

*'Aman – Trust*

*Explaining the Relationship...*

While there was man's way and God's way, there was only one correct way. Yahowah had been planning this Covenant relationship for billions of years, at least as we experience time. He was not about to compromise now.

God not only wanted to be a Father, He wanted 'Abraham to be His son. And He had conceived a strategy to make that happen. What He was about to unveil would be extraordinary.

And it couldn't wait any longer because it was obvious that 'Abram needed help. He did not understand. He had little appreciation for what Yahowah was offering. The benefits of the Covenant were not intended to be mundane, but in fact, the opposite of it. This was not about the human conception of a child, but instead children being transformed into the very image of God.

To my mind what follows may be among Yahowah's most revealing statements. It profoundly changed my perspective and understanding of what our Heavenly Father was offering. Here we find God revealing that His Covenant children will be like Him – transformed into light – and thus immortal, perfect, enlightened, and empowered.

So while English Bibles will tell you that God was exaggerating by telling 'Abram to count the stars if he was able to do so, because he would have a similar number of children, I'm convinced that the words which follow tell another story altogether – one that just happens to be relevant and true – in fact, magnificent.

**"It was then that (wa) He took him (yatsa' – He relationally led him, bringing him (written in the hifil stem whereby the subject, God, interacted with the object, 'Abram, in such a way that it enabled him to participate in the action in the same manner as God, Himself, whereas the imperfect conjugation reveals that the consequence of their adventure together would have an ongoing influence throughout time)) with Him ('eth huw' – as a companion to accompany Him) outside to an expansive place (chuwts – to an open and set-apart location, abroad to a universe which was an extension of the source).**

**And He said (wa 'amar – so He provided answers, intending and promising with ongoing implications (qal imperfect)), 'Please (na' – I am asking and encouraging you with a sense of urgency and focus to) observe and choose to consider (nabat – look at, gaze upon, and of your own freewill ponder, use your perception of sight to examine and think about, determine to interpret and understand, thereby responding appropriately to (hifil imperative – should you choose to look because should you be willing, God is equipping you to properly interpret and understand the implications of)) the heavens and the spiritual realm (ha shamaym – the universe and stars within it as well as the abode of God beyond).**

**Accurately relate to and of your own freewill make a declaration regarding** (*wa saphar* – chronicle this event designed to provide documented proof of the agreement while choosing to compute, enumerate, verify, and record the qualities associated with (qal imperative – literally of your own freewill contemplate and relate to)) **the light of the stars and heavenly powers** (*ha kowkab* – what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment by appropriately assessing and valuing the brightest, most significant, and glorious individual and place in the universe; akin to *kabowd* – to revere, honor, glorify, and dignify, the One who can *kabown* – provide an abundance of riches, as a result of *kuwl* – appropriately measuring, calculating, comprehending, and accepting the provision and sustenance needed to survive and endure).

**If** (*'im* – whenever and as often as) **you are able to actually comprehend, genuinely understand this, you will thereby endure forever** (*yakol* – you are capable of recognizing the meaning of this information which empowers you to actually and continually accomplish something vitally important, overcoming all adversarial factors, and thereby succeeding by eliminating the possibility of failure and prevailing by attaining the capacity to experience something extraordinary, daring to process the implications, grasp the meaning, and boldly embody an attitude of absolute confidence (qal imperfect)) **by accounting for and quantifying these things and that which is associated with them in this written document** (*la saphar 'eth hem* – by approaching in conjunction with a proper assessment of them, recounting the corresponding message in writing on a scroll to announce, proclaim, and enumerate the relationship between these things in a book (qal infinitive construct – literal interpretation of the especially descriptive relationship being presented by this possessive verbal noun)).'

