

Passing the Test

Responding Correctly to God...

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

Throughout this presentation, *hineh* is used to direct our attention to the path we are invited to walk through the *Miqra’ey* | Invitations to the *Beryth* | Family, thereby revealing the way to engage in the Covenant. This association between the *Miqra’ey* | Invitations and the *Beryth* | Relationship established during the seventh and final meeting between Yahowah and ‘Abraham, culminates with a foreshadowing of *Pesach* | Passover, presenting it as the Doorway to Life.

While this connection may be the single most important God has made on our behalf, the integration of the Invitations with the Covenant is lost on most people. As few as one in a million contemplate the resulting implications even though they are a matter of life and death.

By sharing what occurred over the course of three days nearly four-thousand-five-hundred years ago, Yahowah was able to convey the test He has established to make certain His children understand the conditions of His Covenant, as well as the means to meet them, prior to

demonstrating a willingness to engage accordingly. This assures that our response to what God is offering is informed and rational, genuine and deliberate – and not a capricious act of faith. At the same time, Yahowah sought to reveal what He, Himself, was willing to do to sustain life – even where, when, and how He would act on our behalf.

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

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

It isn't a coincidence that the following account chronicles the seventh and final meeting between Yahowah and 'Abraham. By acting upon God's instructions and passing the test God laid before him, 'Abraham affirmed his place in God's family.

But this story isn't being told for 'Abraham's benefit. It is revealed for ours. And it begins by confirming something extraordinarily profound. So let's review the narrative in summary form before turning on our etymological microscope and magnifying every word. As

is the case with everything Yahowah communicates, the big picture is as relevant as the details which comprise it. Moreover, passing the ensuing test unlocks heaven's door, making it especially important.

“And it came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of his education, knowledge, and comprehension, especially considering the consequences.

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

So He called out to him, “Abraham!’ Then He said, as was His custom, ‘Look up and pay attention to Me.

Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear.

Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention.’ (*Bare’syth* / Genesis 22:1)

Next He said, ‘Please choose of your own accord to grasp hold of and take by the hand your son who is in accord with you, therefore making him your unique and very special child whom, for the benefit of the relationship and as a blessing to show the path which leads to life, you love, Yitschaq (Laugh and Play).

Then of your own volition walk so as to approach

the Land of Mowryah (Revere the Teaching of Yahowah) and choose to ascend with him there by way of an uplifting offering upon one of the mountains which to show the way to an enjoyable state by walking the correct way toward life, I will explain to you.’ (Bare’syth / Genesis 22:2)

Therefore, ‘Abraham (Father who Lifts Up those who Stand Up and Reach Up) got up early in the morning ready for action and eager to gain information at first light.

He saddled his donkey and he selected and brought along two of his young men with him, in addition to Yitschaq (Laugh and Play), his son. Also, he split, cutting into separate planks, the wooden timbers for the elevating offering.

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

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

‘Abraham said to his young men, ‘You should remain here with the donkey, and the boy and I, we will walk this way toward eternity and independently announce our intentions regarding the continual restoration and preservation of life.

Then we will choose of our own volition to return to you, to change and restore you.’” (Bare’syth / Genesis 22:5)

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

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

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

Then He conveyed (*wa ‘amar* – next He declared, actually calling out as was His custom (qal imperfect)), **‘Look up and pay attention to Me** (*hineh ‘any* – Behold, here I Am, look at Me and listen attentively to what I have

to say, focus on the details and the context, stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now).” (*Bare’syth* / Genesis / In the Beginning 22:1)

As the ultimate communicator, Yahowah recognizes that context provides a frame of reference that is essential to understanding. So since He wants us to pass His test, He is telling us that His impending evaluation of ‘Abraham “came after the conversations” which had previously detailed every aspect of His Covenant. By implication, therefore, we are given the opportunity to consider everything Yahowah had to say regarding the Covenant, its conditions and benefits, prior to Him testing our understanding and acceptance.

