

'Ad 'Owlam – Eternal Witness

House of God...

Yahowah would meet with 'Abraham on seven occasions to establish His Covenant. Their second encounter would be in the Land, occurring immediately after 'Abram's arrival. And since they were home, Yahowah made a personal appearance.

“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 **appeared to and was seen by** (*ra'ah 'el* – revealed Himself to and was experienced by, was examined by and became known to (nifal imperfect)) **'Abram** (*'Abram* – Father who Raises and Uplifts, Father who Enhances and Augments).

He said (*wa 'amar* – He declared, intended, and promised (qal imperfect)), **'To your offspring** (*la zera' 'atah* – for your descendants to approach and the children you conceive to draw near, regarding your seed), **I will genuinely and continually give** (*nathan* – I will literally offer as a gift, bestowing (qal imperfect)) **this specific Land** (*'eth ha 'erets ha zo'th*).

And there (*wa shem* – in accord with the name) **he built** (*banah* – he established a home for the family) **for the name** (*shem*) **an altar** (*mizbeach* – a place to offer a sacrifice in gratitude for a gift; from *zebach* and *zabal* – sacrificial offering on behalf of an honorable and exalted dwelling place) **to approach** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of God's name based upon His *towrah* – teaching regarding His *hayah* – existence) **who had appeared to him** (*ha ra'ah 'el huw'* – who was revealed to and seen by him, experienced and examined by him, becoming known to him (nifal)).” (*Bare'syth* / In the Beginning / Genesis 12:7)

Since His preference is to be known through His words, this represents one of the rare occasions Yahowah was actually present and able to be seen on earth. And while He does not state His reasons, the visit reinforces the idea that this relationship was personal. I think God may have also wanted to eliminate faith from the equation.

“*Zera'* – seed” is always singular in Hebrew, but it speaks of many “descendants.” I share this because, in Galatians, the wannabe apostle Paul, said that, because “seed” was singular, it could not include any more than one descendant of 'Abraham, thereby excluding Yisra'el and Yahuwdah. He made this bogus claim to negate the promises in the Towrah regarding its Covenant. And as utterly stupid as this was, it did not rank among the most glaring mistakes made by this false prophet.

The gift of the Land equates to offering the Covenant and entry into Heaven. This Land is God's Home on Earth. It represents our opportunity to live with Him. But it was not just for 'Abram. The Covenant is a family, so his descendants would be welcome.

I would have marked the location as well. While Yahowah spoke to Noach, this was the first time since He walked through the Garden with ‘Adam that God physically appeared to man. If we count each of Yahowah’s seven meetings with ‘Abram / ‘Abraham as a single encounter, it represents the second of seven Divine appearances.

The third would be with ‘Abraham’s grandson, Ya’aqob. The fourth was with Moseh. The fifth occurred with Shamuw’el. The sixth was as Yahowsha’ to fulfill the Miqra’ey in Year 4000 Yah. And the last, His seventh, is still in our future. It will occur alongside *Dowd* | David on *Yowm Kippurym* | the Day of Reconciliations in Year 6000 Yah (sunset at 6:22 PM in Yaruwshalaim on Monday, October 2nd, 2033 five days before *Sukah* | Camping Out, a *Shabat*, the last day that will ever be recorded on a Roman Calendar).

The reason for the altar was simple. The Doorway to Yahowah’s Home is Passover. This is where the Sacrificial Lamb would be offered so that we might enter and live with our Heavenly Father as part of His Family.

It is perplexing how few, if any, make the connection, but not only was the land of *Yisra’el* | Israel expressly given to ‘Abraham’s descendants – *Yisra’el* and *Yahuwdym* – into perpetuity, the so-called “Palestinians” who claim it today would not have been able to misappropriate their name apart from Yahowah’s testimony. The Philistines, from which it was derived, are otherwise unknown. Therefore, since they were *Yisra’el*’s enemies, not their descendants, if Yahowah’s testimony is true, they have no claim, and if it is not, they have no name.

While the brief announcement was now over, there are some aspects of the next statement worthy of our consideration...

“Then (wa) he moved (‘ataq) from there (min shem) to the elevated terrain (har – mountainous area or hill country) of the east (min qedem), to *Beyth’el* | Home of God (*Beyth’el* – Bethel, Household of the Almighty, from *beyth* – home and family and ‘*el* – of God).

He pitched (wa natah – he stretched out to cover a large area with) his tent (‘ohel huw’ – his home and dwelling place, his household) in *Beyth’el* | Home of God (*Beyth’el* – Bethel, Household of the Almighty, from *beyth* – home and family and ‘*el* – of God) on the west (min yam – toward the sea) and ‘Ay (wa ha ‘Ay – an Ammonite city between Jericho and Bethel, Heap of Ruins) on the east (min qedem).

And there (wa shem – so for the name) he built (banah – he constructed and established (qal imperfect – actually doing so because of the ongoing and unfolding implications)) an altar (mizbeach – a place to offer a sacrifice thankful for the gift of the relationship; from *zebach* and *zabal* – sacrificial offering on behalf of an honorable and exalted dwelling place) to approach (la) Yahowah (*Yahowah* – the proper pronunciation of the name of our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).

He actually called out, continually recited, literally proclaimed, and consistently invited to genuinely meet and be received (wa qara’ – he summoned and met with, he proclaimed and announced, he read aloud and encountered, expecting to be welcomed (qal imperfect – actually and literally, consistently and continually)) by the name (ba shem – in the personal and proper name) of Yahowah (*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).” (Bare’syth / In the Beginning / Genesis 12:8)

Affirming that Yisra'el, representing the Promised Land, is God's Home on Earth, 'Abraham settled in *Beyth'el* | the House of God. And let's be clear: the God of the Covenant, the God of 'Abraham, the God of the Towrah and Yisra'el, is Yahowah. 'Abram proclaimed Yahowah's name. He read it out loud and recited it, inviting Yahowah into his life so that he could continue to meet with Him. That means 'Abram knew and used Yahowah's name – as should we.

The reference to *Beyth'el* is one of many which precludes the notion of religious worship. No sane father wants his children to bow down and venerate him. What's more, a home is a "shelter." It is a place a family is "protected," kept safe and secure. Such is the very essence of the "Covenant," which is at its heart the "*Beyth'el* – House of God."

While we are living in the material realm, God wants us to pitch our tent next to His. He wants nothing more than for us to camp out together – now and forever. That is why *Sukah*, which depicts "camping out," represents the culmination of the seven "*Miqra'ey* – Called-Out Assembly Meetings." And consistent with camping, God's version of fun is spending time together, telling stories, sharing ideas, exploring the world around us, and reveling in each other's company. We will break bread together, sip some good wine, enjoy the warmth and light of a roaring fire, and ponder the majesty of life and the universe.

Yahowah's *Miqra'* of *Sukah*, meaning "Shelters" but most often rendered "Tabernacles," is based exclusively upon this premise. It is a celebratory feast in which God and man come together and camp out for one thousand years beginning on the Shabat of Shelters in 2033 – 6000 years after the expulsion of 'Adam from the Garden of 'Eden.

The "*ohel mow'ed* – Sheltered Meeting Place" is the name Yahowah chose for His Tabernacle during the Exodus. *Ohel* is from *'ahal*, meaning "to be clear, to shine, and to reflect light." God's children reflect His light and become a beacon of clarity in a confused and dark world.