**And then** (*wa* – so therefore) **He made a promise by saying to him** (*'amar la huw'* – He declared, bringing to light for him by providing an answer which would facilitate his approach (qal imperfect – declaring a genuine relationship with ongoing implications)), **'Your extended family** (*zera' 'atah* – what you are sowing by way of your seed, descendants, offspring, and prodigy) **will actually and forever exist** (*hayah* – will genuinely and eternally be, literally possessing characteristics inherent therein, appearing and coming to be (qal stem imperfect conjugation – depicting a genuine and unfolding relationship which actually endures throughout time)) **in this manner and place** (*koh* – thusly, focusing our attention on the comparison being revealed as part of a formula and transition to what will occur; a compound of *ka* and *huw'* – similar to this, like this, and corresponding to this).'" (*Bare'syth* / In the Beginning / Genesis 15:5)

One of the Covenant's most indelible themes is "*yatsa' chuwts* – being led by God to a place which is set apart." It is why *chuwts* is based upon a Hebrew word which means "to sever." Our Heavenly Father wants us to walk away from our familial, political, conspiratorial, and religious affiliations, severing those human ties, and thereby setting ourselves apart from the material world, so that we can be set apart unto Him. It is the symbolism behind circumcision, the enduring symbol of the Covenant. It is the purpose of the "*Ruwach* – Spirit" who is called: "*Qodesh* – Set Apart."

Loving relationships require freewill, the choice to value and love, or to disregard and hate, and all shades in between. Love cannot be dictated, coerced, arranged, or even compelled. And that is why God, Himself, said "*na'* – please" to man. *Na'* "conveys the desire of the speaker (which is God in this sentence)." *Na'* is an "entreaty, an overture, an appeal, a proposal which may be freely chosen, and a request," but it is not a demand or a command. *Na'* is an "exhortation in the form of encouraging advice." It is "counsel from an advocate." *Na'* is a "recommendation." In Hebrew, *na'* (נָא) is just two letters long, and yet it speaks volumes about the kind of relationship

our Heavenly Father is endeavoring to enjoy with us.

Lingering here a moment longer, religions have their god coercing men and women into doing what the divinity and his clerics want. The religious god threatens those who do not capitulate with hellish tortures, while luring those who submit to his authority with promises of a luxurious stay in heaven. This is not unlike political coercion, where compliant nations are bribed with aid, and where defiant ones face sanctions and military invasions. Yahowah, however, does not bribe us or threaten us. We are free to accept His offer or reject Him and it.

We come to know God by “*nabat* – looking at and observing” His Towrah – Teaching. It is by “*nabat* – considering” the universe He has created, and by “*nabat* – regarding” the spiritual realm where God abides that we come to realize who He is and what He is offering.

There are a handful of Hebrew words designed to communicate the idea of “being observant.” The most common is *shamar*, which means “to closely examine” and secondarily, to “carefully consider” whatever is being shown to us. But this time, Yahowah deployed *nabat*. It is distinctive in the sense that it is equally accurate to render it “gaze” as it is “ponder.”

*Nabat* is, therefore, a slightly more cerebral term, blending “perception” and “evaluation” together. But more than this, *nabat* goes one step further by “engendering an appropriate response to the information being inspected and considered.” So while the focus here is upon the heavens and spiritual realm, *nabat* could also be used to encourage us to diligently observe the conditions regarding participating in the Covenant as they are presented in the Towrah, thoughtfully ponder their implications, and then respond accordingly to Yahowah’s offer by accepting them and acting upon them.

While *saphar* may not be the most telling term in the passage, it is clearly the most important to actually understand. It is very seldom simplistically translated “count,” or even more cerebrally as “quantify and measure.” Those are tertiary meanings derived from the proper vocalization of the word: *sepher*.

Of the 161 times *saphar* is found in the Torah, Prophets, and Psalms, it is rendered “scribe or write” 54 times, “tell or recount” 44 times, and “relate and declare” on 34 occasions. And that is because a *saphar* is a “written document.” It represents “communication which has been committed to writing,” a “scroll,” and specifically, the Towrah. Based upon the verb, *sepher*, (spelled identically סָפַר / סִפֵּר prior to the influence of the Masoretes), the word means: “to relate and recount on a scroll, book, or written document an official communication,” the purpose of which is “to tell someone something by having it carefully inscribed, accounting for every letter of every word, every yowd and tittle in Hebrew, so that the message can be recorded accurately” and maintained by scribes throughout the years, and thus be “proclaimed to others throughout time.”