And since God is consistent, we would be wise to recognize that His assessment of how effectively His guidance has resonated within us will be based upon: 1) how well we, like ‘Abraham, have listened, 2) how much we have retained and thus remembered, 3) to what degree we understood what has been conveyed, 4) whether we are willing to act appropriately in response to what God had said, and 5) whether or not our conclusions are correct and our reply sincere.

This is music to my ears. I have been a lone voice saying this very thing – especially regarding the conditions to the Covenant. I have come to recognize that Yahowah gave us His Towrah to teach us about His nature and to guide us to Him. It is filled with vital information and essential instructions which need to be known, understood, accepted, and acted upon to engage in a relationship and receive God’s provisions for life. Not only are there right and wrong answers, nothing is more important than responding correctly.

But that should not provoke any anxiety because the

answers to the test Yahowah conducted with ‘Abraham, and thus the one He will deploy on our behalf, are provided by God, Himself, with everything we need to know communicated to ‘Abraham and recorded in the Towrah. That is why every aspect of every word God has conveyed in *Bare’syth* is so meaningful.

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

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

Collectively then, these essential aspects of testing demonstrate that the faith of Christianity is as wrong as is Judaism’s proclivity towards legalism. Our prior actions can be tried and judged, but never tested. This was not a trial. It was a test.

It was based neither upon prior obedience nor compliance, but instead upon understanding and acceptance. As a result, the path to God is not religious. Simply stated: there is no objective test for faith, but there is for knowledge. The purpose of teaching is to provide a student with the criterion to distinguish between that which is valid and invalid, beneficial and counterproductive.

Equally telling, a performance can be evaluated, determining whether or not a response is correct. It can be determined if a course of action achieves the appropriate result. So by testing ‘Abraham, God was affirming that there are right and wrong answers relative

to our understanding of the Covenant's terms and conditions. As was the case with 'Abraham, how we engage with God matters. Said another way, our response to God's instructions is what matters.

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

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

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

The operative verb, “*nacah* – to test and evaluate,” was written עָנָה in Paleo Hebrew. The Chet, drawn to depict a fence, conveys separation – which is the basis of the Covenant and of rational thinking. To be discerning, we must discriminate between that which is true and that

which is false, separating fact from fiction, so that we may accept that which is right and reject that which is wrong. Along these lines, everything important to Yahowah, including His Covenant, is either “*karat* – cut and thus separated” or “*qodesh* – set apart.”

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

I suspect that my most useful contribution has been the recognition that there are five terms and conditions which must be known, understood, accepted, and acted upon to engage in a relationship with Yahowah, to enter His Home in Heaven, and to become part of His Covenant Family. I have long embraced the full implications of “*nacah* – the imposition of a test to determine what we know, to evaluate what we understand, and to ascertain the appropriateness of our responses.”

“‘*Achar ha dabarym ha ‘eleh* – after all of the words which have been conveyed during these conversations” between Yahowah and ‘Abraham, I came to realize that there would have only been one reason for God to memorialize the nature of this relationship in His Towrah. He wants us to know and understand what He shared with ‘Abraham so that we can participate in the same

relationship with Him. He is inviting us to be part of His Family as long as we come to know Him first and then approach Him in the manner He has provided.

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

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

It should have been obvious, but since it is lost on most, let’s underscore God’s position. It is His universe. He created it. Heaven is His Home. The Covenant is His Family. The Towrah is comprised of His Instructions. Life is His gift. If we want more of it, if we want to be part of His family, if we want to explore His universe and

enter His home, we have to pay attention to what He has to say. We cannot, as Christians do, reject His Towrah and expect God to respond favorably. We cannot replace His Covenant with another one and still receive the benefits He has articulated as part of this relationship.

Also relevant, Yahowah began this conversation by calling out ‘Abraham’s name. Relationship agreements are specific and the parties to them are identified by name. Further, the terms and conditions are always specified.