As a point of reference, Bethel is approximately ten miles due north of *Yaruwshalaim* | Jerusalem (a city that did not exist at the time) on the border between ancient Yahuwdah and Yisra'el. This mountain range, which bears the names, Central Mountains, Western Mountains, and the Coastal Range, runs the entire length of Israel.

The crest forms a ridgeline running north to south ten to twenty miles west of the Jordan River and Dead Sea. It is the most imposing in Upper Galilee, but it is also formidable from just south of the Valley of *Yzra'el* | Jezreel to a point parallel with the center of the Dead Sea. *Beyth'el* and *Yaruwshalaim* both sit high on its ridgeline.

Then, as now, Yisra'el was infected with corrupt communities such as 'Ay. Fortunately, these infestations will be nothing more than a heap of ruins upon Yahowah's *Yowm Kippurym* return.

Qara', which conveys the long list of meanings depicted within the passage, such as to call out and proclaim, to invite and summon, to read and recite, in addition to meet and welcome, serves as the basis of *Miqra'* – the title and name Yahowah has chosen to describe His seven annual Invitations to be Called Out and Meet. They provide the path through the Doorway of Life on Pesach to Camping Out on *Sukah* as 'Abram was doing on this day. This history is therefore painting a portrait of Yahowah's home and the means to gain admission.

From this point, 'Abraham would move twice more, initially toward the *Negeb* | Negev. That would have him traveling south to beneath that which would become *Yahuwdah* | Judah. The land was parched, and became so desolate during an ensuing drought that 'Abraham went to Egypt in

an effort to survive. It was a poor decision that did not end well. ‘Abram asked Saray to mislead Pharaoh for his own benefit, telling him that she was his sister and did not mention that she was his wife. The half-truth set off a confluence of events which led to plagues, angry accusations, and an armed escort out of the country.

The moral of the story is that ‘Abraham was just like the rest of us capable of making good decisions and bad ones. And as a result of his blunder, we should learn to rely on Yahowah rather than potentates and to tell the whole truth when asked.



Upon their return to the Negeb, it was decided that the land was still too poor to sustain both Lowt’s herd and ‘Abram’s flocks, especially with the Canaanite and Perizzite dwelling among them. So it was then that Lowt made his ill-fated decision to migrate to the Jordan Valley and live in Sodom.

This succession of bad decisions caused Yahowah to intervene and redirect His wayward friend...

“Now (wa) the people (‘ysh – individuals) of Cadom (Cadom – Scorched, typically transliterated Sodom) were bad (ra’ – were of no value, rotten and wrong, immoral and inaccurate, unprincipled and improper, no good and undesirable) and having missed the way, they were too offensive (wa chata’ – misled, they were condemnable, far too sinful) to approach (la – to be concerned about, much less be near) Yahowah’s (𐤃𐤏𐤕𐤃𐤏 – a transliteration of YaHoWaH as instructed in His towrah – teaching regarding His hayah – existence) magnificence (me’od – greatness and immanence, extensive power and abundance; from ‘uwd – to congregate near His fire and brand). (Bare’syth 13:13)

So (wa) Yahowah (Yahowah – the proper pronunciation of the name of our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) said (‘amar – communicated and promised (qal perfect)) to (‘el) ‘Abram (‘Abram – Uplifting and Empowering Father) after (‘achar – following the point when) Lowt (Lowt – Concealed from the Light) had separated (parad – parted and distanced himself, going in a different direction (nifal infinitive)) from him (min huw’),

‘Please, I implore you (na’ – as an exhortation, I encourage and urge you, heightening your awareness while emphasizing this point and at this time I beseech you) to lift up (nasa’ – to choose to raise and respect (qal imperative – literally and genuinely under the auspices of freewill raise)) your eyes and perspective (‘ayn ‘atah – your sight and perceptions) and choose to look (wa ra’ah – so as to be observant and see, electing to pay attention by using the perception of sight to view and consider the revelation (qal imperative – genuinely and of your own volition)) from (min – out of and away from) the place (ha maqowm – the standing place, the home and office, the source of direction to the dwelling place; from quwm – to stand upright) where you are (‘asher ‘atah shem – where the beneficial relationship is associated with the name, where the blessing is being provided by way of the relationship, where the name of God is used to encourage you to walk to get the most out of life) northward (tsaphown – to the north and to look out and see a treasure) and southward (wa negeb – to the south and to spew out and bubble forth a report which is informative, to speak with purpose and convey a message), eastward (wa qedemah – to the east

to consider and confront what has come before) **and westward** (*yamah* – to the west toward the sea).” (*Bare’syth* / In the Beginning / Genesis 13:14)

At this point it is apparent that *Lowt* | Lot had excluded himself from the Covenant. And that means that his rescue from Sodom would be on ‘Abraham’s behalf, not his own. I suspect that Yahowah is thereby reinforcing the reason that He has asked us to walk away from our father’s house – the place that the misguided *Lowt* had been born and raised. He had returned to Babel.

The reason for this should be obvious. *Lowt*, rather than having separated himself from all that was “*ra*’ – wrong” with man, was now wallowing in it. Yes, he would eventually walk away, but not on his own accord. The *mal’ak* | Spiritual Messengers sent to Sodom did not afford him a choice because they were there to honor Yahowah’s agreement with ‘Abraham which required his extraction.

Unless you have lived in the Covenant for a considerable time, you are not likely comfortable with Yahowah saying “*na*’ – please,” much less pleading with someone to act in their own interest. It is the antithesis of a command, and thus inconsistent with the common perspective on religious gods.

And yet, knowing what was at stake, Yahowah was encouraging ‘Abram to look over and beyond man’s wickedness. Until he rose above it, he would be stymied, unable to rise above the Egyptians and Sodomites to the extent Yahowah intended.

Beyond this, God wanted ‘Abram to appreciate the extent of His gift. ‘Abraham would be given the world, inheriting the universe, which is considerably better than sharing the Negeb with ill-mannered Canaanites and Perizzites.

In the here and now, and as a symbol of something far more magnificent, one of the many things God gave to ‘Abraham and his descendants was the strip of land we call Israel. Since He created it, it was His to give. All other claims to this land, and that would include the so-called Palestinians, would hereby be without merit. And while I understand that one of ‘Abraham’s sons was Ishmael, Yahowah was most diligent in specifying the heirs to whom the Covenant and gifts applied – and he was explicitly excluded.

As we have already learned, ‘*asher* reveals that “a blessing is being provided by way of a relationship which reveals the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life.” ‘*Asher* “beneficially shows the way to this relationship and encourages us to step up and out with regard to the teaching and guidance regarding this association, thereby pursuing life the right way.” ‘*Asher* leads to “a fortuitous state, a joyful and happy attitude, and an encouraged and content mindset.”

Incidentally, if ‘Abram had lived under the dominion of rabbis in the 1st century CE, during the time when Yahowsha’ arrived at this same place, he would have been put to death for speaking Yahowah’s name. By the 1st century, men had rejected the Covenant relationship in favor of a stifling religion. And while these self-aggrandizing rabbis no longer have the power to kill people for violating their religious edicts, the Roman Catholic Church has also officially banned the use of Yahowah’s name. And since they proclaim Satan’s “*Ba’al* – Lord” title *ad nauseum*, it leaves little doubt who they serve.

