **perfect, eternally without defect, continuously and entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time** (*tamym* – absolutely and without exception or interruption, right, in complete accord with the truth, genuine, without blemish and blameless, extraordinarily valuable, the prime example, entirely moral and wholly vindicated throughout time)...” (*Bare’syth* / In the Beginning / Genesis 17:1)

On this side of Yahowah’s return, it is never too late. Noah was probably twenty-four when he and Yahowah first met – which may have been year 1000 Yah. He was forty years shy of six hundred when he completed the Ark based upon the instructions God had provided. He would rescue his family in the process as a foreshadowing of the Covenant.

‘Abram was seventy-five when God introduced Himself. And it wasn’t until ‘Abraham was ninety-nine that by “*hineh* – looking up and paying attention,” he finally began to comprehend that Yahowah was planning to enlighten, empower, perfect, and immortalize his very existence by transforming him into light by way of His Covenant.

Moseh’s age was irrelevant to God as well. He was eighty when Yahowah introduced Himself and asked the stuttering liberator to lead His people through the Towrah to this very same Covenant.

While I’m irrelevant, at least apart from Yahowah and those who have come to know Him through these presentations of His *Towrah*, *Naby’*, and *Mizmowr*, He introduced Himself to me when I was forty-six. And like ‘Abram, I would not come to actually know Him, or act

upon the conditions of His Covenant, until I began translating His *Towrah*, which for me began at fifty.

Speaking of introductions, it was God, not man, who initiated each of these relationships. He introduced Himself to each of these men. Yahowah chose Dowd, His most beloved. He selected each of His prophets. Some even rebuffed His initial request, as was the case with *Yirma'yah* / Jeremiah. Yahowsha' chose all twelve of His Disciples. As the Creator of the universe and the Author of life, it is Yahowah's prerogative to selectively approach those with whom He is desirous of developing a relationship.

By doing so, Yahowah is revealing several interesting aspects of His nature. First, He enjoys the company of people. It indicates that He created us for this purpose, and why He invites us to celebrate seven festival feasts with Him each year. It also helps explain why His Covenant models the nature of a human family.

Second, since He instigated the Covenant, His *Towrah* serves as His open and public invitation to engage in a relationship with Him. Consider it the outstretched hand of God. As such, it features five conditions and five benefits – one for each finger on both hands, ours and His. And if you look carefully, you will see five hands in Yahowah's name: e f e i .

Third, Yah is obviously selective. By choosing to approach and introduce Himself to as few as one in a million people, each time He does so, He has ostensibly chosen to ignore 999,999 other individuals. This suggests that there are certain personality profiles, certain aptitudes or attitudes, even preferences and passions that resonate with Yah.

Based upon what we know about those God has chosen, these seem to include a willingness to listen and then respond, to act upon God's guidance, and to go

where His words lead even when they require walking away from popular human institutions. God prefers an open and inquisitive mind, a propensity for reason, and a thirst for understanding, working in harmony to engender a passion for life.

Fourth, since freewill is sacrosanct, before Yahowah approaches us it is likely that He has considered reports from His *mal'ak* – spiritual implements regarding our attitude and perspective on life. Based upon these, He can reasonably predict how we will respond to His introduction and invitation to be part of His family. This means that He can foresee a future that He anticipates will play out in our lives. I say this because it is hard to imagine God introducing Himself to billions of people, only to have all but one in a million reject Him. It would be excruciatingly painful and demoralizing.

I know something of this because I was once a salesman. And while efficient, I was not effective. Some forty years ago with forethought and a passable plan, dodging traffic while navigating the maze of streets which comprise Los Angeles County, a Thomas Guide map at my side, I was able to make twenty sales calls a day, six days a week – using the seventh to prepare.

The results, however, were far less impressive. On average I was precluded from even introducing myself to the buyer on six of those twenty occasions. I was told “no” after making my pitch thirteen out of every twenty cold calls. And one time in twenty, I was brushed aside with “I’ll consider it and get back to you,” which the buyer never did. It was heartbreaking and soul crushing.

Considering the fact that I was investing twelve to fourteen hours a day, seven days a week, a year of continued failure took a toll on my wellbeing. I came to rue my very existence and questioned the value of life. And since all of those I was calling on had attended the

national housewares convention in Chicago, I knew that they purchased the kind of products I was attempting to sell. So their “no” was directed as much at me as it was at what I was offering.

While God would limit His endeavors to six days a week, He’s a far better navigator, and therefore the prospect of the Creator being rejected while offering the universe and everything in it 9,999,990,000 times is beyond comprehension. With a vastly superior plan, with far more to offer, and with a much better approach, it would be much more reasonable that He would only introduce Himself to the 10,000 whom His *mal’ak* – envoys had told Him would likely be receptive, reasonable and responsive.

Fifth, since almost every introduction begins when both parties share their names, Yahowah must want us to know His name. And indeed, He does, conveying it 7,000 times in His *Towrah*, *Naby*’, and *Mizmowr*. Even here, in a subsequent meeting with ‘Abram, and after assuring him that He was God, Almighty, Yahowah shared His name.

Sixth, since listening to and acting upon Yahowah’s guidance distinguishes those who prevail from those individuals who fail relative to the intended relationship, by implication there must be definite, clearly communicated, and irrevocable conditions which need to be known and accepted to participate in the Covenant. And indeed there are, as we would expect, all of which are found by observing the *Towrah*.

While accepting these conditions has proven to be a baseline requirement, since every individual with whom Yahowah built a relationship remained flawed, they were clearly not given a long list of rules which had to be obeyed. ‘Abraham, Moseh, and Dowd serve as examples of those who were liberated rather than subjugated.

The idea of being eternally perfected while remaining mortally flawed may seem like a paradox, but in actuality it is the perfect plan. By adorning us in a garment comprised of spiritual light, we not only appear perfect from Yahowah's perspective, we are perfect.

Light doesn't just cover over the darkness associated with our imperfections, it eliminates all aspects of them. Moreover, as a result of being enveloped in the Set-Apart Spirit's light, we are made immortal, reborn spiritually, enlightened, empowered, and enriched, and yet all without erasing our persona. If we, like Dowd, are lovable rogues with a bit of rascal in us, so much the better. God does not want to spend eternity with a bunch of clones – with a bevy of diminished manifestations of Himself. It would be like us talking to ourselves all day every day.

The Towrah was not designed to make us perfect clones of Yahowah in this life, but instead to take flawed and imperfect, interesting and unique, physical beings through an invigorating spiritual transformation process which enables us to excel spiritually. Just as is the case between a natural and an artificial diamond, it's the imperfections that make the real ones uniquely valuable.

Almost all of Yahowah's instructions for us were written in the imperfect conjugation for imperfect individuals. So it isn't that we can never lie, cheat on our spouses, covet, or steal, even kill, but that we ought not make a habit of doing those things, continuing to engage in them once we know that they are counter to God's guidance. As long as we do not deliberately lead others away from Yahowah by either devaluing His name or misrepresenting His message, God is tolerant and forgiving of those who avail themselves of His remedy.

And seventh, while some of those God chose subsequently became the most famous and influential people who ever lived, there is not a single example of

Yahowah introducing Himself to, or building a relationship with, a cleric or king, a general or industrialist. While He empowers, He is not impressed by power. While He enriches, He is not enthralled by wealth. While He is perfect, He overlooks our imperfections. And while He is the source of knowledge and understanding, all that He requires of us is that we seek the same from Him.

From the human perspective, there appears to be a vast disparity between the way the rich and powerful and the destitute and disfranchised live, but Yahowah is so powerful, these human variations appear trivial. More importantly, the less self-assured the individual, the more prone they will be reliant. The less power we wield, the less influential we are, the more likely it becomes that we will tap into His vastly superior resources. The less capable we are on our own, the better He looks, especially when our feeble attempts to understand and share His message ripple around the world.

Also enlightening, while God is not impressed with human achievement, He prefers those prone to achieve. And while there are attributes and aptitudes Yah relishes, He rather disdains self-reliance. So in all things, especially considering the inadequacies of those willing to engage in His Covenant, it is truly amazing that God not only enjoys our company, but given the choice, He would rather work with imperfect implements than alone.

I suspect that this is one of the reasons that there are only two tenses in Hebrew. It serves to indicate that the imperfect are perfected. The language of revelation was conceived to convey that our imperfections would be resolved once and for all; totally and completely, so that we would appear perfect in His eyes.

Based upon this introduction, we may also conclude that God is not pretentious. Had He chosen to reveal

Himself to ‘Abram in all of His manifest glory, there would have been no reason for Him to say, “I Am God, Almighty.” While this may seem like a subtlety, it conveys a profound truth. Yahowah will not impose Himself on anyone.

Moreover, He will not engender a relationship based upon fear. In fact, by all appearances Yahowah is desirous of mitigating the current disparity in our intellect and ability. And He accomplishes this through the Covenant’s five benefits: making us immortal, perfecting us, adopting us, enriching and empowering us.

An accurate translation of “‘*any ‘el shady*” conveys: “I am the God with the power and ability to honor and expansively fulfill My promises.” He is implying that we should trust Him. So why do 2.4 billion Christians, 1.2 billion Muslims, a billion Secular Humanists, and another billion Hindus either ignore or reject His promises while showing a propensity for faith rather than trust?

Since God said that His Towrah, His Covenant, and His Invitations to Meet would endure throughout time, why do so few take Him at His Word? Why would anyone believe that He has contradicted, replaced, or annulled any of these things? It is preposterous.

Through the *Towrah*, we are being provided a word’s eye-view of the fourth meeting between God and a man who would become His friend. During it, and this bears repeating, Yahowah not only recited the third condition for participating in His Covenant, He presented its attributes. Like the previous two conditions, the third codicil of the Covenant would be our choice and it was presented for our benefit.

By conveying “*halak* – walk” using the hitpaal stem and imperative mood, God stated: “**Choose of your own volition and of your own initiative to walk by yourself** (*halak* – hitpaal imperative) **towards My presence** (*la*

*pane*h ‘any) and thereby (*wa*) enjoy becoming genuinely (*hayah* – qal imperative) perfect, eternally without defect, continuously and entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time (*tamym*)...” (*Bare’syth* / Genesis 17:1)

I do not think that this invitation to avail oneself of the support Yahowah was offering ‘Abram is indicative of what was now being withdrawn in Yasha’yah 3:1. Since Yahowah is trustworthy and reliable, He will never renege on any promise. So I think it is only His willingness to selectively introduce Himself to individuals living in Yahuwdah circa 745 BCE that was being withdrawn.

He was no longer revealing Himself to Yahuwdym because there was no point in doing so. They had become so overtly religious, that there was no chance that any one of them would respond to Him, much less concur with His conditions. And I suspect that this is why Yahowah bemoans the fact that for centuries following His statement in Yasha’yah 3:1, He could not find anyone to communicate with or to send forth with His message.

The prerequisite of the Covenant is to walk away from the “*babel* – confusing corruptions” of the Gentile governments, their religions and customs, and from the family of man. This prepares us to embrace the second codicil, which is to “trust and rely on Yahowah” instead of these human institutions.

So now, by way of the third condition of the Covenant, by walking to God along the path He has provided, we receive the substance for life. Yahowah makes us immortal when we pass through the doorway to life on *Pesach* | Passover, and by crossing the threshold of perfection on *Matsah* | UnYeasted Bread, we become blameless and vindicated, which facilitates our adoption

into our Heavenly Father's Covenant Family on *Bikuwrym* | Firstborn Children. And then through *Shabuw'ah* | the Promise of Seven, we are enriched, enlightened, and empowered, totally fulfilling our every need and desire throughout all time.

God was not asking 'Abram to become perfect on his own accord. That would have been impossible. It would also have made 'Abram indistinguishable from Yahowah in this regard, as opposed to Father and son, something that would have invalidated the purpose of the Covenant relationship. So instead, God was asking this man to trust Him, to allow Him to do for him something that he could not have done for himself.

The purpose of the *Miqra'ey*, and especially *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah*, is to forestall death, to perfect the imperfect, to adopt the estranged, to empower the weak, and to enrich the poor. This is all accomplished by accepting the third condition of the Covenant and answering Yahowah's Invitations to Meet during His *Miqra'ey*.

Since this is literally life or death, vindication or guilt, adoption or estrangement, it is important to recognize that the hitpa'el stem and imperative mood which were scribed in conjunction with "*halak* – walk," in *Bare'syth* 17:1, collectively convey that this journey must be of our own accord, by ourselves, and of our own freewill. It's our decision and ours alone. No one is to interfere, accompany us, guide us, or assist us along the way. This is the antithesis of a religious experience.