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

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

While we are on this topic, there are some related insights worth sharing. First, Ishmael was rejected and sent away for other reasons. His conception and birth had been Sarah’s idea, one she persuaded her husband to accept. They wanted to produce the Covenant’s children their way, doing something that was common practice

and familiar to them, but inconsistent with the family model of husband and wife serving to conceive and raise children as father and mother. So Yahowah rejected their way. Participation in the Covenant is not open to negotiation. It is God's way or go away. Man's alterations are sternly and unequivocally rejected.

Additionally, Hagar as an Egyptian slave did not love 'Abraham. She was not asked to marry 'Abraham. She did not choose to have his child. As a slave, she had no choice. And with loving relationships such as the Familial Covenant, freewill is essential – which is why the volitional mood influences each of the verbs which follow. Further, slaves have neither liberty nor an inheritance, both of which are Covenant benefits. Further, God's way necessitates the repudiation of politics and religion, the very things which would enslave 'Abraham's descendants in Mitsraym for four-hundred years.

Lastly, the fact that Yahowah instructed 'Abraham to accompany his son Yitschaq irrefutably demonstrates that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not save, then misstating the reason 'Abraham was considered righteous by Yahowah, Paul said that the Towrah's Covenant enslaved because it was conceived through Hagar, the child of a slave. This was one of many lies, and perhaps the worst of all. Paul was wrong. Sarah's son, Yitschaq, affirmed the Covenant with his father, not Hagar's son, Ishmael.

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

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

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

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

22:2)

First things first: *Mowryah* is a compound of MWR and Yah. So the question becomes, what does MWR convey? If it is the result of a contraction of *mowrash* or *mowrashah*, then the resulting name is the “Desire, Choice, and Possession of Yahowah,” or from our perspective, the “Choice to Belong to Yahowah.” If it is derived from *mowsh*, *Mowryah* conveys: “Care About Yahowah.” If, however, as I suspect, *Mowryah* is a compound of *mowrah* and Yahowah, then it conveys: “Revere the Teaching of Yahowah” which is to “Respect Yahowah as the Teacher.”

Also possible, when Yah is combined with *mowr*, *Mowryah* expresses “Yahowah’s Exchange.” In this case, God could be addressing the fact that He associated our sin with His soul, paying our debt so that we could be ransomed. Or, the message may be that our flawed and limited physical nature will be exchanged for eternal spiritual perfection.

Should you be concerned about being assessed by God, rest assured that freewill limits those tested to those who have chosen to be evaluated. This engagement is for volunteers only. Those under consideration have stepped forward, wanting God to appraise the validity of their knowledge and understanding, as well as the appropriateness of their responses to the Covenant’s criterion.

After all, they exude complete confidence because the answers are readily accessible and the test is open book. God’s requirements are not arduous, and indeed very little is expected from us. Even our mistakes are overlooked, because the One doing the evaluation is exceedingly generous when it comes to His children. We know this because of the influence of the imperative mood, an expression of volition in the second person. All

three verbs, grasp, walk, and ascend, were presented under the auspices of freewill.

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

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

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

He saddled (*wa chabash* – he prepared to ride a beast of burden; identical to *chobesh* – to provide a remedy which promotes healing) **his donkey** (*'eth chamowr*) **and he selected and brought along** (*wa laqah* – then he took) **two of his young men with him** (*'eth shanaym huw' 'eth huw'* – two teenage adolescent boys along with him), **in addition to** (*wa 'eth*), **Yitschaq** (*Yitschaq* – Laughter),

his son (*ben huw*). **Also** (*wa*) **he split** (*baqa* – he cut into separate pieces, dividing) **the wood** (*ets* – timbers) **for the elevating offering** (*olah* – to ascend by way of an acceptable sacrifice).

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

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

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

While I cannot say for certain, but if there is a connection between “*boqer* – morning,” a masculine noun, and *baqarah*, which is written using the same letters, but in the feminine form, then we can extrapolate and conclude that the reason ‘Abraham was up early, ready to go first thing in the morning, was because

“*baqarah* – he was embarking on a mission to prudently seek out the means to salvation.”