“Indeed, because (*ky* – for the express reason, truthfully) **all the land** (*kol ha ‘erets* – the entire region and realm, territory and ground) **which, to show the way to the beneficial relationship** (*‘asher* – which as a blessing encouraging you to pursue life the right way, which

leads to a prosperous and fortuitous existence and joyful and happy attitude), **you can see and is being observed by you** (*'atah ra'ah la 'atah* – you are viewing and is being considered by you, you are inspecting and is being examined by you (qal participle)), **I am literally and continually giving it to you** (*nathan huw'* – I am actually and eternally bestowing and granting it to you, offering it as a gift for you to receive (qal imperfect – actually and continually)) **and to your descendants** (*wa la zera' 'atah* – so that your offspring can approach and your seed can draw near based upon what you sow and that which grows out of what you plant) **as a witness forever** (*'ad 'owlam* – as testimony for all time, providing evidence for an eternity, memorializing this for an unlimited duration).” (*Bare'syth / In the Beginning / Genesis 13:15*)

The most reasonable rendering of *'ad 'owlam* in this context is “as an eternal witness.” Since the Earth has a finite life, since our planet will be demolished sometime after Year 7000 Yah when God destroys the existing universe to create a new one, and since spiritual beings have no use for decaying material realms, the Land is being presented as a metaphor. Once again, Yahowah is speaking of *ha 'erets* representing His Home, ‘Eden, and Heaven. And we find it, experience it, and enjoy it, by being observant, by raising our perspective, by answering Yah’s plea. It is therefore Yah’s witness regarding it which is everlasting, His testimony shall endure.

It remains relevant, especially here, that we realize *'owlam* means “eternity,” an “infinite measure of time.” There is nothing past forever. Therefore, rendering *'ad 'owlam* as “forever and ever” is irrational. And while I will not argue that *'ad* can also convey “until perpetuity,” considering the fact that its primary connotation is “witness and testimony,” the most reasonable way to translate *'ad* in this statement is “witness” with *'owlam* conveying “everlasting.” Like everything Yahowah says, and like every gift He offers, His testimony regarding the Land serving as a witness will endure throughout time.

Not every verb or thought in Hebrew, however, is unconstrained by time. Consider the perfect conjugation. Its purpose is to limit the duration of a verb’s influence. It speaks of completed actions, whether they be in the past, present, or future. For example, in God’s next declaration to ‘Abram, He is saying that this man’s seed, his posterity and what he has sown, will, for a while, be indistinguishable from the Promised Land. Listen...

“**And** (*wa*) **for a time, I will cause** (*sym* – for a finite period, and without ongoing implications, I will actually appoint, place, locate, and even preserve (qal perfect – for a set duration I will actually on behalf of our relationship enable)) **your offspring and what you sow** (*'eth zera' 'atah* – your posterity, descendants, and the seeds you scatter and plant to germinate and grow (both singular)) **to be comparable to** (*ka* – to be similar to, showing a likeness with, and to be compared to) **the natural earthen substance** (*'aphar* – the dirt, dust, ash, powder, soil, and natural material comprising matter; from *'aphar* – to be gray, used to describe the natural earthen material of which our physical bodies are comprised) **of the Land** (*ha 'erets* – of the earth, ground, country, and material realm).

To show the way to the benefits of the relationship (*'asher* – to reveal the proper path to journey to get the most out of life), **if** (*'im* – on the condition) **an individual** (*'iysh* – a person) **is capable of prevailing by actually understanding** (*yakol* – has the ability to comprehend and the capacity to genuinely experience such enduring success, processing this information and confidently overcoming by grasping hold of the meaning (qal imperfect – literally comprehending and continually enduring)) **this approach** (*la* – the process of), **of deriving a considered conclusion regarding his or her share** (*manah* – conducting this census to determine his or her

portion of the gift, determining his or her apportionment and then accounting for it as a present, processing this realization and logically quantifying the results by assessing shares relative to others, contrasting the portion that is favored as compared to the whole, assigning those who are prepared an inheritance; from *man* – questioning the nature of what is nourishing, especially *manna* (qal infinitive construct – a verbal noun, which makes this a vivid and animated depiction of these individuals and this process, which is actually bound to the Land)), **in association with** (*'eth* – as part of, according to, regarding, and among) **the natural substance comprising** (*'aphar* – the dirt, dust, soil, and natural earthen material comprising matter composing) **the Land** (*ha 'erets* – of the earth, itself, the ground, country, and material realm), **then as a result** (*gam* – so also and in turn, surely as one who is considered closely related) **your offspring and what you sow** (*zera' 'atah* – your posterity, descendants, and the seeds you scatter, planting to germinate and grow) **will be considered to have thought his or her way to this gift which determines his and her share** (*manah* – he or she, as a result of processing this information logically and reaching a reasoned conclusion will be attributed an everlasting allotment as part of this census, he or she will be counted among those deserving this present by knowing the quantity of individuals who think as they relate to others, contrasting the portion that is fed and favored as compared to the whole, assigning and apportioning an inheritance to those who are prepared while determining a place of reckoning for others as this is deduced by questioning the nature of manna and what is nourishing (nifal imperfect – the individual who makes such a determination will receive an enduring allotment)).” (*Bare'syth / In the Beginning / Genesis 13:16*)

It has taken twenty years of “*manah* – thoughtful consideration regarding what is nourishing and leads to a share of this gift,” but finally, at long last, we have determined Yahowah’s intent. Those who benefit from these seeds which have been sown for our edification will become indistinguishable from the Land of the Covenant, and thus part and parcel of God’s Family and Home.

Yahowah is offering us an inheritance, the opportunity to be counted among His offspring. The gift is ours for the taking. And the means to it is through our minds. This is the journey I promised in the opening paragraphs of the *Prelude to Yada Yahowah, A Conversation with God...* It announces what we have just considered:

“We are embarking on life’s greatest adventure. It will take us to a place few have experienced, which is surprising considering the unfathomable riches we will encounter along the way. Our path is so far removed from the road mankind has become accustomed to traveling, for all but a score of the past 2500 years, no one, not a single solitary soul, has attempted this voyage through words, places, and time.

By continuing, we will meet God. Evidence and reason will lead us to Him. We will come to know Yahowah, appreciate what He is offering, and understand exactly what He expects from us in return. We are headed to the seventh dimension, well past the observable constraints of Euclidean space.

Along the way, should you accept His offer, you will become immortal. Our souls will be perfected. We will be adopted into our Heavenly Father’s Family. We will be enriched, enlightened, and empowered, liberated from the control and influence of man and the constraints of the physical realm. Ultimately, you will know the truth – and it will set you free.

While the rewards are extraordinary, there is no fee. Our journey to Heaven will cost you nothing. Even the time we invest along the way will be returned.”

The Promised Land is not rich in oil, minerals or jewels, but instead an inheritance of souls. Jews have come to value one another, which is as it should be.

While it won't do an unthinking Christian any good, the correlation between 'Abram's seed in the singular form being equated to the dust of the earth obliterates Paul's proposition in Galatians that the promises made to 'Abraham regarding his seed could not have applied to the children of the Covenant, to Yisra'el, or to Yahuwdaym, but only to Paul's Iesou Christos.

If you are a Jew, please never discount any viable accusation discrediting Christianity. The religion has done more to devalue and discredit, indeed misappropriate, the promises Yahowah made on behalf of the Chosen People than any other. It is a matter of standing up for the truth and ultimately your very survival.