Even if you have relied on someone else's translations or insights to process and comprehend Yahowah's plan, it is essential that you invest the time to verify that what you are reading is an accurate reflection of what God revealed. And you should take it to heart before you respond. That is to say, accumulate the facts,

contemplate their implications, and then accept or reject what is being proposed.

If you find God's plan credible, reasonable, beneficial, and reliable, then incorporate His provisions into the very fabric of your life, allowing His guidance to frame your perspective. God wants to spend His eternity with engaged, inquisitive, and rational people, so consider the implications He conveyed through the hitpa'el stem and imperative mood as if they were designed to screen out those He'd prefer not apply. That may sound harsh, but Yahowah is brilliant, inquisitive, resolutely rational, and actively engaged, and eternity is a very long time to spend with someone who does not enjoy similar values.

The concluding word, *tamym*, means so much more than "blameless." It is to be "entirely right" about who Yahowah is and what He is offering so that He can "vindicate and perfect us, fulfilling" His commitment to "totally fulfill our every need throughout time." God wants us to be "*tamym* – absolutely and without exception or interruption, right, in complete accord with the truth, genuine, without blemish and blameless, extraordinarily valuable, a prime example of what it is to be entirely moral, totally correct, and wholly vindicated."

In His own words, the reason God wants to impart this desirable result is...

"...so that (wa) I can choose to actually and continually give (nathan – I, of My own accord, can elect to genuinely and literally produce, always offering and bestowing (qal imperfect cohortative – literal interpretation of a genuine relationship offer with ongoing and unfolding consequences throughout time at the discretion of the speaker who has made this choice under the auspices of freewill)) My Family Covenant Relationship (beryth 'any – My Home and Household

Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Two Parties, My Marriage Vow; from *beyth* – family and home) **for the purpose of understanding by making connections between Me and you** (*bayn* ‘any wa ‘atah wa byn ‘atah – to provide insights which enable a connection to be made between Me and you so that you and I can be discerning based upon closely examining and carefully considering teaching and instruction so as to use good judgment to respond properly throughout the long interval of time).

And then (wa) I will continually increase every aspect of your nature (*rabah* ‘eth ‘atah - I will intensify your capabilities, enable you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, thrive, and to continue living, augmenting your value and importance) **to the greatest extent and highest degree possible** (*ba me’od me’od* – exceedingly and abundantly, mightily, empowering you for a prolonged time beyond the highest point on the scale).” (*Bare’syth* / In the Beginning / Genesis 17:2)

Yahowah is offering to adopt you into His family as His son or daughter. He is seeking to make connections which facilitate understanding. He wants to enrich and empower the lives of His children. In essence, should we choose to accept His offer and walk to Him along the path that He has provided, God is promising to let us live in His home as part of His family while He liberally supplies the provisions to increase every aspect of our nature.

What this means is that we will be transformed from physical beings into spiritual energy in harmony with $E=mc^2$, thereby empowered by the square of the speed of light. This will enable Yah to simultaneously increase our dimensionality, liberating us in time while providing us with the capacity to enter and enjoy the fifth, sixth, and

seventh dimensions – none of which we can currently envision and all of which promise infinite empowerment.

This is the intent of “*rabah ‘eth ‘atah ba me’od me’od* – I will intensify your capabilities, enable you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, to thrive, and to continue living to the greatest extent and highest degree possible.” If that is appealing to you, you now know what is expected in return.

Realistically, the only things which stand in our way are the “*babel* – confusing corruptions” of religion commingled with political schemes and societal customs which have been placed before us to distract us and trip us up. It is why the lone prerequisite of the Covenant is to walk away from *Babel*, from the integration and confusing corruptions of religion and its bedfellow, human governance.

God wants us to be discriminating, differentiating between truth and deception. And the only way to achieve this, to exercise good judgment, is to “*byn* – make the connections which lead to understanding.” If you have ever completed a dot-to-dot illustration or put the pieces together of a large and complex puzzle, you understand the implication of Yah’s request.

It is only by making the proper connections, and putting the pieces in their appropriate places, that an accurate and revealing picture emerges. The dots on the paper, the pieces in the puzzle, are the building blocks of “*yada*’ – a familiarity that leads to knowing.” By connecting them, we gain “*byn* - understanding.”

Simple to say, hard to do. And when the individual asking this of you and promising these things on your behalf is Almighty God, it is all so contrary to what we have been led to believe. Our tendency is to do what ‘Abram did, at least until God sets us straight.

“Then ‘Abram (*wa ‘Abram*) **fell** (*naphal* – collapsed, lay down, failing as a result of being negligent) **on his face** (*‘al paneh huw’*).

So (*wa*) **God** (*‘elohym*) **spoke to influence him** (*dabar ‘eth huw’* – communicated, expressing statements and had words concerning him, putting him into action and changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, suffered the full effect of the verb and was put into a different position through its action on an ongoing basis with unfolding consequences)), **for the purpose of encouraging him, and said** (*la ‘amar* – approached by saying (qal infinitive – genuinely and intensively, literally emphasizing the action), (17:3)

‘Pay attention and look up at Me (*‘any hineh* – Stand up, look up, and reach up to Me, listen to Me and become observant because, behold, here I Am, calling your attention to the details in this narrative while emphasizing the idea that you should change your perspective and view regarding Me).

My Family Covenant Relationship (*beryth ‘any* – My Home and Household Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Us, My Marriage Vow; from *beyth* – family and home) **is with you** (*‘eth ‘atah* – is through you and in association with you).

So (*wa*) **you shall be** (*hayah* – you will exist as (qal perfect – genuinely and relationally be for a finite period of time), **accordingly** (*la* – moving toward and approaching), **father** (*‘ab*) **of abundantly enriched and magnified but also troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and

tumultuous, especially wealthy and loud-mouthed) **Gentiles** (*gowym* – populations of people, nations with shared ethnicity or geography, non-Yisra’elites, pagans and heathens).” (*Bare’syth* / In the Beginning / Genesis 17:4)

Hineh was the reason why we turned to this discussion. Yahowah had used *hineh* to tell us that He was withdrawing His support and provision for life from Yahuwdah. Wanting to know exactly what was being taken away and how to get it back, we had thought that *hineh* might point us in the right direction. And so it has. ‘Abraham bowed down so God asked him to look up. It was God’s retort to religion, where the faithful on bended knee bow their heads, moving away and turning away from God. Rather than stand up and walk with Yahowah per His request, they diminish themselves, submitting to the will and rule of human influences.

The will of God and the nature of His Covenant are revealed in a human home. Fathers routinely get down on their knees to lift their children up. The inverse never occurs. Fathers offer their children an open and outstretched hand, hoping that they will reach up and grasp hold, steadying themselves in order to walk alongside. But it never happens the other way around. God can lift us up, but we cannot lift Him up – nor would there be any merit in trying.

In fact, by bowing down, the faithful are not only moving counter to the will of God, they are demonstrating a wholesale disregard for His Covenant. And by worshiping God rather than paying attention to Him, they are insinuating that their god is an insecure egomaniac who would actually create an inferior being to praise him. Children do not worship their fathers. Respect, yes. Genuflection, no.

The lesson of *hineh* is one to behold. Here it was

deployed expressly to encourage us to recognize that Yahowah is offering to include us in His Covenant Family – not treating us as subjects or subordinates, but, instead, addressing us as His children.

This referendum on family is underscored by the fact that the names, ‘Abram and ‘Abraham, begin with “‘*ab* – father, the first word listed alphabetically in every Hebrew dictionary. The connection between ‘Abraham and Yahowah as fathers of their respective families, the family of man and the Family of God, is further advanced by God revealing that ‘Abram will father children of different fates.

Some will be abundantly enriched while many more will be confused and uproarious. And so it has been, with Judaism, Christianity, and Islam all claiming that ‘Abraham was the father of their religion. This reality was presented by God to demonstrate the contrast between religion and relationship, between the family of man and the Family of God.

The line separating the two, or more accurately, the path which leads from the family of man to the Covenant Family of God begins at the doorway to life known as Passover, crosses the threshold of perfection during UnYeasted Bread, and leads to our adoption into Yahowah’s Family on Firstborn Children. These represent the first three days of the *Miqra’ey*, the Invitations to be Called Out and Meet with God.

The title, *Miqra’* (the singular form of *Miqra’ey*), was chosen by Yahowah to describe these Festival Feasts, and is based upon the next verb, *qara’*, which means: “to invite or summon, to call out and meet, to read and recite, to witness and to proclaim, even to welcome.” Our response to these Invitations determines whether or not we are invited into our Heavenly Father’s Home. And since this statement was negated by *lo’*, the implication

becomes that most will neither RSVP or attend, thereby retaining the troublesome connotations of *hamown*.

“And (wa) with regard to (*’eth* – through or by means of, even antagonistically against) **your name** (*shem ‘atah*), **‘Abram** (*‘Abram* – from *‘ab* and *ruwm*: Father who Raises and Lifts Up, Father who Grows and Increases, Father who enhances someone’s capability and status, providing the added aptitude, competency, and proficiency to increase dimensionality and take to a higher place), **it will no longer be called out** (*lo’ qara’ owd* – will not be invited or summoned again, should not be designated or proclaimed beyond this point, should not be read or recited nor be caused to testify, and as a warning should not be mentioned, conscripted, nor invoked as a witness in the Qur’an as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future (nifal stem is the reflexive counterpart of the qal stem which establishes a genuine and literal relationship, whereby the nifal causes a reflexive action, where the subject both carries out and receives the action of the verb, sometimes passively and the imperfect addresses something which is ongoing, often continual and habitual, with unfolding consequences throughout time)).

Instead (*wa* – and), **your name** (*shem ‘atah* – your reputation and renown) **shall come to exist as** (*hayah* – it shall be, existing as the means to define Yahowah’s name and reputation (qal – actually and literally in the relationship perfect – completely and totally during a finite period of time)) **‘Abraham** (*‘Abraham* – *‘ab* – father from *‘abah* – showing a willingness to accept, and either the addition of an h to *ruwm* – to lift up, *hamown* – to abundantly enrich or a large population of confused and uproarious individuals, or *racham* – merciful and loving).

This will reveal a contrast between being (*ky* –

because surely to designate an exception through causation and to imply an alternative) **the father** (*‘ab* – progenitor; from *‘abah* – to be willing to accept, to desire and to be content with announcing and demonstrating a willingness to offer one’s consent to receive and be accepted, imploring an agreement and an accord which shows an affinity, empathy, and attraction, even longing, for a harmonious relationship while providing permission to be received by the one offering it) **of abundantly enriched and magnified but also a multitude of troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy but corrupted and loud-mouthed and unrestrained) **Gentiles** (*gowym* – populations of people, nations with shared ethnicity or geography, non-Yisra’elites, pagans and heathens whose religious and political customs are to be rejected).

I have caused all of this to be appointed through you (*nathan ‘ath* – I have allowed and produced, brought to bear and placed, given and permitted through you (qal perfect)).” (*Bare’syth* / In the Beginning / Genesis 17:5)

It is interesting to note that, as a compound of “*‘ab* – father” and “*ruwm* – to raise and lift up,” the connotations of *‘Abram* are wholly paternal and consistently positive. Loving fathers raise their children, lifting them up. As a result, both father and child grow, their lives mutually enriched by the experience. A father engaged in *ruwm* increases the capability and aptitude, the competency and proficiency, of their sons or daughters. And while Yahowah also does these things, He alone is capable of increasing our dimensionality and taking us to a higher place.

Removed from its context, *lo’ qara’ owd* might be twisted to suggest a negation of the *Miqra’ey*, but since it

was deployed to depict a “*hamown* – multitude of confused, unrestrained, and uproarious” Gentiles who would lay claim to ‘Abraham, Yahowah is actually “warning us that we should discard the witness of the Qur’an” – the Islamic holy book which derives its name from the Hebrew verb, *qara*’, and thus “*lo’ Qara*’ – no Qur’an.”

The “Qur’an should not be read or recited (except to expose and condemn it), nor be considered the testimony of God.” The negation of *qara*’ along with the transition from ‘Abram to ‘Abraham was a “warning that Allah’s recital should not be mentioned, conscripted, nor invoked as a witness, nor should ‘Abram’s name be invoked as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future.”

Lo’ qara’ owd may also be a “cautionary tale, telling us that we should not proclaim” the wholly positive connotations of “*ruwm* – raise and lift up” “beyond this point” as this connotation is depicted in ‘Abram. Most who would claim an affinity with him are actually afflicted with the plague of death.