The very thing we are being asked to understand is *dabar Yahowah* – the Word of God as it is *saphar* / *sepher* – proclaimed and written in the Scroll of the Towrah. That is the source of this discussion, and the lone place where the terms and conditions of the Covenant are made known.

*Kowkab*, was translated “the light of the stars and heavenly powers” in this passage. It speaks of “radiant energy” and “light,” of something which “burns brightly.” It is even defined as “branding, a mark which denotes an association and affiliation.”

It should be noted that *kowyah*, the word right before *kowcab* in most Hebrew lexicons, is “Yah’s protective covering,” and thus is evocative of the power of God to protect us by covering

us with the Set-Apart Spirit. Also relevant, *kuwl*, the word listed immediately after *kowcab*, speaks of the work of the Set-Apart Spirit, which is: “to receive, to bear, to sustain, to maintain, to supply, to contain, to support, and to nourish” so that we might “comprehend and thus endure.”

The etymology of *koh* reveals that it is a participle (a word which denotes relationships) and an adverb (a word which modifies the verb, which is in this case *hayah* – existence). Its definitions convey the idea of “focusing our attention, here and now, then and there, so as to make a comparison.”

*Strong’s Lexicon* tells us that *koh* is actually the pronoun “*huw’* – he” prefixed with *ka*, which means “to resemble and to be similar to.” If this is accurate, then this passage is suggesting that “he,” the promised descendant of ‘Abraham will resemble the “light of the stars” and the “realm of heaven.” So with these clues, it’s not hard to figure out where this is leading.

Based upon what Yahowah has just articulated, He is encouraging us, at least to the best of our ability, to “*yakol* – genuinely understand so that we might endure forever,” linking comprehension to immortality. He is saying that “information is empowering, enabling us to accomplish something extremely important,” which is nothing less than participating in the Covenant. By accepting the terms and conditions of the Covenant, we “*yakol* – overcome all adversarial factors and thereby succeed by eliminating the possibility of failure.”

The moment we come to know, understand, accept, and act upon the Covenant’s conditions as they are being recorded herein for our benefit, we are “*yakol* – granted the capacity to experience something extraordinary,” which is to live with Yahowah in His home. With comprehension comes “*yakol* – boldly embodying an attitude of absolute confidence,” knowing for certain where we stand with God, and equally important, knowing where God stands as it relates to becoming part of His Family.

Should you have missed any of these connections, keep in mind that *hayah* was written with the *qal* stem and imperfect conjugation which collectively speak of “a literal and ongoing relationship.” And since it was scribed in the third person masculine singular, it reads: “He literally was, He continually is, and He will always be.” Neither *Yshma’el* | Ishmael nor *Yitschaq* | Isaac (meaning laughter and child’s play) had been conceived, much less born. So this was not spoken in reference to either of them.

Bringing it all together without the clutter of undue amplifications or explanations, Yahowah revealed:

**“Now look up and pay attention, something important is being accentuated. Be observant at this moment in time, and notice the details in this statement, considering the context because it will change your perspective: The Word, the insight and instruction, of Yahowah moved closer to him, approaching to say, ‘This suggestion as a concept and provision, this individual within the scope of the idea being proposed, shall not be the recipient of your inheritance.**

**On the contrary, and as a condition, the means to show the way to the beneficial relationship shall be brought forth, continually extended and delivered with unfolding consequences throughout time from your inner being and as a result of your judgment. This will be the inheritance for you.’ (*Bare’syth* / Genesis 15:4)**

**It was then He took him in such a way that enabled him to participate with Him, taking him outside to an expansive place. And He said, ‘Please, I am asking you with a sense of**

**urgency to focus. Be especially observant at this moment and choose to consider the heavens along with the spiritual realm.**