As for the rest of this, I do not think that there is any possibility that Yahowah made this promise as an imprecise and inaccurate way to say "a whole lot of people." Therefore, the only way that this statement can be evaluated symbolically and literally is to render it as I have done.

I say this because, on an average beach, one cubic foot of sand would include over one billion grains. There have never been anywhere close to one hundred million Jews, much less billions upon billions.

And even if we were to limit our consideration to the sand or dirt on the surface, there would be one thousand tiny specs of them per square foot. While that may not seem like a lot, present day Israel is over 8,000 square miles, and Yahowah's gift was much larger, not that it matters in this instance.

If we are only to skim the surface, 1,000 grains / square foot x 27,878,400 square feet / mile x 8,000 square miles equates to 223,000,000,000,000 descendants, and thus a number in the hundreds of trillions. Even if we were to limit 'Abraham's vision to 20 miles in each direction, that's still over 40 trillion descendants.

Therefore, this example was not intended to be an exercise in counting miniscule particles and equating them to 'Abram's offspring. Moreover, since Yahowah just asked 'Abram to raise his perspective, I doubt He is now asking him to lower it to count particles of dirt.

Searching for a more viable option, I had an epiphany this morning. By translating *yakol*, *'aphar*, and *manah* as God intended, we have hit paydirt: **"To show the way to the benefits of the relationship ('asher), if ('im) an individual ('iysh) is capable of prevailing by actually understanding (yakol) this approach (la), of deriving a considered conclusion regarding his or her share (manah), in association with ('eth) the natural substance comprising ('aphar) the Land (ha 'erets), then as a result (gam) your offspring and what you sow (zera' 'atah) will be considered to have thought his or her way to this gift which determines his and her share (manah)."**

To enter Heaven, to be part of Yahowah's Family, to enjoy the benefits of the Covenant, we should seek to understand our relationship to the Land of Yisra'el. It is our inheritance, God's gift, our share of His world.

Manah, indeed! It is the nourishment Yahowah provided His people as they made their way from captivity to life in the Promised Land. If they were what they consumed, then they were properly prepared to integrate into the Land of Yisra'el.

While I could be rightly accused of enthusiastically celebrating every nuance of the words

Yahowah shared with us, perhaps of even wearing some readers out with my exuberance for them, sometimes such diligence pays dividends. I think that this is one of those cases.

Manah is delicious. It is for those who will process this information logically, considering the implications of this gift which determines our allotment within the Covenant Family. While Dowd will get the Lion's share, there is not one among us who will not be delighted and eternally satisfied with our share of *manah*. God has provided it so that we can reach a reasoned conclusion and choose to be counted in this census of those in the Promised Land. The individual who makes such a determination will receive an enduring inheritance.

Yahowah would request this of 'Abram and of us as well...

“Choose of your own freewill to actually stand up (*quwm* – elect to rise up upon your feet and take a stand, become established and fulfill your purpose, enabling the means to restoration (qal imperative – literally and of your own freewill become accountable)), **electing to walk independently and of your own initiative** (*halak* – choosing to move about freely, and without compulsion or outside influences, travel and journey (with the hitpael stem, the subject, you, initiates the process of walking, traveling without being assisted or acted upon by any other influence and in the imperative mood, it is your decision alone to go)) **through and within (ba) the Land** (*ha 'erets* – the material realm, serving as a metaphor for living with Yahowah in His Home), **approaching her length** (*la 'orek hy'* – prolonging life the proper way while continuously growing in a manner which is fitting; from *'arak* – to prolong and grow continuously and properly, reaching the goal which is to meet one another) **in addition to (wa) her breadth** (*rochab hy'* – her lack of limitations, her outstanding, spacious, agreeable, and pleasant nature, the vast expanse and greatness of this dwelling, the immensity of her spatial dimensions which are implied but difficult to understand; from *rachab* – to grow and expand in dimensions, having one's life greatly enhanced, creating a vastly more favorable circumstance with unbounded opportunities, alleviating every troublesome thing and anxiety).

Indeed, because (*ky* – for the express reason, truly and reliably) **for you to approach** (*la 'atah* – for your benefit), **I am genuinely giving her to you forever** (*nathan hy'* – I am actually handing her to you for all time, bestowing her to you as a gift, transferring her so that you can accept and receive her (qal imperfect energetic nun – literally, genuinely, and actually, even continually with ongoing and unfolding consequences throughout time as a point of emphasis)).” (*Bare'syth* / In the Beginning / Genesis 13:17)

The offer is from God, but the choice is ours. We have been invited to stand with our Maker and travel through space and time with our Father.

The recognition that the Covenant is a Family with Yahowah in the role of Father is the single most essential truth within the whole of the Towrah. This is not about laws or obedience, but instead guidance and acceptance.

“*Quwm halak ba ha 'erets* – choose of your own accord to stand up and walk independently and of your own initiative throughout the Land” is the only way in. We cannot beg, pray, kneel, or bow our way inside. We cannot be cajoled or compelled, either. Orthodox Jews, in particular, give their sons, daughters, and wives no say in such matters. The pressure they apply on those closest to them is unbearable and unforgivable. Their approach is the antithesis of God's way.

Yahowah wants us upright and moving in His presence. It is the nature of a family and the exact opposite of religion. If you are pressured by anyone regarding God, they are pushing you

away from Him. If you acquiesce with those who would have you approach God on your knees, you will never reach Him.

Most who read *Bare'syth* / Genesis 13:17 in an English bible will be deprived of the insight that both *quwm* and *halak* were scribed in the imperative mood, making this our choice. They will not appreciate the value of the hitpael stem, through which all political, societal, cultural, and religious influences are negated.

Covenant participation is something we can only do of our own freewill. We choose to approach and engage with God in the manner He intended. Our adoption into His Family cannot be compelled. Yah does not want to lord over us. He does not want us to cower in fear on bended knee.

The hitpael stem is a marvelously liberating implement. With it, we are being given the opportunity to initiate the process of walking to God. We are invited to commence this journey so long as we are not assisted or acted upon by any outside influence. This means we cannot participate in the Covenant, enter God's Home, or enjoy exploring the Heavens if we are guided, instructed, or controlled by an established institution. In that it would not be an independent action, Heaven remains off limits to those under the authority of religion or controlled by governments.

Most of those who read Genesis 13:17 in a religious publication will be deprived of the realization that '*orek hy*' wasn't addressing the length of Yisra'el, but instead the duration of Yahowah's promise "to prolong our lives the proper way so that we would continue to grow in a manner that is fitting." This then affords us the opportunity "to meet one another." Likewise, they will not recognize that *rochab hy*' is not so much about breadth, because it speaks of what Yahowah is going to do for us through the Set-Apart Spirit. "Her lack of limitations and Her outstanding and agreeable nature will facilitate our ability to live together." To accomplish this, "the immensity of her spatial dimensions will be given to us so that we can grow and expand in dimensions ourselves, having our lives greatly enhanced, resulting in a vastly more favorable circumstance with unbounded opportunities." That is the sum and substance of the gift Yahowah is offering.

These insights, especially in harmony with the Land being offered to 'Abram and his descendants as an eternal witness, are vital because they address all but one of the Covenant's five benefits. Yahowah is implying, and will later affirm, that He is going to make His children immortal, enriching and empowering His family so that they can enjoy living with Him in His Home forever.