Continuing to focus as Yahowah has upon changing ‘Abram to ‘Abraham, there is some justification for extrapolating the “‘*ab* – father” aspect of both to incorporate the word’s “willingness to accept” aspects, as they are derived from ‘*ab*’s verbal root, which is ‘*abah*. ‘*Abah* drives to the very heart of freewill, and thus of the choice to accept or reject Yahowah and His Covenant. To ‘*abah* is “to be comfortable with announcing and demonstrating a willingness to offer one’s consent to be received and accepted.”

‘*Abah* denotes an “agreement or accord which shows an affinity, empathy, and attraction for another, even a longing for a harmonious relationship.” It speaks of

“providing permission to be received by the one offering to accept us.”

When applied to Yahowah, *‘abah* reveals that our “Father is willing to accept us in harmony with His consent decree, announcing and then demonstrating His desire to receive us into a Father-child relationship in accord with the agreement He is offering.” And when viewed from the perspective of *‘Abram*, and thus by implication, any child of the Covenant, through *‘abah*, we “demonstrate that we willingly consent of our own freewill to accept the terms of the relationship agreement, to be raised by God, providing our permission to be received and lifted up by our Father, as a child of the Father, recognizing that He is presenting this opportunity for us to be enriched and enhanced.”

As for what is being added to *‘ab* and *‘abah* to support the transition from *‘Abram* to *‘Abraham*, we have three or four compelling options to consider – all of which are possible and none of which are certain. The first of these is *racham*. Its affirming factors include connotations which perfectly depict Yahowah’s role in this relationship. Also, the spelling is quite similar.

The negating factor, however, is that the middle letter is a *ch* rather than simple *h*. But should this accurately depict Yahowah’s intent, *racham* conveys “mercy, favor, and compassion,” even “affection and love.” A marriage of *‘ab* / *‘abah* and *racham* in the name *‘Abraham*, would serve to: “Announce a Desire to be a Loving and Merciful Father.”

Rechem, which is spelled identically in Hebrew, depicts “a point of origin or womb,” suggesting that the family relationship Yahowah is offering, hoping that we will accept, “originates” as the Covenant with *‘Abraham*. Our Heavenly Father and Spiritual Mother enable *‘Abraham* and Sarah to be reborn as children of God. And

following them, we all pass through the “womb” of the *Ruwach Qodesh*, representing the “Merciful and Loving Nature” of our Devoted Parents.

We could also view the transition from ‘Abram to ‘Abraham through the single letter which distinguishes one variation from the other, the *e*. This is the character repeated in “*e ne – hineh* – look up and pay attention,” “*ei e – hayah* – to exist,” and “*efe i – Yahowah*,” our Heavenly Father’s one and only name. It not only depicts an individual standing up, looking up, and reaching up” to grasp hold of Yahowah’s hand, I strongly suspect that the initial *e* represents ‘Abraham while the second *e* represents Sarah – *er x*, which, as you’ll note, when reading right to left, concludes with a *e*. In this light, it is relevant to note the Hebrew words and names transition from masculine to feminine by adding a *e* at the end. Following this rule, Yahowah is feminine, as is *Towrah*, *Ruwach*, *Beyth*, and *Beryth*.

Noting the additional *e*, it is the observant and upright individual who stands with Yah, who walks with Yah, who looks to Yah, and who reaches up to Yah who receives the benefits of “*ruwm* – to be raised and lifted up, to gain elevation by taking action, increasing spatial dimensions, gaining status through careful and concerned rearing, being raised as a child and taken successfully into maturity, repaired and reconstructed, delivered, saved, and taken away, presented and kept safe.” These are the intended benefits of the Covenant, and thus should be strongly considered.

Alas, as we already know, there is a third option to consider in our quest to understand all of the implications associated with the transition from ‘Abram to ‘Abraham. Since it is presented as the reason behind the change in names, we must ponder the diverse and extreme implications of *hamown*. On the positive side, it reveals that those who accept the terms and conditions of the

Covenant are “abundantly enriched and magnified.”

Yahowah’s children, as heirs to all that is their Father’s to give, “become very wealthy and are substantially enhanced, exceedingly amplified and multiplied” as a result of the transition from material and mortal sons and daughters of men to spiritual and immortal children of God. And since this is addressing “*gowym* – gentiles,” it affirms that the benefits of the Covenant are afforded to anyone who accepts its conditions – regardless of race or place.

However, since *gowym* typically depicts those who are estranged from Yisra’el, and often denotes adversarial pagans whose religious and political ways are to be rejected, the negative implications of *hamown* must be considered, especially since ‘Abraham’s reputation was wrongly usurped by Pauline Christianity, Rabbi Akiba’s Rabbinic Judaism, and Muhammad’s Islam to create the myth that they are all “Abrahamic Religions.”

In actuality, the caricature deployed by two of the three faiths, Christianity and Islam, bears no resemblance whatsoever to the individual introduced and depicted in the Towrah. But by twisting and corrupting ‘Abraham’s discussions with Yahowah, his subsequent actions, and their ensuing relationship, Christianity and Islam have come to embody every derogatory implication of *hamown*, thereby fulfilling the prophecy.

As the Beast emerged out of Imperial Rome to tread upon the entire world, Roman Catholicism became the dark side of *hamown*: “a multitude of troublesome and uproarious individuals, who as a result of being confused, are especially loud-mouthed.” That said, none are more “confounded or corrupted” than Muslims, “a great number of whom are enraged, turbulent, tumultuous, and vociferous in their anger and protestations,” and some of whom “have been enriched” by the black ooze of death

that seeps out of the sands beneath them.

As a result of having translated and considered many thousands of the statements Yahowah has shared in His *Towrah*, *Mizmowr*, and *Naby*’ for our collective edification, I am inclined to incorporate every possibility. I am cognizant of the fact that closely observing and carefully considering the Covenant, and responding appropriately to what we learn in the process, is the single most important decision any of us will ever make. And the implications could not be any more divergent in consequence. Our response to what Yahowah proposed to ‘Abram is the sole determining factor in whether we come to embody the positive or negative aspects of ‘Abraham.

As for this man who as a child of God came to father a son, we see through him to our Heavenly Father, and are thus privy to God’s promises...

“And (wa) I will enable you to flourish and be fruitful (*parah ‘eth ‘atah* – I will cause you to be productive and conceive offspring in abundance through you, creating a plentiful harvest in successive generations with you serving as a highly productive vine (hifil perfect – the subject, Yahowah, enables the object, ‘Abraham, to totally and completely participate in the action in a manner similar to the subject for a finite period of time)) **to an extraordinary degree and to the highest point measured on any scale** (*ba me’od me’od* – by abundantly increasing capabilities while exceedingly empowering, mightily prolonging time to the greatest extent possible).

Then (wa) I will allow and produce through you (*nathan ‘ath* – I will cause and appoint through you, bring to bear and place, give and permit through you (qal perfect)), **accordingly (la), Gentiles** (*gowym* – nations of people related by geography, ethnicity, religion, or politics comprised of heathens and pagans who are estranged from Yisra’el and whose ways are to be

rejected), **and kings** (*melek* – rulers, political, religious, and military leaders) **who on account of you** (*min 'atah* – from you and because of you) **shall come into being** (*hayah* – shall be produced and will exist, coming forth (qal perfect)).” (*Bare'syth* / In the Beginning / Genesis 17:6)

Growth is essential to life. It is the byproduct of a beneficial relationship. Without growth, even Yahowah cannot be infinite. Without growth, eternity would be stagnant, boring, and even annoying. Yahowah, as our Father, wants His children to grow, so He equips us to be fruitful and flourish.

When a Hebrew word is repeated in the text, as it is here with *me'od me'od*, the intent is to amplify the word's meaning, similar to the square of the speed of light in the formula $E=mc^2$. But in this case, the meaning of *me'od* is already “to an extraordinary degree and to the highest point measured on any scale.” So what is being presented here is essentially the incalculable effect of multiplying infinity by infinity.

Based upon what Yahowah has revealed regarding the benefits of the Covenant, this is exactly what will occur. Each step we take to Yahowah during each of the first four *Miqra'ey* – Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven – God increases our dimensionality, taking us from three dimensions to four, from four to five, from five to six, and from six to seven. Each iteration results in an infinite increase in power and capability.

But there appears to be more to it than this. A physician, biologist, and mathematician who is a Covenant member collaborated on the following synthesis of the parallels between these seven “*me'od* – dimensions,” the seven “*Mow'ed Miqra'ey* – Invitations to Meet,” the seven days of “*bara'* – creation,” and the

first seven “*dabar* – statements” Yahowah etched in stone after reading the previous paragraph on *me’od me’od*. Our thoughts on these potential connections are presented for your consideration...

The First Dimension, length, seems to correspond with *Pesach* / Passover, the place where life becomes eternal. 1D, which is a line, albeit not necessarily straight, can be truncated or infinite. It grows out of 0D, which is a singularity. A line, presented as a singular dimension, may be symbolic of the timeline of life – whatever that may have been in the past and what it will become in the future.

Life, like the timeline, emerged from the singularity which precipitated the Big Bang. This explosion of light coalesced into the mix of energy and matter that eventually produced living beings and ultimately provided us with the opportunity to know our Creator. The transformational events occurring on the First Day served as necessary prerequisites, setting the stage for life’s conception.

And without *Pesach*, Yahowah’s Doorway to Life, the mortal timeline is short. But with Passover as a portal into the next dimension, this line extends forever into the future. Also interesting, the story of *Pesach* and length of days is reflected in the First Statement Yahowah etched on the First Tablet as it serves as an invitation to live forever with God. And it was on this day that the one and only God started everything into motion with a singular verb, “*hayah* – to exist,” and a single noun, the object of that verb: “*’owr* – light” – which serves to define time, itself.

The Second Dimension, depth, seems to correspond with *Matsah* | UnYeasted Bread, the road to vindication and perfection. At this time mankind is presented with a binary decision: remain as 1 which leads to 0 or select 2

which leads to 3 – one choice among two options. 2D is the day of separation.

We can choose to live with Yahowah who is perfect or die with imperfect men. While 1D cannot be seen and 2D is too thin to support life, *Matsah* represents the most important intersection along the road to life where we can decide to accept Yahowah's terms and conditions, ignore them by meandering through this intersection, or crash trying to change the rules of God's roadway.

On UnYeasted Bread we are either perfected or not, and not isn't permissible in Yah's presence. We can stay on our life's mortal timeline or climb a dimension above it. As a result, *Matsah* and the Second Dimension represent the binary decision between the religion of man or a relationship with God.

As such, it is the subject of the Second Statement Yahowah wrote on that First Tablet where He encouraged mankind to avoid every aspect of man's most debilitating institution. It is also the subject of Creation's Second Day, a time expansion and of “*asher* – relativity, which presents the path to the benefits of the relationship.”

The Third Dimension, height, seems to correspond with *Bikuwrym* / Firstborn Children. 3D is where physical life becomes possible and a spiritual existence commences. At this juncture, some continue their ascent to God while others descend, falling further away from Him. In the Third Dimension it is now possible for the benefits of the first two *Miqra'ey* to be realized – which explains why *Pesach*, *Matsah*, and *Bikuwrym* are always celebrated together, why they were fulfilled by Yahowsha' at the same time, and why they should be viewed as three acts in the same play.

It is at the completion of one's mortal existence in 3D that each soul is directed through one of the three distinct doorways through which human lives pass. These

include eternal life with Yahowah, death and destruction of one's soul, or eternal separation. Each is based upon the choices we make relative to God's Instructions.

Not surprisingly, the Third and final Statement Yah scribed on the First of the Two Tablets contains a stern warning regarding the consequences of our actions relative to Yahowah in this life. And while life is technically possible in 3D, without an extension of time it loses its value. Therefore, we should not be surprised that life was conceived on this, the Third Day of creation.

The Fourth Dimension, time, seems to correspond with *Shabuw'ah* / the Promise of the Shabat and Seven. *Shabuw'ah* is the Fourth *Miqra'*, and it was fulfilled as the final Invitation to be Called Out and Meet with God in the *Yowbel* Year of 4000 Yah (33 CE on the Imperial Roman and Catholic Calendar). Stuck in the ordinary flow of time, physical life, while possible in 3D, just like the plants conceived on this day, remains rooted in time. In 4D, mass is a spiritual impediment and navigational liability, keeping those rooted in the previous dimension grounded and time bound.