This assessment is actually reinforced by the primary meaning of *boqer*, which is “to gain information from God.” Equally affirming, *boqer*’s verbal root, *baqar*, speaks of “seeking after information which leads to an appropriate response, of being observant and perceptive, of processing what is learned by executing good judgment.” The correlation between morning, the increasing light of a new day, and perceptive observation should be obvious. Not as obvious, at least to many, is that this entire story foreshadows the means Yahowah would deploy to save us, right down to the smallest details.

The donkey was saddled because in forty Yowbel, which would be Year 4000 Yah, Yahowsha’ would ride upon a donkey on His way back to Mowryah. Splitting the timber was designed to draw our attention to the upright pillar upon which Yahowsha’s body would be sacrificed, serving as the Doorway to Life on Passover.

The two young men were invited, making three adolescent boys including Yitschaq, and four individuals overall including ‘Abraham, to remind us that the benefits of the Covenant would be fulfilled during Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, with Yahowsha’s body fulfilling the first, His soul the second, and the Set-Apart Spirit the last two, all working in harmony to facilitate the five benefits of participating in the Covenant Family.

Also relevant in this dress rehearsal foreshadowing the fulfilment of *Pesach*, ‘Abraham represents Yahowah, Yitschaq is playing the role of Yahowsha’, and the two witnesses likely represent Shimon Kephas and Yahowchanan who would benefit from what they had seen and heard. Some have compared these two

adolescents with the two criminals alleged to have been crucified next to Yahowsha', but what is said of them is neither true nor relevant, and thus not part of this prophetic portrayal.

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

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

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

There may be many reasons why we are told that 'Abraham, after elevating his perspective, was able to perceive and consider the miracle of life that would occur here from afar. By lifting our eyes to God, we become aware of what is going to happen, and what its effect is going to be on us, long before these events play out in

time. And in this case, it would be forty Yowbel, from 1968 BCE to 33 CE, before Yahowah would fulfill His promises in this place.

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

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

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

And third, this perspective can change the way we

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

“So (*wa*), ‘Abraham (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) said (*‘amar* – spoke) to his young men (*‘el ‘ebed huw’* – to the boys accompanying him), ‘You should remain here with the donkey (*yashab la ‘atah pah ‘im ha chamowr*), and the boy and I (*wa ‘any na’ar* – my child and I), we will walk (*halak* – we will journey) this way toward eternity (*‘ad koh* – forever like this, in this manner continually throughout the entirety of space and thusly for an unlimited period of time, without any constraints on distance or direction traveled, conveyed to reveal an important transition and encourage us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity) and independently announce our intentions regarding the continual restoration and preservation of life, consistently making this known on our own initiative (*wa chawah* – by explaining our position on renewal, verbally declaring our commitment to continually growing of our own accord and acting independently from others, providing our verbal pledge by demonstrating our attitude and perspective on eternal life (with the *hitpael* stem the subjects of the verb, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative with the imperfect conjugation revealing

their ongoing commitment to continually making this declaration on eternal life realizing that it will have ongoing and unfolding results throughout time)), **then we will choose of our own volition to return to you, to change and restore you** (*wa shuwb 'el 'atah* – then our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship by continuing to actually gather together in this way (qal imperfect cohortative – genuinely and actually, on a consistent basis with ongoing implications, desiring and choosing to return to you, to turn to you to change and restore you forever)).” (*Bare'syth* / Genesis / In the Beginning 22:5)

The most revealing phrase in this sentence is *'ad koh*, which is inadequately, and sometimes errantly, translated “over there” in bibles published by religious institutions. This rendering is hard to justify because the primary connotation of the Hebrew adverb, *'ad*, is “forever,” associating the concept of “eternal and into perpetuity,” with the verb, making the action “continuous.”