The lone benefit not being addressed is His offer to provide a ransom to exonerate and thereby perfect His children. But we will not have to wait very long for His promise to assist 'Abram in this way as well. This offer is presented in Yahowah's opening remarks the very next time they meet.

☞☞☞

It is time to consider the third meeting between Yahowah and 'Abram. It commences with a conversation. The man who had shared words with God, and who had walked with God, had proven himself worthy of continuing to be God's friend and companion.

After the patriarch's successful journey from Ur to Charan and then to the Promised Land, after his ill-fated visit with the pharaoh in Egypt, following his return to Canaan and separation from Lot, after his rescue of Lot from Chedorlaomer, and after Melchizedek's blessing, we hear:

“After (*‘achar* – following and pertaining to while pursuing) **these** (*‘el-leh*) **conversations** (*dabarym* – communications and statements, recorded messages and accounts), **the Word** (*dabar*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation) **came to exist as** (*hayah* – He was, He is, and He will be (scribed in the third person masculine singular, He, addressing the tangible personification of the Word of Yahowah and in the qal perfect, telling us that this representation of the Word was literal and complete)) **God unto** (*‘el*) **‘Abram** (*‘Abram* – Uplifting Father) **in the form of a personal, visual, and illuminating manifestation which could be seen and experienced** (*ba ha machazeh* – as a revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light; from *chazah* – to see and perceive, to behold and intelligently discern), **to say** (*la ‘amar* – for the purpose of promising and answering, claiming and avowing, communicating and bringing to light (qal infinitive construct – encouraging a literal interpretation of a verbal noun, and thus especially descriptive while bound to what follows)): **‘Do not be awed** (*‘al yare’* – do not be frightened or intimidated, and do not worship Me or feel any anxiety) **‘Abram** (*‘Abram* – Uplifting Father who Enriches).

On your behalf and for you to draw near (*la* – for you), **I am** (*‘anky*) **your defender, surrounding you, shielding and delivering you from harm** (*magen* – a protective covering; from *ganan* – to defend and protect by surrounding and covering), **your exceedingly** (*ma’od* – your ultimately empowering, energizing, facilitating, abundant, and) **great** (*harbeh* – increasing and uplifting, making you more than you currently are, multiplicitous) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, fare provided by a generous father and reliable doorkeeper, compensation and recompense from one devoted to serving).” (*Bare’syth / In the Beginning / Genesis 15:1*)

By stating that the “Word of Yahowah came to exist as a personal and illuminating manifestation before ‘Abram,” we are left with one acceptable conclusion: the Towrah is a living document which was being written as these events were unfolding.

After all, for God to represent His Word, His Word must exist in some form. This conversation occurred around 1982 BCE, five hundred years before Yahowah conveyed the rest of His Towrah to Moseh.

It is impossible for anyone, including God, to enter a dimensional construct less than His own. For example, an artist cannot live within his painting. The only way the painter can interact within the two-dimensional realm he or she is creating is by way of their implements: pens, pencils, brushes, and pigments. Yahowah, who is a seven-dimensional being, has implements as well, His *“mal’ak* – messengers.”

I share this with you for two reasons. First, because the manifestation of Yahowah which was revealed to ‘Abram, while astonishing, could only represent an infinitesimal aspect of Yahowah, set apart from Him in this way. All of God will not fit within the body of a man (sorry Christians but Paul lied about this as well), nor on our planet, in our solar system, within our galaxy, or even within the entire universe.

And second, by stating “the Word of Yahowah came to exist as an illuminating manifestation of enlightening revelation,” it means that God can be seen by observing His Word. God can not only reveal Himself to us, when we closely examine and carefully consider His Towrah, He can interact with us through His Word. Simply stated: if you want to see God, read His Towrah. You will see Him more clearly, know Him more accurately, understand far more completely than any of the Yisra’elites who walked across the desert with Him circa 1450 BCE.

Especially revealing, Yahowah is affirming that He does not want to be feared. He does not want to be worshiped or to be a source of anxiety. As the living embodiment of His Word, these were among the first words spoken by Yah to ‘Abram.

Imagine that: the Creator of the universe wants us to be relaxed and comfortable around Him. Rather than commanding ‘Abram to serve Him, Yahowah was offering to serve this man, just as He is prepared to engage on behalf of every child of the Covenant. It is what loving fathers do for their children.

Since the world we live in is awash in harmful things, and there is more evil in man’s ways than good, more lies than truth, the first thing we would expect a loving Father such as Yahowah to do would be to protect His child from harm – even if His son and daughter were now in their nineties. And while I’m sure He would have engaged had it been necessary, I don’t think it is that kind of defending that Yahowah is addressing.

Since there is so much here to learn, let’s dissect this passage word by word, beginning with the word for “word,” *dabar* (or in the plural, *dabarym*). Of the 2,500 times it is found in the Towrah, Naby’, wa Mizmowr, it is used as a noun (usually rendered: “word”) 1,400 times. It is presented as a verb (describing someone “communicating through the spoken or written word”) 1,100 times. More amazing than this frequency is the diversity: there are more than 120 different English words required to properly convey the full wealth of *dabar*’s meanings. Some of these connotations are synonyms, but many are not. The only common denominator among them is that every English substitute conveys a sense of “communication.” And that is because listening to God is the means He has provided for us to capitalize upon the Covenant.

The “*dabar* – Word” of Yahowah is found in the *Towrah*, the book responsible for introducing and describing the Covenant. But beyond this, God’s “*towrah* – teaching” permeates every book He inspired, including the Prophets and Psalms.

That is to say that Yahowah’s language of revelation is Hebrew. It is the eternal language of heaven. If God inspired a text, it was originally spoken and written in Hebrew.

And this means that if you want the truth, if you want testimony you can rely upon, if you want to know the “Word of Yahowah,” then observe the Torah, Prophets, and Psalms. It is the only place you can turn for irrefutable evidence regarding the Covenant – the single most important opportunity ever afforded humankind. Disregard everything else – especially Pauline Doctrine, Rabbinical Tradition, the Cannon of Roman Catholicism, the Qur’an, and all religious doctrine.

Moving on to the second, third, and fourth words in this passage (names notwithstanding), we are told: “**the Word of Yahowah came to exist with** (*hayah ‘el* – He was, is, and will be God unto) **‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced** (*machazeh* – as a personal revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light).” Here, the deployment of *hayah* (which serves as the basis of

Yahowah's name) and 'el (which is God's title) in association with *dabar*, and now with *machezeh*, indelibly, irrevocably, and unequivocally associates the "Word of Yahowah" with the "visible manifestation" of God. His words not only represent Him, they are Him.

Therefore, this entire conversation, and specifically this segment of this passage, is in conflict with the First Principle of Pharisaic Judaism (the surviving variation of the religion practiced today). Since Yahowah has chosen to reveal His name in association with His Covenant relationship, it modifies the Rabbinic principle of "know the existence of the Creator," to the vastly preferable: "know Yahowah."

Along these lines, I read an article in the *Jerusalem Post* this morning. Two of the highest-ranking rabbis in Israel were arguing over whether or not to save lives and vaccinate people on the Shabat. Both claimed that God explicitly supported their positions, even though they disagreed with one another. But what was especially telling is how they referred to Him. Since addressing Him by name was against their religion, they both cited: "the Holy One, whoever He may be."