To progress into the fullness of the Fourth Dimension we have to be enormously empowered, which is to be on the Energy side of $E=mc^2$. Mass essentially imprisons us on this rock we call Earth. Physical bodies comprise a barrier to entry – a limiting factor for those who wish to explore the universe with our Maker in dimensions beyond our comprehension.

It is on *Shabuw'ah* that Yahowah's children are empowered and enriched, in effect liberated in the Fourth Dimension, thereby facilitating the benefits of the Covenant, making the lives of God's children infinitely valuable, capable, and enduring. Equally notable, since *Shabuw'ah* is observed seven sevens from *Bikuwrym*, its promise is reflected in the Fourth Statement Yahowah

etched in stone, the First Instruction on the Second of His Two Tablets – which was entirely focused upon the Shabat. Moreover, the Fourth Day of creation was focused upon light and time, with the sun and moon becoming visible so that God's children might properly assess the timing of the *Mow'ed* – Appointed Meetings which are known as the *Miqra'ey*.

More than this, the fourth and final *Mow'ed* *Miqra'ey* fulfilled in the fourth millennia following mankind's expulsion from Eden, through its association with Yahowah's *Yowbel*, serves to identify the timing and purpose of the three most important years in human history. Please consider the fact that the *Yowbel* / Lamb of God is observed every seven times seven plus one, or fifty years, just as *Shabuw'ah* is celebrated seven sevens plus one day from *Matsah*. During *Yowbel* Years, the *Towrah* instructs God's people to set the proper example: to free the enslaved, to forgive all debts, and to reestablish *Yisra'el* as the realm to live with Yah.

It, therefore, collectively reinforces the individual benefits of the *Miqra'ey*, whereby God's children are liberated from human servitude and their sins are forgiven while they live in Yah's presence. Now, recognizing that this is the fourth *Mow'ed*, and that it was fulfilled in Year 4000 Yah (33 CE Imperial Roman and Roman Catholic Pagan Calendar), we can easily deduce the timing of the other two essential dates in the dimension of time. Forty *Yowbel* from Eden is Year 2000 Yah (1968 BCE). This is when 'Abraham and Yitschaq confirmed the Covenant with Yahowah on *Mowryah*.

Forty *Yowbel* hence is when Yahowsha' fulfilled the first four *Miqra'ey*, thereby honoring Yahowah's promise to provide the benefits of the Covenant, returning individual men and women to Eden. Forty *Yowbel* from Year 4000 Yah (33 CE) brings us to Year 6000 Yah (2033 CE), and denotes the time Yahowah will return, fulfilling

the final two *Mow'ed: Kippurym* | Reconciliations and *Sukah* | Camping Out. In this year and at this time, *Yisra'el* and *Yahuwdah* will be reunited with Yahowah, living in the Land with God, their debts forgiven and their freedom secured. The entire Earth will become as Eden. Through *Shabuw'ah* and the *Yowbel*, through the fulfillment of the first four *Mow'ed Miqra'ey* in Year 4000 Yah, the timeline from Eden to Eden is laid out before those willing to thoughtfully consider the Word of Yah.

Since we are discussing dimensions, there is a perceived conflict from this point forward. Scientists tell us that dimensions intersect one another at right angles, as is the case with length, depth, and height, but not with time – at least from our limited perspective on it. But this limitation should not surprise us because we have the capacity to understand that a two-dimensional construct couldn't possibly envision a third dimension intersecting flatland, providing height.

Similarly, as a three-dimensional being stuck in time, we cannot fathom how greater dimensions intersect our own, much less what we would experience within them. As we move through the Fourth to the Fifth, Sixth, and Seventh Dimensions, the best we can do is extrapolate from what we know to interpret what we seek to understand. Therefore, while we have engaged in a degree of considered conjecture up to this point, we are now moving into the realm of reasoned extrapolation.

The Fifth Dimension, repulsion (which I see as similar to the effect of dark energy), seems to correspond with *Taruw'ah* / Trumpets. It is here that the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*, who are now immortal, perfected, and adopted, then empowered, enlightened, and enriched during *Shabuw'ah*, are afforded the opportunity on Trumpets to announce a warning to those who have been deluded. The message

trumpeted on this day also includes an invitation, calling those who are actively searching and willing to listen into the realm of the Covenant.

The players in 5D have all risen from a singularity through the first four dimensions, and are now flourishing in the Fifth with length of life and breadth of character, walking tall throughout time, fully cognizant of the consequence of being right or wrong. And it is their souls that are especially germane on Trumpets, because their “*nepesh* – soul and breath of life” impassions the warning blown through the “*shophar* – ram’s-horn trumpet” and controls the way their breath passes through their larynx to present the most important aspects of Yahowah’s message.

Also relevant, the first mention of “*nepesh* – soul” occurs on the Fifth Day of Creation as Yahowah reveals that all of the animals He conceived on this day would have a soul, even man, albeit not yet with a “*neshamah* – conscience.” Consciousness, however, would enable animals to be observant and responsive, qualities that would set them apart from plants. And since our “*nepesh* – soul and breath of life” comes from our mortal parents, and the gift of the Spirit is provided by our Heavenly Father and Spiritual Mother, recognizing their significance is the subject of the Fifth Instruction Yahowah etched in Stone.

The Sixth Dimension, attraction (which I see as similar to the effect of dark matter), seems to correspond with *Kippurym* | Reconciliations – which serves as the final referendum between man and God. While they are currently separated from one another and from Him, Yahowah’s affinity for *Yahuwdah* and *Yisra’el* is unwavering. He has promised to reconcile His relationship with His Chosen People prior to His return on *Yowm Kippurym* in the *Yowbel* Year of 6000 Yah (Sunday evening, at sunset, 6:22 PM in Yaruwshalaim,

October 2, 2033 on the calendar of Imperial Rome and Roman Catholicism) – and so He shall.

He brought them back home in 1948, liberating Yaruwshalaim on their behalf in 1967, so that He might attract this generation's attention prior to the eradication of all religious institutions, as well as all of the men and women who serve as their hosts. With the fulfillment of the Sixth *Miqra'* on the Day of Reconciliation, everyone who has made it thus far is on the cusp of living with Yahowah. They are as far as one can go in this 6D universe. Heaven, in the Seventh Dimension, is the final step.

And so we find that the final addendum to Creation was completed on the Sixth Day with the conception of man in the image of God, of "*neshamah* – conscience" man being brought to life. And since mankind is Yahowah's great love, the Sixth Instruction God inscribed on His Tablets of Stone asks us not to make a habit of killing what He has conceived. Those who have followed His guidance thus far have reached the sixth step in His foundational formula: man (who was conceived on the sixth day) in association with God (who is one) enables the creation to live with the Creator.

Welcome to the Seventh Dimension, to the realm of clear and complete communication (the means to creation, understanding, and relationships serving to direct light and organize energy into matter), which seems to correspond with *Sukah* / Camping Out with God. During the fulfillment of the *Miqra'* of *Sukah* in Year 6000 Yah, just five days after His return, the Covenant's children will be invited to campout with Yahowah in the Promised Land for one-thousand years, culminating in the Year 7000 Yah, when God will create a new spiritual and material realm, this time with His family as witnesses, enjoying what will be the ultimate spectacle.

At the commencement of this time, and throughout eternity thereafter, Yahowah has promised to write a perfect and complete copy of His “*towrah* – guidance” inside of His children, providing His sons and daughters with the instructions needed to explore the universe safely and enjoyably. Those who enter the Seventh Dimension are Home, dwelling beyond the universe in the Spiritual Realm of God in 7D. As a result, *Sukah* / Shelters presents mankind residing within Yahowah’s Tabernacle, Sheltered beneath His Tent.

So it is on the Seventh Day that Yahowah will rest and reflect upon what He has set into motion, anticipating that it would all lead to this place, at least for those willing to follow Him through words, space, and time. As one happy family of like-minded souls with common interests, living in a realm like Eden, wholly devoid of confusion, conflict, or religion, there is now perfect harmony between men and their Maker, making the Seventh Statement Yahowah had long ago etched in Stone about not continually being adulterous, a fitting memorial of a place, people, and time that no longer exists.

This is the culmination of the journey of a lifetime. It is where the seven-step path Yahowah spoke of and then personally facilitated eventually leads. Each step we ascend along the way is infinitely enabling, empowering, enriching, and enlightening God’s children. What began seven days or fifteen billion years ago, depending upon one’s frame of reference, as a singularity at I^0 with the declaration “*hayah ‘owr* – let there be light” is now I^7 with an infinite and eternal existence set out before all of those who came to know, understand, and accept the Covenant’s conditions.

Continuing with our analysis of *Bare’syth* 17:6, the idea of “*me’od me’od* – prolonging time to the greatest extent possible” correctly suggests that there is a point

past which time cannot be extended – such as going backwards in it. Not even Yah can do this. He has so much energy, in His presence, at least looking at Him from our perspective, time flows enormously slower than our experience in three dimensions. To Him, our lives pass so quickly, it is as if He is watching a time-lapse film that would compress centuries into seconds. He knows our past and has seen our future but can only act in our present.

The assertions we have considered regarding the potential connections between *lo' qara' owd*, *hamown*, and *gowym*, along with the use of 'Abraham's name in the creation and spread of Christianity and Islam, is advanced by the use of *zera'* in what follows. The fulcrum upon which Paul's repudiation of the Torah pivots is *zera'*. He moronically wrote in Galatians that since "seed" was singular in association with 'Abraham, the promised beneficiary could not have been the Towrah's Covenant Family, or *Yahuwdym* / Jews, not even *Yisra'el* | Israel – the descendants of 'Abraham through Yitschaq and Ya'aqob, but instead just the Pauline caricature of Ieouso Christu.

In reality, while there is only one "*beryth* – covenant," the participants are many. Further, the "*zera'* – offspring" after 'Abraham was presented as *dowrym* – which is generations, plural, thereby negating Paul's pathetic plea.

It is also interesting to note, that while 'Abraham had two sons, one was expressly included and the other overtly excluded from the Covenant. Further, Ya'aqob, Yitschaq's son, had twelve sons, thereby conceiving the twelve tribes of *Yisra'el* – with whom Yahowah affirmed His Covenant. And in this regard, especially as it pertains to an argument predicated upon the singular nature of *zera'*, Yahowah consistently speaks of His Covenant relationship being with the "*aby'm* – fathers" of *Yisra'el*,

and expressly with “‘Abraham, Yitschaq, and Ya’aqob,” three men, not one who fathered a nation.

Since “*zera*’ – seed, sowing, offspring, and posterity, and thus descendants,” is always presented in the singular form, it is akin to the way we use “seed” in English. If you asked someone to buy a bag of seed to sow your garden and they acquired and planted one seed because you didn’t say “seeds,” you’d think that they were an idiot. Paul’s argument was no better, especially since his claim was negated within the very sentence by *dowrym* – precluding the exact assertion he was posturing.

Further, although Yahowah expressly states that He shared His Towrah Teaching with ‘Abraham, Paul contradicted God here again, claiming that it was not so. Then by implication, and based upon his false premise, Paul claimed that this man, who came to know God through their seven meetings and subsequent conversations, as well as through the fulfillment of His profound promises, was vindicated through faith rather than trusting the God he had come to know.

Paul’s argument was particularly preposterous, because Yahowah specifically declared ‘Abraham’s “*tsadaq* – vindication and righteousness” was predicated upon “*chashab* – determining through thinking and contemplation” that he had “‘*aman ba Yahowah* – come to completely trust and totally rely upon Yahowah, putting his absolute confidence in Yahowah.” (*Bare’syth* 15:6) So as I’ve said so many times, it is a mystery why so many people have been fooled into believing a man who was so obviously wrong about almost everything.

Muhammad was even more ridiculous in this regard. He had his caricature of ‘Abraham arrive in Mecca to stack the stones that would become the Ka’aba’, and while doing so, he allegedly smashed some of the smaller rocks with an ax, only to spare the largest idol, which

became the Black Stone known as Allah. Making matters worse, Muhammad's Qur'an contradicts itself, claiming at one point that Ishmael was the child of promise whose life was spared while, in other surahs, claiming that it was Isaac's. Confused as ever, and making matters worse, Muhammad even claimed that he was a descendant of Ishmael, and that as a result, Allah's promises to 'Abraham applied to Islam.

"I will take a stand to establish and confirm (*wa quwm* – so I will validate and honor, setting up, constructing and building, fulfilling and accomplishing, carrying out and restoring, encouraging others to take a successful stand to raise up and keep (hifil perfect)), **therefore** ('*eth* – in accordance with this association and through this relationship), **My Covenant Family** (*beryth* '*any* – My Family-Oriented Relationship Agreement, Vow of Marriage, My Home and Household Promise, My Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Two Parties, from *beyth* – family and home).