'Ad is used to addresses “eternal existence, infinity in either space or time, being unlimited, or being without constraint.” It is derived from its verbal root, *'adah*, which means “to advance and pass on, to pass through by the removal of constraints or by taking away any hindrance.” The eternal benefit is often as the result of “a unique garment or special form of adornment.”

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

complete disregard for the word's actual meaning and etymology. It also negates 'Abraham's intended message, shortchanging what appears to be profound by replacing it with something utterly mundane.

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

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

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

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

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

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

Moreover, since virtually every lexicon available for our consideration was compiled by one of the principal bible publishers, they were all inclined to justify their own translations, regardless of their inaccuracy. And when it came to *chawah*, somewhere along the way, a

religious scribe or theologian either made a mistake, or deliberately altered the text, and changed the witness Yahowah provided through Moseh. There is no justification, whatsoever, for translating *chawah* as “worship.”

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

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

Digging deeper, and based upon the fact that *chawah* / *chowah* is indistinguishable from *Chawah*, or *Chowah*, depending upon your preferred vocalization, and in recognition of the fact Yahowah affirms that the name of Adam’s wife is based upon the verb *chayah*, there is every reason to support the connection to *Strong’s* 2421: “*chayah* – to live and remain alive, to be restored to life and to be revived to vigorous growth, flourishing in abundance, life sustained, preserved, and enduring.” This association would not only explain the extraordinarily

uncommon “aw” pronunciation associated with *chawah*, as opposed to the more prevalent “ow” transliteration of the Hebrew W, but also mean that Chawah’s name “proclaims her position on life, announcing and declaring the need for renewal and restoration.”

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

Now that we know what the word means, and are aware of the religious ideology that has sought to misrepresent it, there is an additional insight worthy of our consideration. With the influence of the hitpael stem, the subjects of the verb *chawah*, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative, and therefore are not influenced by other individuals.

Also, when we reflect upon the implications of the imperfect conjugation, we discover that they are expressing their ongoing commitment to continually making this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time. Therefore, the combination of the hitpael stem and the imperfect conjugation favor the following fully amplified rendering of *chawah* when scribed in the first person plural: **“independently announce our intentions regarding the continual restoration and preservation of life, consistently making them known on our own initiative, explaining our position on renewal, verbally declaring our commitment to continually grow, and of our own accord and acting independently of other influences, providing our verbal pledge demonstrating our attitude and perspective on eternal**

life.”

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

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

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

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

With this in mind, we ought to be cognizant of the

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

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

In that we are making comparisons between this prophetic portrayal and its ultimate fulfilment, let’s readdress the statement found in Luke’s hearsay account: “And two others also who were criminals were being led away to be put to death with him.” (23:32) As we have come to recognize, while most Christians disdain connections between their “Old” and “New” Testaments, some have sought to draw a comparison between the “two others” and the “two young men” in ‘Abraham’s story. But doing so is inappropriate for several reasons. First, Luke’s statement, “and two others also who were criminals” was written as if all three had committed

crimes, and “were being led away to be put to death with him” suggests that all three were being led to their death as a punishment for the things they had done. Yahowsha’ had not committed any crime and God cannot die. By way of contrast, three individuals accompanied ‘Abraham, making four in total. Not one of them was a criminal, and they were all being led to life, not death.

Additionally, the spurious statement presented in Luke 23:44 must be discarded as invalid. Luke, who was not an eyewitness to this event, or of any aspect of Yahowsha’s life, falsely attributed something to God that He could not have said: “Truly, I say to you, today you will be with me in Paradise.” There would have been no basis for the criminal’s “salvation.” “Paradise” is a pagan concept.

And Yahowsha’ wasn’t going anywhere on Passover. Even on the following day, the *Shabat* of *Matsah*, His soul was destined for *She’owl* – a far cry from “paradise.” Further, this allegedly occurred on Friday and He would not see the Father until Sunday afternoon.

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

And that is why the Towrah says: “So (wa),

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

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

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

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

To my mind, this is among the most important stories

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

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