Laughable as that may be, Yahowah's previous statement is also in discord with the Second Principle of Orthodox Judaism, revealing that the "unity of God" does not prevent God from manifesting an aspect of Himself in the process of developing a relationship with mankind.

It destroys the Third Principle of Orthodox Judaism, which is "the denial of physicality in connection with God," because *machezeh* speaks of a corporeal manifestation of God which could be seen and experienced.

It does not, however, annul the Fourth Principle of Judaism: "God existed prior to everything. He is eternal." So as with all lies and liars, an element of truth is woven into the deception to make delusions more beguiling.

This Torah conversation is the inverse of the Fifth Principle of Orthodox Judaism, which has "God being blessed by the service of man." The rabbis would have man "glorifying Him," rather than the other way around.

This revelation from the Towrah invalidates much of the Sixth and all of the Seventh Principles of Orthodox Judaism because it directs attention away from Yahowah to say that "Moses is our teacher." Yahowah was and is our Teacher. Moseh was a prophet, and thus spoke for Yahowah. It is even inaccurate to say of him that "he was the father of all the prophets that were before him and that will be after him." Moseh did not father a single prophet, much less a one-thousand-year succession of them. Further, 'Adam, Noach, Yowb, 'Abraham, Yitschaq, and Ya'aqob served as prophetic implements many centuries before Moseh was born.

It is not even valid to profess that "all prophets are created beings," or that "all prophets are perfect with regard to their character traits." 'Adam and Chawah were created, and nature has taken its course thereafter. Moreover, no prophet was perfect with regard to themselves, only with regard to correctly conveying Yahowah's testimony.

Crediting Moseh (meaning "To Draw Out," but known as Moses) with the Towrah (which is the Teaching of Yahowah), which is fundamental to Judaism, is the equivalent of ascribing authorship of "the Bible" to the Gutenberg Press. Moseh, like everyone else Yahowah has used over the millennia was a conduit for communication.

But that was not the end of the religious carnage. This conversation in the context of the Towrah renders the Eighth and Ninth Principles of Judaism senseless. As the Word of Yahowah,

the Towrah is from Yahowah, not “from heaven,” and it was not “given by Moses, our teacher, peace be unto him,” but instead by Yahowah, Himself. Moreover, it was provided in person on Mount Choreb, not in or from heaven. And while “the Torah is complete,” there is no justification for an “Oral Torah.” In fact, overwhelming proof against the Talmud exists because Yahowah told us implicitly: Do not add to the Towrah nor subtract from the Towrah.

Yahowah’s discussion with ‘Abraham undermines Maimonides’ Tenth Principle of Rabbinic/Orthodox Judaism, which states that: “God knows man’s actions and thoughts and does not remove His eye from them.” Yahowah only knows those who choose to know Him, ignoring everyone else. Had ‘Abram chosen to reject Yah’s offer, God would have ignored him, just as He had all of those who remain immersed in Babylon.

The Eleventh Principle of Judaism says: “God rewards those who do the commandments of the Torah, and punishes those who transgress its admonishments and warnings.” And yet, Yahowah has said that He rewards those who walk away from religion and politics by way of the Covenant. The means to be rewarded, and to be invited to enter His home, is to observe His instructions, none of which are “commandments.”

Further, the purpose of the Covenant is not to punish mankind, but instead to bless anyone who avails himself or herself of it. Moreover, there is no punishment for those who “transgress the Towrah’s admonishments,” only for the likes of Maimonides who lead others away from Yahowah through deceptions such as these.

To be “ignored and slighted by God” for doing the same to Him is not a punishment, but instead a consequence. Further, “punishment” from Yahowah’s perspective is nothing more than eternal separation from Him.

The Twelfth Principle of Judaism, which states that: “the Messiah has not yet come,” is proven inaccurate by the fact that Dowd was anointed the *Mashyach* | Messiah at Yahowah’s behest on three occasions. Even the notion that “God is incorporeal” is invalidated by the realization that He walked in the Garden with ‘Adam we will soon see Him dining with ‘Abraham.

The Thirteenth and final Principle of Rabbinic Judaism codifies the idea that the “dead shall be resurrected,” and then states: “if anyone rejects one of these fundamentals (all but one of which this Towrah conversation invalidated), he leaves the nation, becomes a heretic, and must be hated and destroyed, killing him physically and financially.” Playing God, the rabbis placed their Talmud over the Towrah, and then said that those who adhere to their every rule will be spared, effectively giving them control over life and death. They were wrong on all accounts.

Opening the window of understanding further, we discover that *machezeh*, which was translated “a personal, visual, and illuminating manifestation,” is from *chazah*. It in turn provides us with an even clearer picture of the purpose and nature of this visit. *Chazah* means: “to see and to perceive, to look upon, to behold, to experience, and to understand.” By implication, *chazah* conveys the idea of “providing and revealing a prophetic witness.” Further, the *ma* prefix serves as an interrogative pronoun, suggesting that we should ponder the personal implications of this visit.

Additionally, *machezeh* speaks of the “enlightenment provided by a window through which one can view the world from the proper perspective.” It is defined as “a rational communication and a personal and individual discussion.” And that makes this declaration among the most insightful ever scribed.

Moving on to the next part of this illuminating communication, we are confronted with an idea which is as close to the heart of the Covenant as it is opposed to religious indoctrination. Yahowah came: **“to say** (*amar* – promise and avow): **‘Do not be awed** (*al yare’* – do not be frightened or intimidated), **‘Abram.’”**

There are many different, and yet extraordinarily similar, ways to translate *yare’ al* – each of which are instructive, providing us with a window through which to properly view the nature of the relationship our Heavenly Father is enabling with His Covenant.

While the Hebrew letters Aleph and Lamed can be vocalized *al* (אֵל), and thus serve to negate *yare’*, and have been presented and translated as such, there is another option. These same two letters can just as easily be pointed *el* (אֵל), and convey the divine title, “God.” And from this perspective, the statement reads: **“Revere and respect God** (*yare’ el*), **‘Abram.’”**

Yare’ can be rendered in two distinct ways: “revere” or “fear.” On the positive side, *yare’* speaks of “showing profound respect for someone who is awesome, of viewing them as worthy and honorable.” Along these lines, it also means: “to refresh and to revitalize someone while they rest.” However, when the context dictates, the negative side of *yare’* can be rendered: “be afraid, be frightened, be distressed, be concerned over a painful or unfavorable circumstance, and be intimidated.”

In this instance, *yare’* was scribed in the second person masculine singular, and thus was addressing ‘Abram and what he represents. The qal stem was used to convey a real and actual relationship between ‘Abram and the action of the verb. The imperfect conjugation affirms that the effect of *al yare’* will unfold over time and will thus deliver ongoing results. And finally, in the jussive, *al yare’* is an expression of volition. That is to say it conveys a wish or desire which may be freely chosen. (In the interests of full disclosure, the jussive can be used to express a negative command, and thus could simply be saying “Don’t be afraid.”)

Now that we know the linguistic palette available to us, let’s return to the overall focus of this statement and consider the options which simply do not work in the context of our Heavenly Father forming a personal, family-oriented relationship with ‘Abram which was designed to “protect” him, “reward” him, and “empower” him. The first of these would be 1) “Fear God (*yare’ el*.” Or 2) “Show no reverence or respect (*al yare’*.” Both renditions are completely inappropriate in this context. And as such, the religious control mechanism whereby believers are cajoled into “fearing God” so that they can be manipulated and fleeced is diametrically opposed to Yahowah’s intentions regarding the Covenant.