This is for the purpose of understanding, achieved through making connections between Me and you.

It will promote an association with (*bayn* '*any wa* '*atah wa byn* – to provide insights which facilitate a relationship between Me and you so that you and I can be discerning based upon closely examining and carefully considering teaching and instruction, using good judgment to respond properly throughout the long interval of time, so as to increase the comprehension of) **your offspring** (*zera* '*atah* – your seed, those conceived as posterity, your children, the harvest that is the result of what you have planted) **after you** ('*achar* '*atah* – afterward and subsequent to you) **for their generations to approach** (*la dowrym hem* – for their people living at different times and in various places, their family line and lineage dwelling in a home and camping out throughout

time) **by way of** (*la* – for the purpose of) **an everlasting** (*‘owlam* – an eternal, never ending, always continuing) **Family Covenant Relationship** (*beryth* – Family-Oriented Agreement regarding the terms and conditions of living in a home as part of a household).

I will exist as (*la hayah* – for the purpose of being) **your God** (*la ‘atah la ‘elohym* – and for you to approach the Almighty) **as well as** (*wa*) **for your offspring** (*la zera’ ‘atah* – for your posterity and children to move toward the goal) **after you** (*‘achar ‘atah* – afterward and subsequent to you).” (*Bare’syth* / In the Beginning / Genesis 17:7)

Yahowah took the stand implied by *quwm* on Passover and UnYeasted Bread, standing up for us so that we could stand with Him. By fulfilling the first four *Miqra’ey*, Yahowah established the means to provide all five of the Covenant’s benefits. He thereby honored and validated the promises He had made to ‘Abram, building His Covenant Family. And it is by making these connections between ‘Abraham, Yahowah, and the *Beryth* that we come to “*byn* – understand” the terms and conditions which bind us together.

A family is conceived through children. The same is true of the Covenant.

According to God, the “*Beryth* – Covenant Family” is “‘*owlam* – eternal and everlasting,” which means it has not been replaced by a “New Covenant” as was protested by Paul. It is the one and only way for us “*la* – to approach” and to “*hayah* – exist” in a “*beryth* – relationship” with our “‘*elohym* – God.” The “*Beryth* – Covenant” is for every “*zera’* – child” of every “*dowrym* – generation, time, or place” who “*bayn ‘any wa ‘atah wa byn* – comes to understanding by making the proper connections between God and ourselves so as to promote an association which provides insights which facilitate

the relationship so that we can be discerning based upon closely examining and carefully considering His teaching and instruction, using good judgment to comprehend and respond properly throughout the long interval of time.”

It is all the result of “*hineh* – looking up and paying attention.” It is only when ‘Abram changed his perspective, observed what Yahowah was offering as an inheritance, and considered the implications of being transformed into light that Yahowah considered him to be sufficiently correct regarding His provision to be considered righteous. We have found the answers we sought.

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During this same meeting, we find Yahowah continuing to speak to ‘Abraham. He not only underscored the singularity of the Covenant, His Family and Home, He affirmed that the only way to get there was to closely examine and carefully consider what was being requested so that His conditions were clearly understood.

“Then God said to ‘Abraham, so as for you, you should continually examine and genuinely consider My Family Covenant Relationship.

And in addition, so should the offspring you conceive following you so that they approach throughout their generations no matter when or where they live. (*Bare’syth* / Genesis 17:9)

This specific, one and only, Familial Covenant Relationship of Mine, beneficially marks the way to the relationship.

You should continuously observe it, closely and literally examining it, while carefully considering it

such that you make an intelligent connection which leads to understanding Me. This will enable you to be perceptive and prudent regarding the association.

To form a thoughtful relationship and make a comprehensible connection between your offspring following you, you should circumcise, accordingly, your every male to help them remember their status. (*Bare'syth* / Genesis 17:10)

And you all shall make a declaration by cutting off and separating, truthfully proclaiming and speaking about being circumcised.

Announce the truth regarding the principle of circumcision, because it serves as a sign, as a subtle means of communicating what it means to be set apart with regard to your foreskin's association with the flesh.

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

A son of eight days, you shall circumcise with regard to your every male to remember.

This will enable them to approach throughout your dwelling places and generations.

It is for those naturally born in the home, and also for those really wanting to be included and acquired through redemption, of every son of foreign lands who relationally are not from your seed. (*Bare'syth* / Genesis 17:12)

He should absolutely circumcise him, definitely cutting off the foreskin, thereby warding off a deadly and debilitating curse by way of this oath on behalf of

the naturally born in your home and also those desiring to be included.

This applies to those who are acquired with your money and who are born out of a deep longing and love for adoption.

This shall be My Family-Oriented Covenant Relationship, in the flesh, serving as a means to approach toward an everlasting and eternal Family-Oriented Covenant Relationship. (*Bare'syth* / Genesis 17:13)

Therefore, the uncircumcised, the stubborn, unresponsive, untrusting and self-reliant, those who are unwilling to listen and be observant, the male who fails to remember to do this who does not know the proper way or the benefits of the relationship and is not circumcised, shall cease to exist.

The one who is unwilling to change his direction and priorities and make this binding promise to ward off the curse with regard to the flesh, who does not choose to be separated from those who preach and publish what mankind wants to hear through crafty counsel and cunning tendencies, will be excluded.

The one who accepts that which is conceived, arranged, set forth, ordained, and esteemed to appear comparable, that soul shall be cut off and banished, ceasing to be from her / Her (addressing the *nepesh* which is now severed from the *Ruwach Qodesh's* Covenant) family.

By way of association, they violated and broke My Covenant by creating two separate variations.

They, thereby, dissociated themselves from My Family-Oriented Relationship.' (*Bare'syth* / Genesis 17:14)

God said to ‘Abraham, ‘So as for you, ‘Saray (noble woman and wife with status, leader and official offshoot or branch), your wife, you shall no longer actually call her by the name, Saray.

Instead, Sarah (to contend and strive, to engage and endure, to struggle and wrestle, to be empowered and persist, to exert oneself and persevere, and to be free as an upright leader with royal birth who is empowered by nobility and seen as an emancipator) shall be her name. (*Bare’syth* / Genesis 17:15)

Thereafter, I will choose to kneel down and bless her, greeting and providing favor, welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind through her.

Also as a concession and to coordinate our relationships, I will literally give you a son from her.”
(*Bare’syth* / Genesis 17:16)

At the beginning of this, the fourth of seven conversations between Yahowah and ‘Abram, in *Bare’syth* 17:1, God presented the third of five conditions for participating in the Covenant. The fourth is presented in Yahowah’s next statement.

“So then (*wa*) God said (*‘amar ‘elohym* – the Almighty affirmed and declared, making a request (*qal* imperfect – literally with unfolding consequences)) to (*‘el*) ‘Abraham (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome), ‘As for you (*wa ‘atah ‘eth* – in addition and with regard to you), you should continually examine and genuinely consider (*shamar ‘atah* – you should consistently observe, always focusing upon, look at and pay attention to, learn from and care about, diligently and literally contemplating the details which comprise (*qal* imperfect

– literal interpretation of the relationship with ongoing and unfolding consequences throughout time)) **My Family Covenant Relationship** (*beryth* ‘any – My Household Accord and Agreement).

In addition, so should the offspring you conceive (*wa zera* ‘*atah* - as well as your seed, descendants, and prodigy) **following you** (*‘achar* ‘*atah* – after you) **so that they might approach throughout their generations** (*la dowrym hem* – for them to draw near and reach the goal no matter when or where they live, for every age, period of time, lineage, race, or class of individual).” (*Bare* ‘*syth* / In the Beginning / Genesis 17:9)

If you were looking for the meaning of life, for the grand unification theory, for the answer to everything, you have found it: “*shamar beryth* – focus upon Yahowah’s family relationship” and everything you could ever imagine will be yours: eternal life, absolute perfection, adoption into the first family, becoming enlightened, enriched, and empowered by a magnitude of infinity raised to the 7th power: Infinity⁷.

I am sure you noticed, there is only one Covenant, one Family, and one Home. The means to approach it remains the same, no matter when or where you live.

One of the most intriguing unanswered questions regarding the Towrah and its Covenant is now laid out before our eyes. When are we actually afforded eternal life, when are we perfected, adopted, enriched, and empowered?

Obviously, it does not occur as we initiate the ongoing process of disassociating ourselves from the babel of religion and politics and begin our walk to Yah. That simply makes it possible to take the next step.

The second condition, that we come to trust and rely on Yahowah, will vary based upon the degree to which

we understand what God is asking and offering in return. If you recall in the case of ‘Abram, it was during their previous meeting, with the crescendo recorded in *Bare’syth* 15:6, that we find Yahowah declaring ‘Abram “*tsadaq* – right, vindicated, and righteous” based upon having come to “‘*aman* – trust and rely” upon Him after being shown his inheritance in the spiritual realm. He went from an accommodating dunderhead to a veritable genius over the course of that expedition into his future.

Therefore, in ‘Abram’s case, the third condition of the Covenant, that he choose of his own volition to walk to God and thereby become perfected, which appears at the commencement of this meeting, must have been presented to acknowledge the path to perfection upon which ‘Abram had been taken. His journey with Yahowah to the spiritual realm necessitated walking through Heaven’s Door and across its Welcome Mat and into God’s Home, thereby experiencing *Pesach*, *Matsah*, and *Bikuwrym* with his Heavenly Father. As a result, this condition as cited in *Bare’syth* 17:1 was strictly for our edification, guiding us so that we would travel to Yah – to life, perfection, and adoption – along the same path.

But you’ll notice, it was immediately upon responding to the second condition, not the third, fourth, or fifth, that Yahowah declared ‘Abram “*tsadaq* – right and righteous” indicating that he would not have to wait until the next scheduled celebration of Passover, UnYeasted Bread, or Firstborn Children to receive the benefits prescribed through them.

This suggests that when it comes to Yahowah, and by implication, to His Covenant children, that neither He nor we are confined by the ordinary and sequential flow of time. So since ‘Abraham would eventually answer Yahowah’s invitations and attend *Pesach*, *Matsah*, and *Bikuwrym*, and since he would soon accept and act upon the remaining three conditions of the Covenant, as a child

of God, the benefits were afforded in advance. Time was no longer a constraint. It was unlimited in every direction and was now navigable.

After experiencing the first three conditions of the Covenant firsthand, actually accepting them by incorporating them into his life, ‘Abraham was now being asked to “*shamar beryth* – observe the Covenant by closely examining and carefully considering that which can be known about Yahowah’s Family and Home.” Since he had already been there and done that, this specification was presented once again, this time for our edification.

To receive the same benefits, we need to do as ‘Abraham had done. And we can do so by *shamar towrah*, where we can go to the same place and see the same things. In fact, our perspective on our Heavenly Father’s family and home through the Towrah may be even better than the experience afforded ‘Abram.

The singularity of the Covenant, and thus the Family and Home of God, is further reinforced with *zo’th*, which describes a “singular, unique, and specific entity.” It thereby negates the notion of one covenant for Jews, another for Christians, and a third for Muslims. Also relevant, the final condition of the Covenant is presented in conjunction with “*byn* – understanding,” thereby revealing the reason we ought to circumcise our sons.

“This specific (*zo’th* – this one and only, singular entity being discussed as the (demonstrative singular feminine pronoun from *zeh* – lamb and sheep)) **Familial Covenant of Mine** (*beryth ‘any* – My Family Agreement, My Household Accord, and My Home (singular feminine, construct)), **which beneficially marks the way to the relationship** (*‘asher* – which to show the way to this fortunate and joyful place that is found by walking the correct way, thereby revealing the steps which lead to

life), **you should continuously observe, closely and literally examining, while carefully considering** (*shamar* – focus upon, look at and pay attention to, beware of, learn about and remember, care about and cling to, retain for protection, diligently contemplate and in great detail evaluate (qal stem imperfect conjugation – literally and genuinely, consistently and continually, with actual and ongoing implications regarding the relationship)).

You should strive to be discerning and make an intelligent connection to understand Me (*bayn* ‘any – to pay attention while being observant and diligently join things together in a rational and prudent way which leads to perceiving, properly regarding, and comprehending Me). **This is for you to be perceptive and prudent regarding the association** (*wa bayn* ‘*atah* – for you to make the appropriate connection after exercising good judgment).