**Accurately relate yourself to them while making a declaration regarding this event because it is designed to provide documented proof of the agreement. This perspective will illustrate, enumerate, and validate the qualities associated with the light of the stars and the heavenly powers. It is designed to demonstrate what it would be like to exist as light.**

**Are you able to comprehend this, and thereby endure forever? Are you capable of recognizing the meaning of these insights which, when properly considered, empower you to accomplish something extraordinary?**

**Will you dare process the implications and boldly embody an attitude of absolute confidence by accounting for these things in the resulting written document?**

**Then He made a promise, saying to him, ‘Your extended family will actually exist like this. They will possess the characteristics inherent therein, appearing in this manner and place.’” (*Bare’syth* / Genesis 15:5)**

The purpose of the Covenant Relationship is to bring God and man together by elevating man to God’s status. By empowering humankind in that way, we will be able to explore the universe together with our Creator.

My favorite part of God’s introduction is the emphasis on companionship and enablement. For Yahowah to have made it possible for ‘Abram to soar through the universe and then into heaven to consider these things, He had to hifil him. That is to say, He interacted with ‘Abram in such a way that this man was transformed, becoming like God, Himself. Otherwise, it would have been impossible for a physical, mortal being with a body to have done any of this. So ‘Abram got to experience the kind of existence we will one day enjoy.

Sometimes Yahowah speaks on many levels at the same time. This may be one of those occasions. For those who have read *An Introduction to God*, you know that Yahowah quantified the number of souls who would receive His mercy by observing the terms and conditions of His Covenant. In the Second of Three Statements etched in stone on the First of Two Tablets, God said that it would be “thousands.” Noting that there are nearly eight billion souls on the planet as of the fall of 2020, thousands among these billions yields 8,000 – or one in a million.

With that knowledge, how many stars do you think can be seen with the naked eye? The answer is around 8,000 today. That is how many stars have a magnitude of 7 or brighter on the astronomical scale, with 7 being the minimum brightness required for the average person in a reasonably populated area to see them.

Knowing leads to understanding and comprehension enables trust. That is why it was now possible for ‘Abram to accept the second condition of the Covenant.

For those who observe the Towrah’s Teaching, who closely examine and meticulously scrutinize its Guidance and Directions, as if their life depended upon these Instructions, they will be like ‘Abraham. This is, therefore, the second of five conditions associated with being included among Covenant members.

**“And so (*wa* – then) he completely trusted in and totally relied upon (*‘aman ba* – he displayed complete and total confidence in, recognizing as trustworthy and true, reliable and dependable, verifiable and unwavering, nurturing and caring, therefore engendering a**

comprehensive assurance in the overall veracity of (hifil perfect – the subject, ‘Abram, causes the object, Yahowah, to participate in the action, which is now mutual trust as a result of a single act of reliance which is viewed as total and complete)) **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).

**Therefore** (*wa* – so then), **based upon this thinking and His plan, He credited and accounted it as** (*chashab huw’* – He decided and determined, predicated upon this thoughtful and rational consideration of this, based upon His formulation to logically and appropriately impute it as) **being correct, and thus vindicated** (*tsadaqah* – being right, just, innocent, and righteous) **with him** (*la huw’* – enabling him to approach and draw near).” (*Bare’syth* / In the Beginning / Genesis 15:6)

In this way, we learn that our vindication comes by way of trusting and relying upon Yahowah. Knowledge leads to understanding. Understanding leads to trust. Trust leads to reliance. When we are reliant on Yahowah, it means that we are right. When we are right, we are vindicated.

‘Abraham had been a flawed individual with less than stellar understanding. But now he was deemed totally correct – and being right was enough.

The verb ‘*aman* speaks of “trust and reliance,” not “faith or belief.” It is used in reference to things which “can be known, understood, confirmed, and verified as being true and reliable.” It speaks of that which is “established and enduring.”