Yahowah does not want us to fear Him, to be intimidated by Him, or to believe that some painful fate awaits mankind as a result of Him. It is Yahowah’s desire that we freely, of our own volition, choose to: 1) **“*yare’ el* – Revere God.”** 2) **“*yare’ el* – Rest, while God renews.”** 3) **“*yare’ el* – View God as awesome, worthy and honorable.”** 4) **“*al yare’* – Do not be afraid or frightened,”** or 5) **“*al yare’* – Do not be distressed or intimidated.”**

This is a loving father’s wish with regard to his children. It is what our Heavenly Father desires with regard to us. It is what the Covenant was created to achieve: “a reverence and respect for God’s honorable nature and awesome gift, which allows Him to renew us while we rest.” It speaks of a God who wants to be approached by His children, who wants to walk and talk with His family, who wants His children to rely on Him for their protection. Simply stated: Yahowah’s Covenant depicts a relaxed, personal relationship with the Creator of the universe. Yah wants us to be at ease

around Him. Imagine that.

Delineating two of the Covenant's most wonderful benefits, Yahowah promises...

“I am (*'anky*) **a defender and shield, a protective covering** (*magen* – I am surrounding you, shielding and delivering you from harm) **for you** (*la* – on your behalf), **your exceedingly** (*ma'od* – your most ultimately empowering, energizing, facilitating, abundant, and) **great** (*rabah* – increasing and uplifting) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, by a generous father and reliable doorkeeper).”

Magen describes “a protective covering,” which is not only provided by God, but is in fact God. Yahowah literally said: “I am a protective covering,” “I am surrounding you to protect you,” and “I am covering you to deliver you from harm.” *Magen* is based upon *gan*, which is “a protective enclosure.” It was first used to describe the “*Gan* – Protective Garden Enclosure” of “*Eden* – Great Joy.”

The manifestation of God which both provides this “*magen* – protective covering” is the “*Ruwach Qodesh* – the Set-Apart Spirit.” She (which explains the feminine pronoun) represents the Maternal aspects of Yahowah's nature. She as our Spiritual Mother (*Ruwach* – Spirit is also a feminine noun) is the source of our spiritual rebirth. The *Ruwach Qodesh* nurtures us, protects us, enlightens us, empowers us, and lifts us up into the presence of God. Specifically, the Set-Apart Spirit adorns us in a Garment of Light, which is comprised of the very essence of God. And it is this light which obliterates the darkness within us, which cleanses us, and which makes us appear perfect in the eyes of our Heavenly Father. This is the living embodiment of the symbolism associated with the Garden of 'Eden, with the Tent of the Witness, with *Yownah's* | Jonah's salvation experience, and with the Called-Out Assemblies of both Reconciliations and Shelters.

Magen depicts the method Yahowah uses to make us “*ma'od* – exceedingly great, to empower us, and to facilitate abundant life.” It is how He goes about “*rabah* – lifting us up and making us more than we would otherwise be.”

It should also be noted that the same letters which comprise *magen* can be vocalized *megen*, and thereby express: “a favor, a gift which is provided freely as a present.” Salvation is the gift of God. His protection is an unearned favor.

Sakar tells us that Yahowah stood up for us so that we could stand with Him. He personally “*sakar* – paid the price for our passage” to His home on Passover and UnYeasted Bread. He made an exchange: His soul paid the penalty for our sin so we would not have to. He “*sakar* – served us by providing the transit fee” from Babylon to Heaven. Yahowah is our “*sakar* – Servant and Shepherd, our generous Father and reliable Doorkeeper.”

Working together, our Heavenly Father and Spiritual Mother facilitate our reconciliation, providing the means for us to live as God's children in His home. The Covenant is indeed a “*ma'od rabah sakar* – exceedingly great reward.”

Demonstrating that it is perfectly appropriate to ask God questions should we not understand, we read...

“However (*wa*), **'Abram** (*'Abram* – Uplifting Father) **responded** (*'amar* – said, both questioning and asking), **'Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my Sovereign and Upright One** (*'edown 'any* – my Upright

Pillar, One who is Standing Up for me, my mighty one and strength, head of my family, and my firm foundation, my majesty, sir; from *'edown* – upright pillar of the tabernacle, sound footing, solid base, prominent pedestal, the very structure of a home constructed on a reliable foundation, and all-powerful), **what** (*mah* – used as an interrogatory to frame a who, where, why, when, or how question) **are You actually giving to me that has any ongoing value** (*nathan la* ‘any – are You offering to me that has ongoing implications (qal imperfect)) **for** (*wa*) **I go about** (*halak* – I walk, travel, and journey; akin to: *yalak* – to come or go, proceed and live, by walking (qal participle – literal verbal adjective)) **childless** (*'aryry* – without progeny, not having a son or a daughter)?

The child (*wa ben* – so the son) **who will inherit** (*meseq* – who will acquire possession of as an heir to) **my household** (*beyth* ‘any – my home), **he** (*huw*) **is ‘Ely’ezar** (*'Ely'ezar* – My God Helps, from *'ezer*, one who helps and *'el*, God) **of Dameseq** (*Dameseq* – To Grow Dumb, defined in various places as bloody sack, or body bag, silenced and destroyed, judged and weeping resulting tears, sackcloth, and becoming the likeness of dung.)” (*Bare'syth* / In the Beginning / Genesis 15:2)

One of the most compelling aspects of the Covenant’s story is how honestly ‘Abram is presented. He is not a quick study, and he is all too often mired in the mundane, unable to grasp what Yahowah is actually offering. He is a rather ordinary fellow put in an extraordinary circumstance.

As such, his stumbling before God is comforting, telling us that Yahowah will be patient with us too as we learn and grow from His guidance. And in this way, *'Abram* | Abraham serves as a marvelous counterpart to *Dowd* | David, whose soaring intellect inspires us all through the magnificent lyrics of his *Mizmowr* / Psalms.

Rather than disrupt this conversation with an analysis of *'edonay*, which speaks of the establishment and enlargement of Yahowah’s Tabernacle and Home by way of an Upright Pillar, I’m going to table it, because the emphasis here is on ‘Abram struggling to understand how Yahowah’s Covenant promises would apply to him. He had not only walked away from Babylon and his father’s house, he was childless, so he did not have a family to share his inheritance. In this way, ‘Abram symbolized our Heavenly Father who also wanted children, a “*beyth* – family” to enjoy His company and share His wealth. This then gives us a glimpse into purpose of the “*beryth* – Covenant.” It is God’s way of building a home and filling it with children.

These insights shared, there is another which I did not see until this moment. ‘Abram had a nephew, *Lowt* | Lot. He had traveled all this way with him. Why didn’t ‘Abram mention Lowt as a potential heir? He was a blood relation, his brother’s son. The reason is that Lowt choose to live in *Cadom* | Sodom, stumbling back into Babylon. Long before his drunken nephew fathered questionable sons with his unruly daughters, ‘Abraham must have known that there was something seriously wrong with the lad.

The reason we are going into such detail here is that once we come to understand the simple requests God makes of us, and the wonderful benefits He promises in return for our participation in this relationship, and come to appreciate the seven steps He provided to His home, we will know everything which is required to rely on Him to take us there. Everything else God has to say will serve to demonstrate that we can trust Him to deliver on these promises.