So (wa) to form a thoughtful relationship and make a comprehensible connection between (*byn* – to consider the instruction provided and make an intelligent association with) **your offspring** (*zera*’ ‘*atah* – your descendants and children, your seed and posterity, those you conceive who are harvested) **following you** (‘*achar*’ ‘*atah* – after you), **you should circumcise** (*muwl* – you should cut off and remove the foreskin, warding off a deadly and debilitating curse by way of this oath, changing priorities while making a binding promise to undergo the benefits of circumcision (scribed with the niphil stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, while the infinitive absolute intensifies the importance of the act, and in the imperfect conjugation, reveals that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits)), **accordingly** (*la* – to facilitate their approach), **your every male to help**

them remember their status (*'atem kol zakar* – every son of yours, every man and every boy to remember, memorialize, and honor the status and renown associated and implied with this celebration of the relationship).” (*Bare'syth* / In the Beginning / Genesis 17:10)

It is intriguing to note that, while the primary definition of *muwl* is “to circumcise,” the secondary connotation speaks to its purpose: “to ward off and incapacitate a curse with an oath.” Similarly, while the primary connotation of *zakar* is “male,” it is equally appropriate to consider it as a “memory aid – something that not only makes something known, but also helps us remember it.”

With these requests, Yahowah presented the fourth and fifth conditions for participating in His Covenant. No one is allowed in by chance. Ignorance is not appealing to God. To enter Yahowah's Home, we must know the House rules.

In this regard, Yahowah specifically asks us to be observant, to closely examine and carefully consider His *Beryth* as He has presented it to us in His *Towrah* through 'Abraham so that we can be discerning and make an intelligent connection to understand Him, becoming perceptive and prudent regarding this association. Knowledge and understanding lead to trust and reliance, which is what brings us to God.

Faith leads to believing lies, and thus to liars. God has done everything that should be expected of Him to denounce the underlying myth of religion.

And speaking of liars, the deadliest deceiver in human history renounced circumcision, even though the fifth requirement for Covenant participation is clearly, unequivocally, and irrevocably stated as: “So to form a thoughtful relationship and make a comprehensible connection between your offspring following you, you

should circumcise, accordingly, your every male to help them remember their status.”

Before we move on, I would like to reinforce four infrequently pondered points of view. First, this, like the previous two conditions, was provided to encourage understanding – not faith.

Second, through the repeated use of ‘*achar*’ ‘*atah*’, we are being encouraged to follow ‘Abraham’s’ example. And the only way to do so is to listen to Yahowah’s instructions, come to understand them, accept them, and then act upon them – just as ‘Abraham has done.

Third, by stating this using the nifal stem, those who follow Yahowah’s advice and circumcise their sons, personally benefit by doing so. By preparing them in advance to engage in the Covenant, partake in Passover, and enter Heaven, we get the satisfaction of knowing that we have properly positioned our children to become God’s children. It is the single most important and revealing thing we can do as parents.

And fourth, the purpose of circumcision is conveyed though *zakar*, which as a verb, means “to remember.” And this too is mutually beneficial. It not only aids in helping our children make the necessary connections to understand and properly appreciate the Covenant, it helps us remember and correctly value these things as well.

Also noteworthy, it isn’t a coincidence that *zo’th* is derived from *zeh*, meaning “lamb or sheep.” Yahowah often refers to His Covenant Family as His flock. And it was Yahowsha’, as the Sacrificial Lamb of God on *Pesach*, who made it possible for us to enter Yahowah’s Home and live with Him. So while Yahowsha’, as the “*zeh* – lamb,” serves “*zo’th beryth* – this covenant,” it is Paul as the “*ze’eb* – wolf” who tried to tear it to shreds.

It is actually amazing that Paul would demean and

discard God's one and only Covenant relationship, replacing it with one of his own making, while going to war with God over the merits of circumcision. More amazing still, especially considering what we just read, is that some five billion people have been sufficiently indoctrinated to believe him.

We have found ample evidence to answer both questions we had sought to resolve in Yasha'yah 3:1, identifying the provision to uphold life that had been withdrawn as well as ascertaining the means to get it back. However, since religion was the sole reason Yahowah removed His support, God's next four statements to 'Abraham have become essential reading. They actually explain why the Covenant's benefits were no longer applicable in Yahuwdah.

What follows undeniably and irrefutably destroys the credibility of the principal author and foundational premise of the world's most popular religion, a faith responsible for not only continuing to impede God's life-sustaining plan, but also one guilty of corrupting the substance of His provision while at the same time confusing those seeking answers. As long as Christianity endures and is epidemic, there will be no hope of understanding or life for the billions of souls inflicted by this curse.

Yahowah wants us to “*muwl* – be cut off and separated from” our “*‘eth* – association with” our “*basar* – physical bodies and animalistic nature.” To be associated with God, we must dissociate ourselves from man. Therefore, not only is the “*‘owth* – sign” of the “*beryth* – covenant” a reminder that we must walk away from Babylon before we can walk to God, it signifies that, to be adopted into our Heavenly Father's family, we must transition from physical beings with mortal, imperfect, limited, and decaying bodies, to spiritual beings who are elevated, empowered, and enriched by this relationship.

As we approach this next instruction, be aware that Yahowah used *muwl* to state that parents should circumcise their sons to help them remember the Covenant, but now has switched to *malal*. While they are both verbs, and while both address the act of circumcision, the secondary and tertiary connotations of *malal* are especially revealing.

“And (*wa*) you all shall make a declaration by cutting off and separating (*malal* – you shall truthfully proclaim and speak about being circumcised, announcing the truth regarding the principle of circumcision as a sign, as a subtle means of communicating what it means to be set apart (scribed in the niphil stem which is used to convey the voice of genuine relationships where the subject, which is “you” expressly as a parent, receives the benefit of the verb, which is circumcision, in the perfect conjugation designating that this instruction and resulting action should be considered whole and complete, and in the consecutive thereby associating it with our *basar* – flesh)) your foreskin’s (*‘arlah* – the fold of skin covering the conical tip of the masculine genitalia; akin to *‘aram* and *‘arak* – the tendency of people to gather together before the cunning and crafty, to be drawn in by the clever counsel and calculating tendencies which are conceived, arranged, set forth, ordained, and esteemed to appear comparable) association with (*‘eth*) the flesh (*basar* – the physical body and animal nature, but also separating from mankind’s propensity to preach and publish what the people yearn to hear).

And (*wa*) this will exist (*hayah* – this was, is, and will be (scribed in the qal perfect, signifying the relationship is genuine and that the act is only performed once and is considered complete)) as (*la*) the sign to remember (*‘owth* – the example to visually illustrate and explain, the symbol and standard, the pledge and attestation of the miraculous nature (singular, as in one

and only sign, construct form, linking the sign to)) **the Family-Oriented Covenant Relationship** (*beryth* – mutually binding familial agreement, household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally associating the *beryth* – covenant with ‘*owth* – the sign of *muwl* – circumcision)) **between Me, for the purpose of making a connection** (*byn* – for the purpose of coming to know and understand Me as a result of being perceptive, prudently considering the insights which are discernible regarding Me) **and between you, promoting understanding** (*wa byn* – to cause you to be aware and to comprehend the association).” (*Bare’syth* / In the Beginning / Genesis 17:11)

“‘*Owth* – sign to remember” and “‘*uwth* – to consent and agree” are written identically in Hebrew. So not only is circumcision, this separation from our physical and animal nature, a “visual means to illustrate and explain the miraculous nature” of the Covenant, it is our way of showing our “consent and agreement” to raise our children in compliance with the conditions Yahowah has outlined. Circumcision is a parent’s pledge to honor God’s family-oriented agreement. It is our signature on their adoption papers—telling our Heavenly Father that we want our children to become His children.

Speaking of signs, eight symbolizes eternity, which is why the symbol for infinity and the numeral itself are so similar. It is why there is an eighth day of celebration associated with the seventh Invitation to be Called Out and Meet of *Sukah* | Shelters, which is symbolic of us camping out with God for all eternity.

Additionally, the Hebrew word for “eight,” *shamonah*, is based upon *sheman*, meaning “olive oil.” It is used as a metaphor for the Set-Apart Spirit because She enlightens us, nurtures us, heals us, and cleanses us. The

olive is not only native to Yisra'el, it is the region's longest-lived trees.

Also compelling, it is obvious that we were designed by the Author of this instruction, because the eighth day is the perfect time to perform this minor procedure. Excessive bleeding is minimized, as is infection, because human blood coagulates most effectively at this time.

“And (*wa*) a son (*ben* – a male child) of eight (*shamonah* – from *shamen*, meaning olive oil, which is symbolic of the Spirit, of light, of being anointed, and of being rooted in the land and living a long time) days (*yowmym*), you shall circumcise (*muwl* – you shall cut off and separate his foreskin (scribed using the niphal stem denoting a relationship which is genuine and indicating that parents benefit from doing as God has requested, and in the imperfect conjugation which tells us that there will never be an abatement of this instruction and that the benefits will endure over time)) with regard to your (*la*) every (*kol*) male (*zakar* – masculine individual; from *zakar*: to commit to memory, to remind, and to remember) to approach throughout (*la*) your dwelling places and generations (*dowr* – your protected households and extended families, elevating and extending your lives for every race, place, and period of time).

This includes those naturally born (*valyd* – those naturalized as a member of an extended family through natural childbirth) in the home (*beyth* – into the household and family (singular absolute)), and also (*wa*) those really wanting to be (*kacaph* – those deeply desiring, strongly yearning, and passionately longing to be) acquired and included (*mignah* – purchased and obtained; from *qanah* – to be redeemed (speaking of adoption)) of (*min*) every (*kol*) son (*ben* – male child) of foreign lands (*nekar* – of places where they are not properly valued and appreciated) who relationally

(*‘asher* – by way of making a connection) **are not (lo’)** **from (min) your seed (zera’).**” (*Bare’syth* / In the Beginning / Genesis 17:12)

This is the second time Yahowah has used “*zakar* – male” in association with circumcision. Since the instruction is directed toward, although not exclusive to, young boys, literally “*ben* – sons,” the reason for using *zakar* becomes obvious when we study the words etymology. Not only does *zakar* mean “to establish in one’s memory, to remind, to remember, to reflect, to recall, and to memorialize something important, making it known,” it also conveys the idea that “truth can cleanse and purify, causing us to shine brightly and brilliantly.” When we are enveloped in the Set-Apart Spirit’s Garment of Light, we are cleansed and purified by Her so that we can radiate Yahowah’s pure and brilliant light.

Those who have read *Yada Yah* and *An Introduction to God* recognize that there are two different ways to classify those who ought to be circumcised. This not only signifies that two distinct groups of people can become part of Yahowah’s Covenant Family, but also speaks of adoption and redemption. ‘Abraham’s direct descendants, through Yitschaq and Ya’aqob (who became Yisra’el), are “*yalyd* – naturally born” into Yahowah’s “*beyth* – family” once they accept the Covenant’s conditions.

But since Yahowah has routinely promised that the benefits of the Covenant would also be available to “*gowym* – people from different races and places,” He has provided a provision for adoption. That is what “*kacaph mignah* – those deeply desiring to be acquired and included” from “*nekar* – foreign lands” represents. These are adopted children – *gowym* – who are redeemed by Yahowah, Himself.

Hiding this vital insight, most English bibles replicate a translation error found in the Septuagint which was subsequently reflected in the Masoretic Text, where the *k-c-ph* root of “*kacaph* – longing” is pointed “*kesep / keceph* – money.” So rather than “*miqnah kesep* – acquisition money or purchased with money,” *kacaph miqnah* speaks of those who “genuinely want to be included” in Yahowah’s Family as a result of “being acquired through the payment of a ransom.” This is what it means to be redeemed.

Returning now to *muwl*, we get a double dose with the repetition of the word as *muwl muwl*, which serves to amplify its meaning not unlike a square of a number.

“He (*huw’* – third person masculine singular pronoun, addressing fathers) **should absolutely circumcise him, definitely cutting off the foreskin** (*muwl muwl* – he can ward off a deadly and debilitating curse by way of this oath, promising to cease what he is currently doing to turn around and face the opposite direction while committing to ward off threats to his wellbeing by changing his priorities while making a binding promise to undergo circumcision (scribed with the niphath stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, in the infinitive absolute which intensifies the importance of the act, and in the imperfect conjugation, telling us that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits)) **of the naturally born** (*yalyd* – naturalized as a member of an extended family through natural childbirth) **in your home** (*beyth* – into your household and your family) **and also** (*wa*) **those desiring to be** (*kasap* – those wanting, strongly yearning, and passionately longing to be) **included** (*miqnah* – acquired, purchased, redeemed, and obtained) **as well as those who are acquired** (*miqnah* – purchased through adoption and included) **with your**

money (*keceph* – your precious metals; born out of a deep longing and love for adoption).

This shall be (*hayah* – this was, is, and will be, existing as (scribed with the qal stem, denoting a genuine relationship between the subject and the action of the verb which is existence, in the perfect conjugation telling us that this act is complete, lacking nothing, in the singular conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the *beryth* – family-oriented covenant relationship and its sign, *muwl* – circumcision)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding familial agreement and relational accord), **in** (*ba*) **the flesh** (*basar* – physical realm with humanity), **serving as a means to approach toward** (*la* – to the goal of) **an everlasting and eternal** (*‘owlam* – forever existing and never ending) **Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement and household promise, relational accord and marriage vow based upon home and family (feminine singular)).” (*Bare’syth* / In the Beginning / Genesis 17:13)

Everlasting means without end, and therefore, the notion of a “New Covenant” of any kind, much less one where circumcision is not required, is a nonstarter. Don’t believe anyone who tells you otherwise, and that includes Paul. It would be dishonest for God to say that His Covenant is everlasting and eternal and then replace it with a new one. And a god who lies cannot be trusted and should not be believed. This is a lose – lose scenario for Christianity, for which there is no rational resolution. It is one of many examples demonstrating why the religion is based upon faith rather than reason. Christians believe; they do not think.

Speaking of not thinking, if someone condemns “the flesh,” calling it evil, as Paul is wont to do as a result of

his affinity for Gnosticism, please note that Yahowah's Covenant was cut with us in the flesh. Unlike the hypocrite, Paul, who by his own admission was a sexual pervert (Romans 7) and yet assailed sensuality, God is neither inconsistent nor a celestial prude. As men and women, we are His design. And I rather think He is an accomplished artist.

As we consider Yahowah's closing statement of circumcision, let's address some of the excuses which are commonly advanced in hostility toward it. Some say that God wouldn't keep an elderly gentleman out of heaven just because he wasn't circumcised.

Others protest that unless it's done by a priest, and on the eighth day, and in a certain and precise way, it doesn't count. And many simply side with Paul, bamboozled into believing that God authorized the self-proclaimed apostle to contradict Him – and not just on some random detail, but instead with regard to the sole reason He created the universe and conceived life.

The “poor old guy” hypothetical isn't valid for a number of reasons, not the least of which is that it presupposes that there are a significant number of elderly individuals out there who have walked away from their religious and political affiliations late in life and who are now trying to observe the Towrah and walk to God along the path He has delineated, who would somehow lose their homes and starve to death if they had to pay for their own circumcision.

While I know scores of men who have been circumcised late in life for the express purpose of participating in the Covenant, they all managed to fund the procedure. So a list of those who want it done but cannot afford it is so short as to be nonexistent. It's only postured to be argumentative – to present a case against God. Further, age is irrelevant. ‘Abraham was one

hundred when he was circumcised. So Yahowah has already provided a provision for adults being circumcised in this narrative.

The only significant obstacle I've heard of in this regard pertained to the son of a Covenant member. Born with an outstanding sense of values and character, the young man was challenged in other ways, precluding doctors from safely anesthetizing him, even though he wanted to become part of the Covenant Family. When his mother wrote, asking for advice, I responded by saying that our Heavenly Father would never want a mother to put her son at risk – it is not in His nature. I encouraged her to continue to share the Towrah with her son, knowing that somehow things would work out.

Within a week, her son was reevaluated, and rather than being a threat, his physicians prescribed circumcision to resolve a previously undiagnosed condition. They not only performed the procedure, her insurance covered the cost.

And it does not matter who performs the circumcision. Yahowah never tells us that the foreskin must be cut by a “Levite,” much less a priest, and there were no rabbis at the time. He does not say how much needs to be removed, or how the procedure is to be done. So this argument is moot.

God's instructions have been all encompassing and perfectly clear – especially on circumcision. He simply asked parents to circumcise their sons on the eighth day. The request is easy, safe, and inexpensive when done shortly after birth.

It is man who has complicated and convoluted this. Very few parents read the Towrah, much less consider its implications. Fewer still observe its instructions or share what Yahowah had to say with their children, as God has so often asked. And as a consequence, circumcision is one

of many things which separate the preponderance of people from God.

As for Paul being authorized by God to contradict Him on a subject as essential as the Covenant and its sign, circumcision, you'd have to be either indoctrinated, ignorant, or irrational to believe this occurred. Yahowah said one thing, and Paul said the opposite. One of them was not telling the truth. Guess who?

Moreover, if God changed His mind, if He decided to do something new which was counter to His previous promises, He would then cease to be trustworthy. So the entire notion of placing one's faith in a god prone to making exceptions to his instructions is indeed a fool's folly.

God is serious about circumcision, which is why His next statement is as enlightening as it is unequivocal. And especially revealing, *'arel*, when fully amplified, explains the nature of those who are uncircumcised. But that's not even the half of it. *'Arlah* draws our attention to the connection between the human anatomy and human propensities in a way that is particularly descriptive.

And yet it is *parar* that makes God's statement prophetic, attributing the breach to the creation of a second and different covenant. As a result, if you are a Christian, and are therefore Towrah adverse, you are circumcised from God and thus from eternal life, salvation, and heaven. You may want to use this occasion to change your perspective and attitude before it's goodbye and good riddance.

“Therefore (*wa*), the uncircumcised (*'arel* – the stubborn, unresponsive, untrusting, and self-reliant, those unwilling to listen and those who are unobservant, those who are not separated and who are unwilling to be set apart as a) male (*zakar* – man who fails to remember to do this) who relationally (*'asher* – by association does

not know the proper way or the benefits of the relationship and) **is not circumcised** (*lo' muwl* – willing to change his direction and priorities and make this binding promise to ward off the curse (nifal imperfect – men who continually remain uncircumcised as a result of their inaction suffer the consequence)) **with regard to** (*'eth*) **the flesh** (*basar* – physical, human, and animal nature in addition to being separated from those who preach and publish what mankind wants to hear in association with) **of his foreskin** (*'arlah* – symbolic of *'aram* and *'arak* – man's propensity to be drawn together by crafty counsel, by cunning tendencies, and that which is conceived, arranged, set forth, ordained, and esteemed to appear comparable), **that soul** (*ha nepesh ha hy'* – speaking of what makes each individual unique, alive, aware, and consciousness) **shall be cut off, be excluded, and banished** (*karat* – she (*nepesh* – consciousness is feminine) shall be severed and cut down, shall be uprooted, die, perish, be destroyed, and shall cease to exist (nifal perfect – they will not only have caused their total banishment, they will suffer the effect of their complete exclusion as a result of this singular failure during their brief lives)) **from** (*min*) **her / Her** (*hy'* – addressing the *nepesh* which is now severed from the *Ruwach Qodesh's* Covenant) **family** (*'am* – people who are kin, related biologically or through a common language or experience).

By way of association (*'eth* – therefore as a result), **they violated and broke by creating two separate variations, thereby dissociating themselves from** (*parar* – they nullified the agreement and injured themselves by revoking the Covenant's promises, tearing asunder and thwarting the relationship's benefits, splitting away and harming themselves in the process by severing the agreement through the process of tearing into two parts (hifil perfect – their actions creating a new covenant led to their own demise such that neither they,

nor their new covenant will endure)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* – covenant with God’s ‘*am* – family; written with the first person singular suffix: My – reminding us that this specific and unique Covenant is God’s to give or not give as He so chooses)).” (*Bare’syth* / In the Beginning / Genesis 17:14)

There is an interesting *quid pro quo* here that is easy to miss. Those who are not circumcised from the human propensity to preach and publish what men and women are inclined to hear will be excluded from the Covenant Family, their souls ceasing to exist because their association with the notion of a second covenant nullifies their opportunity to participate in the original Covenant Family. This, therefore, is not only prophetic, revealing that man would promote a second covenant in a split from the Towrah, it is also condemning, nullifying the basis of Christianity.

There are some other questions which were answered by this passage, so let’s pause here and consider them one at a time. First, *karat*, like so many Hebrew terms, has a dark and light side. The word’s divergent implications influence us differently depending upon the choices we make. On the bright side, *karat* was used by Yahowah to tell us that He has “*karat* – cut” a “*beryth* – agreeable deal” with us—one which separates those who accept it from those who do not.

But as for those who ignore Yahowah’s Covenant, who reject it, or try to change it, creating a new one, they will endure the cutting and divisive side of *karat*. They shall be “cut off” from Yahowah’s Family. They will be “excluded” from His Covenant. And they will be

“banished” from His Home. Those who choose not to sign their name on Yahowah’s Covenant by way of circumcision, those who are unwilling to “*muwl* – change their direction and priorities,” will be “*karat* – uprooted” from the land. They will “*karat* – die” and their souls will “perish, ceasing to exist.”

Second, while “*muwl* – circumcision” is a physical act in the flesh, our “*nepesh* – souls” are everything but physical. The *nepesh* represents our “consciousness.” While it is an essential part of our animal nature, as all animals have a “*nepesh* – soul, a unique personality, and an awareness of their environment,” consciousness has no physical properties.

It has no mass and it is not matter. And yet, by failing to be circumcised, our soul dies because it is expressly excluded from Yahowah’s Covenant Family. Therefore, the choices we make in our mortal, material bodies influence whether or not we are elevated to a spiritual status.

Third, circumcision is not the means to redemption – in that it by itself does not guarantee a favorable result. But it can preclude salvation. While the vast preponderance of those who are circumcised will not be adopted into God’s family, none of those who remain uncircumcised will be admitted into heaven.

An uncircumcised male is expressly excluded from Yahowah’s Covenant Family and Home. They may not attend Passover and thus are excluded from receiving its life supporting benefits. God’s stance on this is unambiguous and unequivocal.

Fourth, we either agree to God’s terms or we nullify the opportunity He has given us to survive our mortality and to live with Him. There is no hint of leniency here, no sense of compromise, no opportunity for a future revision to alter this rule. We either accept it or not. No

circumcision, no Covenant. No Covenant, no relationship with God. No relationship with God, no salvation. And therein is why such souls die.

God is not about to compromise. He not only isn't going to change the terms of His agreement, He cannot change them without becoming untrustworthy and unreliable. There is a singular path to life, and we either walk to God along it without wavering, or our soul will cease to exist upon our mortal demise. There is no accommodation for individual approaches to salvation, or for the collective appeal of Christianity, Judaism, or Islam.

The implication here is something no Christian or Muslim seems willing or able to appreciate. It does not seem to matter to them that their beliefs are inconsistent with God's instructions because their faith is more important to them than are God's directions. Contradictions, for them, become irrelevant.

For the religious, God is God no matter what you call Him. He loves everyone, thief and philanthropist alike. To them, observing the Sabbath is not relevant, and Friday prayers and Sunday worship are perfectly acceptable. Jihad and Grace are both embraced by the faithful, and many paths are thought to lead to God.

Sure, Christmas and Easter are pagan, but since that is not what they mean to the celebrant, they believe that their god will be equally accepting. For them, mercy invokes a level of capriciousness which they do not see as either unjust or unreliable. Their god would not condemn them for getting some of the details, well actually almost everything, wrong.

And yet, all of these musings are inconsistent with the God who inspired these words. With Yahowah, you accept the Covenant on His terms or you are viewed as having rejected it and Him. Mankind is in no position to

negotiate with God over something integrated into His very nature. We have everything to gain if we agree to His terms, and He loses nothing if we don't.

Fifth, the "*nepesh* – souls" of those who do not adhere to and rely upon God's instructions "*karat* – die, they perish and cease to exist." Throughout Scripture, this is the prevailing outcome for the vast preponderance of human souls. At the end of most people's mortal lives, when they die, they will cease to exist because their soul will simply perish.

This is not a penalty or a Divine punishment. In fact, Yahowah has nothing to do with this eventuality. It is by "*karat* – dissociating from" God that this fate occurs naturally. That is because eternal life with God requires us to associate with Him in the specific manner He has delineated. If we don't accept His terms, if we don't avail ourselves of the path He has provided, then our souls, disconnected from the source of life, perish, which means that our individual consciousness will simply cease to exist.

Almost all religions, and most especially Christianity and Islam, seek submission by threatening eternal suffering and fiery tortures in hell for all of those who do not acquiesce to their god's edicts. But not one of these believers pauses to consider that a god who says, "Love and submit to me or I'll see to it that you suffer forever," could not be lovable. In fact, a god who would orchestrate such a scenario would be sadistic.