Based upon his response, it’s obvious that ‘Abram had missed the point of the “*beryth* –

Covenant.” While he and Sarah would conceive Yitschaq, and thereby model the nature of God’s Family, the Covenant actually exists as Yahowah’s Family – not man’s. Our Heavenly Father was offering to adopt ‘Abram and Sarah, making them His son and His daughter. That is why all of these blessings and benefits have been directed toward ‘his descendants after him,’ as many others throughout time have been afforded the same opportunity.

One of the things which make ‘Abraham an exemplar on how to interact with Yahowah in the Covenant relationship is his frankness. People have been conditioned to refrain from talking with God this openly and honestly. And yet, based upon Yahowah’s response, God expects us to speak candidly with Him, just as we should with our fathers.

“**Then** (*wa*) ‘**Abram** (*‘Abram* – Uplifting Father) **said** (*‘amar* – continued, protesting and explaining), ‘**Behold** (*hineh* – take note, pay attention, listen carefully, and consider the context), **You have not given to me** (*la ‘any lo’ nathan* – up to this point in time, you have not actually granted or provided on my behalf (qal perfect)) **seed or offspring** (*zera’* – a descendant, a child, or a family (masculine, singular and absolute)).

So (*wa*) **look** (*hineh* – take note, behold, pay attention, and consider the context), **the child** (*ben*) **of my household** (*beyth ‘any*) **must be my heir** (*yarash ‘eth ‘any* – must actually be given my inheritance).” (*Bare’syth / In the Beginning / Genesis 15:3*)

The man whose names, ‘*Abram* and ‘*Abraham*, incorporate “‘*ab* – father” was like Yahowah prior to the Covenant. He had no children, no family, and no heirs.

Speaking to ‘Abram as unambiguously and unceremoniously as ‘Abram had spoken to Him, God replied...

“**Now** (*wa*) **look up and pay attention** (*hineh* – behold, something important is being accentuated, be observant at this moment in time, listen carefully to the insights being emphasized, notice the details in this statement and consider the context, because, surely, it will change your perspective), **the Word** (*dabar* – the declarative statement, account, rendering, treatise, dissertation, and communication, the manner of speaking, case and cause, declaration, insight, and instruction) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **moved closer to him** (*‘el huw’* – as God moved in his direction).

She approached to say (*la ‘amar* – She drew near to convey and affirm (*dabar* is feminine), communicating (qal infinitive construct – genuinely and actually in a highly descriptive and possessive way, bound to what follows)), ‘**This suggestion and notion** (*zah* – this concept and provision, this condition and individual, speaking of the very idea ‘Abram was proposing; akin to *zaham* – is rejected, repulsive, loathsome, despised, and disrespectful) **shall not be the recipient of your inheritance** (*lo’ yarash ‘atah* – it will not be offered or take possession of your birthright (qal imperfect))!

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

He will be an inheritance for you (*huw’ yarash ‘atah* – he is being offered to you as a

birthright).” (*Bare’syth* / In the Beginning / Genesis 15:4)

This first portion of this is actually funny. ‘Abram had done something which clearly demonstrated that he was comfortable and relaxed in God’s presence, but it bordered on disrespectful. I cannot imagine a situation when addressing Yahowah where it would be appropriate for any of us to tell Him “*Hineh!*” But rather than be offended, Yahowah played his words back to him.

So sorry, ‘Abram, but Yahowah was not interested in adopting ‘Ely’ezar of Dameseq. He had chosen you, not him. A change of perspective was needed. And therefore Yahowah, tongue firmly planted in His cheek, holding back a laugh, and yet showing His sense of humor, unleashed a *hineh* of His own.

It wasn’t so much that the lad from Damascus was unacceptable, although that was the case, it’s that ‘Abram’s entire mindset was inappropriate. This had never been about ‘Abram providing an inheritance to anyone. It has always been about Yahowah adopting ‘Abram into His family so that ‘Abram could receive an inheritance from God.

That is why, with successive generations, it was not ‘Abraham bequeathing the Covenant to Yitschaq, and then Yitschaq to Ya’aqob, but instead Yahowah, Himself, announcing to Yitschaq and to Ya’aqob that they would also be His heirs. In fact, according to the way this is written, even Yitschaq would be a gift from Yahowah.

So just as ‘Abraham, Yitschaq, and Ya’aqob would receive their inheritance directly from Yahowah, the same is true for all of us. Therefore, while the terms and conditions to participate in the Covenant are being spelled out for ‘Abram, this entire conversation is being reported for our benefit. ‘Abraham isn’t the “father of the Covenant,” because that is Yahowah’s role. ‘Abraham wasn’t even the first person to engage in the Covenant, because that distinction belongs to Noach.

Let’s never lose sight of the fact that it is Yahowah’s Covenant, His Family, His Home, His Land, His Towrah, and His Way. He is generously extending an invitation to participate for our benefit. But even then, it’s still His Family and those who accept will be living in His Home. Without Him, there is no life, no planet, no light, no universe, and no Covenant – nothing.

One day, some fourteen billion years ago from our perspective, just six days from His, Yahowah decided that He wanted to be a parent and experience raising a family. It was the only way for God to grow. Everything that has transpired since that moment has been a result of His desire to establish His Covenant Family and Home.

By observing the Towrah, we are watching Yahowah’s ambition manifest before our very eyes. I suspect that this is why He was so patient with ‘Abram. And I know that this is why their conversations were recorded and passed along for our consideration. It was for our benefit, and God’s.

Yes, ‘Abram was ninety, but by that reckoning, Yahowah, at more than fourteen billion, was old enough to be his Father. And as a Father, Yahowah wanted His adopted son to inherit all that was His to give: eternal life, perfection, enrichment and empowerment, all with Him as part of His Family and living in His Home.

The Covenant is not a one-sided affair. It is not just about God giving and man receiving. It is in Yahowah’s interest too. He gets a great deal of satisfaction and enjoyment out of it. His Family enriches His life. Without it, He would cease to be God – at least as we know Him.

This is a perspective very few are willing to consider, afraid somehow that it might offend God. But the truth is, the Covenant means as much to God as it does to us. It is like asking: what is more rewarding, being a father or a son? Having experienced both, being a father is far more gratifying. Why should we think that it is any different for God? Why would we want to deprive Him of this?

On a related subject, but one tied directly to this conversation given ‘Abram’s response, when given the option of listening to God or talking to Him, do you have a preference? Does God? What if I were to tell you that Paul was wrong when he told Christians to “pray without ceasing.” The rabbis are wrong in this regard as well. In actuality, it is in our mutual interest, both man’s and God’s, to listen to what Yahowah has to say. He knows a lot more than we do and is considerably smarter. He has a lot more to offer, too.

Each day that I am afforded the opportunity to read His Towrah and listen to Him, I am enlightened and enriched. And it is not like I don’t respond. My mind soars, pulse quickens, eyes widen, and a smile grows across my face when I am inspired. He knows that I find His Word liberating and enlightening, even uplifting and reassuring because my fingers immediately dance across the keyboard, fumbling in my own way to share what He revealed.

Okay, so I am not much of a conversationalist in this regard, but the entire experience is nonetheless totally satisfying. And based upon the plethora of insights He has shared along the way, our arrangement works for Him. I dare say it is what He had in mind when He encouraged us to “*shama*’ – listen” and “*shamar* – be observant.”