And that is why there is an alternative fate awaiting souls which is neither heaven nor hell, neither a reward nor a punishment. And yet, since such an outcome is neither something to be coveted nor feared, since ceasing to exist cannot be used to lure masses of people into submission, religious leaders almost universally deny the fact that God has such a provision.

That is not to say that there isn't a place of eternal separation—there is. But there are no fires blazing or physical tortures perpetrated therein. *She'owl*, in Hebrew, or the Abyss, in Greek, is a lightless place which exists only as a point in the dimension of time.

This place, which is akin to a Black Hole, was created for Satan, fellow demonic spirits, and for those who lead others astray by associating with the Adversary. This place of separation will be filled with the most outspoken and notorious religious, political, economic, military, media, and academic advocates. It is for those who victimize others, oppressing them, and leading them astray.

While eternal separation from God is a penalty, having one's soul perish is not. Each individual is given the gifts of life and freewill in addition to a *neshamah* - conscience. The Towrah and its Covenant are available to one and all. Everyone can do with them as they please.

If a person chooses to avail themselves of Yahowah's *Beryth* as presented in His *Towrah*, and decides to walk away from Babylon along the path He has provided, God has promised to give him or her the gift of eternal life, to mercifully forgive their sins, to empower such an individual, to enrich them, and to adopt that soul into His family so that he or she can spend an eternity in His presence.

But if we choose instead to ignore God's provision, to rely on a different scheme, to alter the deal He has cut with us, say by acknowledging a New Covenant as part of a New Testament, or simply reject it, we will be ignored by God and remain unaltered by His Covenant promises. It's ashes to ashes and dust to dust. Such souls don't know God and God does not know them. For them, death will be the end of life.

The sixth lesson brings us back to Paul. Circumcision is the fulcrum upon which those who rely on Yahowah's Word move in a different direction than those who believe the "Thirteenth Apostle." In Acts, the moment we are introduced to Paul, we learn that he advised against circumcision. As a result, he was called to Yaruwshalaim to explain his departure from Yahowah's Covenant instructions.

So in his initial letter, the one he wrote to the Galatians as a rebuttal, he demeaned the message of Yahowsha's Disciples, especially Shim'own (One who Listens known as Peter), Yahowchanan (Yahowah is Merciful known as John), and Ya'aqob (Yahowsha's brother, who was renamed "James" to flatter an English king). In Galatians, Paul ruthlessly attacks circumcision, and he demeans Yahowah's Covenant, calling them: "of the flesh," "a cruel taskmaster," "enslaving," and a "curse," "incapable of saving anyone." Therefore, Christians have a choice. They can trust Yahowah, or they can believe Paul. Their claims are diametrically opposed and irreconcilable. It is One or the other.

And seventh, since Paul and his attaché, Luke, are solely responsible for the notion of a New Testament replacing an Old Testament, Yahowah's use of *parar* in conjunction with *beryth* was damning of them. According to God, "they violated and broke My Covenant by creating two separate variations, thereby dissociating themselves from My Covenant."

They "nullified the agreement and injured themselves and others by revoking the Covenant's promises, tearing asunder and thwarting the relationship's benefits, splitting away and harming themselves and others in the process by severing the agreement through the process of tearing My Covenant into two parts." "Hell" awaits. There is a penalty for such things.

It is instructive to know that we can't blame this conflict between Yahowah and Sha'uwl on scribal error. While not a word from *Bare'syth* / Genesis 8:21 to 17:11 can be found among the Qumran scrolls, these specific passages on circumcision, *Bare'syth* 17:12-14 are not only extant, they are unchanged. There isn't a single discrepancy between the Dead Sea Scrolls, dating to the second century BCE, and the Masoretic Text from *Bare'syth* 17:12 through the end of the chapter.

And on the other end of this errant equation, we have a complete copy of Paul's letter to the Galatians dating to the late first or early second-century CE. This conflict between God and the world's most popular religion cannot be resolved.

Simply stated, as the sign and our signature, demonstrating our desire to participate in Yahowah's Covenant, as men, we are to be circumcised. The covering of the male genitalia responsible for consummating a marriage and producing children is to be "cut off and separated"—set apart. Our Heavenly Father's Covenant is about bearing children and building a family by way of a monogamous marriage relationship. Yahowah does not want anyone to miss this point.

Unlike Islam where women are property and serve as sexual implements to gratify the carnal desires of men and to manufacture the next generation of jihadists, with Yahowah, women are full partners and participants in the Covenant Family. Unlike Christianity, where men lord over and control subservient women, Yahowah liberated and empowered – quite literally.

Then immediately after discussing circumcision...

“God (*wa 'elohym*) **said to** (*'amar 'el* – spoke as the Almighty to (qal imperfect – stating literally and mentioning continually)) **‘Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up,

father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome), **‘So as for you** (*wa ‘atah ‘eth* – in addition and with regard to you), **‘Saray** (*Saray* – Noble Woman, Wife with Status, Leader, and Official Offshoot or Branch), **your wife** (*‘ishsah* – female individual, woman, mother, and source of warmth and light), **you shall not actually make a habit of calling** (*lo’ qara’* – you shall not continually invite or summon, nor literally read or recite, greet with or welcome (qal imperfect)) **her by the name** (*‘eth shem hy’* – her with the personal and proper name), **Saray** (*Saray* – Noble Woman, Wife with Status, Leader, and Official Offshoot or Branch), **but instead** (*ky* – rather) **Sarah** (*Sarah* – to contend and strive, to engage and endure, to struggle and wrestle, to be empowered and persist, to exert oneself and persevere, and to be free, an upright leader with royal birth who is empowered by nobility and becomes an emancipator) **shall be her name** (*shem hy’* – she shall be known as).” (*Bare’syth* / In the Beginning / Genesis 17:15)

Names are important to Yahowah because they communicate something relevant about the individual. For example, Sarah, who serves as the progenitor of the Covenant and is symbolic of the *Ruwach Qodesh*, who is the mother of Yitschaq and the grandmother of Ya’aqob and is thus the womb of Yisra’el and Yahuwdah, was called: “an enduring liberator and empowered nobility.”

She wasn’t one to sit idly at home snacking on bon bons. She “engaged and persisted and thus persevered.” Sarah manifests the “striving and engaging attitude” Yahowah enjoys – all of which is beneficial in a family setting. So we should not be surprised that her name forms the middle portion of *Yisra’el*, a compound term comprised of “*‘ysh* – individuals” who “*sarah* – strive and contend with, engage and endure with, persist and persevere with, who are liberated and empowered by”

“‘*el* – Almighty God.” Yahowah not only put this woman on a pedestal, and integrated her name into the moniker of His people, what she represents was incorporated into His name as well: Yahowah e f e i .

But it gets even better...

“And (*wa*) I choose to kneel down and bless (*barak* – I want to lower, diminish, and humble Myself out of love to commend and provide favor, greeting and welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind (scribed in the piel stem thereby affirming that this blessing will come into being through and on behalf of Sarah, in the perfect conjugation, speaking of the total completion of this fortuitous act, and in the consecutive mood, implying that this is Yahowah’s desire, His choice)) **through her (*‘eth* – in association with her (speaking of Sarah)).**

And also (*wa gam* – moreover as a concession and in addition to coordinate our relationships), I will literally give (*nathan* – I will actually grant, produce, and bestow for (qal perfect)) **you a son from her (*min hy’ la ‘atah ben* – from her to you a son).” (*Bare’syth* / In the Beginning / Genesis 17:16)**

While we have addressed this before, it drives to the very heart of the thing Yahowah wants us to appreciate. Having men and women bow down to Him is the antithesis of what God desires. It is actually offensive and counterproductive. However, the notion that God is inclined to lower Himself to lift us up is unfathomable to the religious. They cannot wrap their heads around the fact that Yahowah is actually desirous of kneeling down before His children to lift us up. After all, it is entirely natural for a father to do so. And yet this familial picture makes religious people very uncomfortable. Unable to appreciate this special aspect of life in the Covenant with

our Heavenly Father, the faithful prefer to upend Yahowah's plan.

Man worshiping God is not only an insult to the character of our Heavenly Father, it serves no purpose. Let me explain. Can you imagine being so insecure, so inadequate, so self-absorbed, that you would create an inferior being for the purpose of prostrating themselves at your feet while ritualistically and repetitively telling you how wonderful you are?

Thirty seconds of such mindlessness would be more than enough to make a sane individual so uncomfortable they would recognize that they had made a horrible mistake. They would walk away, saddened, shaken, and indeed diminished by having conceived such a foolish experiment.

But now imagine conceiving beings in your image, and then getting down on your knees, diminishing yourself for a brief time, to show them that you would like to engage in a genuine and loving relationship with them. And while on your knees before them, imagine revealing yourself to them, telling them all about yourself, so that they can come to know you, even enjoy your company.

Imagine showing them the way to your home and promising to adopt them, to enrich and empower them, even to save them from those who would mislead and abuse them. And all you tell these individuals that you want in return is for some of them to choose to reciprocate your love so that you and they can grow together. That is the essence of the Towrah, of its Covenant Family, of Yahowah, and Yahowsha'—who is nothing more or less than God on His knees doing these very things.

Returning to God's statement, you may have noticed that while Yahowah is committing to bless Sarah, His initial blessing wasn't for Sarah, but was instead for us

through Sarah. Along these lines, giving ‘Abraham and Sarah a son wasn’t just a concession, but as *gam* implies, it provided a way for everyone to be on the same page, to coordinate what they were doing – which was to raise and support a family.

Before we move on, it should be noted that through Ishmael we find a descendant of ‘Abraham whose prodigy has become overtly hostile to the descendants of Yitschaq, and thus Yisra’el. And that is one of several reasons why Ishmael was expressly excluded from the Covenant. Of his descendants, God said, “They will be wild asses of men. Brothers will raise their hands against their brothers and they will live in hostility with the entire world.” It is precisely accurate of most Muslims, today.

One nation arose through Yitschaq (nations, plural, if you view Yahuwdah as distinct from Yisra’el), but there are some fifty Islamic states whose people view Ishmael as their forefather. And yet the Covenant is only available through Yitschaq, not Ishmael. So now with the benefit of hindsight, the reason becomes obvious: Ishmael, by giving rise to Muslims, produced those who are the most averse to Yahowah, His Towrah, His Covenant, His Chosen People, and His Promised Land.

While they claim a caricature of ‘Abraham as their own, even claiming that he was a Muslim, in reality they despise ‘Abraham’s God and everything this man actually stood for – and therefore ‘Abraham himself. Their religious babel inspires animosity, and, therefore, precludes reconciliation.

While there is an important genetic link from ‘Abraham to Yitschaq and from Yitschaq to Ya’aqob and thus Yisra’el, apart from this, Yahowah does not view us as different races with differing skin tones. From God’s perspective, men and women are either: participants in the Covenant, ambivalent toward the Covenant, or in

opposition to the Covenant.

Therefore, we are not viewed ethnically as a *Yahuwdy* or *Gowy*, but instead for what these titles represent relative to our attitude toward God. What's important is a person's mindset, not their genetic makeup – otherwise most of us could not be in the Covenant. The inverse is also true. Many, in fact most, of those in the genetic line of Yitschaq have excluded themselves from the Covenant as a result of their *Gowym*-based religious customs.

While many of us have known and celebrated this for some time now, just as there are five hands in Yahowah's name *efe i* , and five fingers on each human hand, there are five conditions for participating in the Covenant and five benefits afforded to those who act upon them. We are asked to walk away from our country, from its politics, patriotism, and militarism, away from the babel of religion, dissociating ourselves from societal customs and the family of man while walking to God.

We are encouraged to trust and rely upon Yahowah, which necessitates coming to know who He is and understanding what He is offering. We are invited to walk to Yahowah along the path He has provided to become perfected by Him. To achieve these things and capitalize upon what God is offering, He wants us to closely examine and carefully consider the terms and conditions of His Covenant. And then to demonstrate to our Heavenly Father that we intend to raise our children to become His children, He asks us to circumcise our sons.

The five benefits of the Covenant are awarded to us as we observe His Mow'ed Miqra'ey. With Passover we become immortal. During UnYeasted Bread we are perfected. On Firstborn Children we are adopted into the Covenant Family. And then as a result of the Promise of Seven, we are empowered, enriched, and enlightened by

the Set-Apart Spirit.

This is Yahowah's plan. It is His will that we avail ourselves of it. We have nothing to lose and everything to gain.

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