‘*Aman* is therefore only possible in the aftermath of knowing and understanding. As a result, there is no ‘*aman* in absence of observation or consideration. And thus ‘*aman*, as “that which can be confirmed and verified,” is the antithesis of one’s faith or their beliefs.

In light of the evidence God has provided, it is reasonable to conclude that Yahowah wants us to know that “believing” has no value, and that “faith” is counterproductive. And that is because they forestall knowing and understanding, and they circumvent verifying and confirming, and thus preclude trusting and relying. Simply stated: ‘*aman* is the reason Yahowah wants us to observe His Towrah’s Instructions.

*Chashab* was written in Yahowah’s voice. This verb says that God now regarded ‘Abram as being right and thus righteous, correct and thus vindicated, not only because of his decision to trust and rely upon Him, but because of what He had done for him, as rendering him innocent was part of God’s plan. Moreover, *chashab* was scribed in the imperfect consecutive, telling us that this action of helping ‘Abram understand would have ongoing implications over time. Therefore, the Towrah was fully functional and able to resolve the issues arising from a misguided life even before it was scribed four hundred years thereafter.

Moseh, who documented this discussion in the Towrah, was inspired to include all of these Hebrew concepts into the text. They should not be ignored. God intended to communicate them so that we would better comprehend His Word. Therefore, it is essential that we come to appreciate the fact that ‘Abram was deemed worthy to be included within the Covenant by his willingness to accept these conditions and rely upon Yahowah’s provisions as they were delineated therein.

The ensuing conversation between ‘Abram and Yahowah adds considerable flavor and depth to their growing relationship. It begins with Yahowah affirming His name. The religious are prone to speak of ‘Abraham rather than the impetus behind these events.

**“Then He said to him** (*wa ‘amar ‘el huw’*), **‘I am** (*‘any*) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **who, to reveal the way to the benefits of the relationship** (*‘asher* – who to lead along the correct path to get the most out of life), **brought you out** (*yatsa’ ‘atah* – descended to serve, having led you away and delivered you (hifil perfect – enabled you to leave and then serve as if you were Me at this moment)) **from** (*min* – and out of) **Ur** (*‘Uwr* – light, especially dawn, the morning light) **of the Kasdym | Chaldeans** (*Kasdym* – the people ruling Babylon; meaning: cunning sages and religious oracles who pretend to be wise through the promotion of magic, sorcery, dream interpretation, and astrology) **to give** (*la nathan* – to freely offer and bestow as a gift) **to you** (*la ‘atah*) **accordingly** (*‘eth*) **this** (*ha zo’th*) **land** (*ha ‘erets* – realm) **to possess her as an inheritance** (*la yarash hy’* – to receive her and take possession of her as an heir).” (*Bare’syth* / In the Beginning / Genesis 15:7)

In this context, God is telling us that ‘Abram, who was now considered right, and thus vindicated, journeyed from Babylon to the Promised Land – out of one and into the other. Contrary to what Paul would later write, ‘Abraham was not saved as a result of his faith. It was God who led him away from the *babel* of religion and politics and to the Covenant.

Further, for the land to be an inheritance worthy of the Covenant promise, it has to represent much more than just a contested, rocky and desolate place sitting at the crossroads of the world – where Europe, Africa, and Asia intersect. And indeed, it does. The *‘erets* represents living in Yahowah’s presence.

Long before ‘Abram had been led away from this place, Ur had been the capital city of Sumer, the world’s oldest known civilization. It was the birthplace of politics and religion. At the time of this discussion, it was part of Babel, known today as Babylon, the ancient world’s most resolutely religious, economically prosperous, politically ambitious, and militaristically brutal society.

Affirming that Yahowah considered the *Kasdym* to be the political, religious, economic, and military rulers of Babylon, in Ezekiel 12:13, we read: “Babylon is the land of the *Kasdym*.” He went on to reveal that it served as a “snare” comprised of “cunning men, sages, fortunetellers, religious oracles, magicians, sorcerers, interpreters of dreams, and astrologers.” (Daniel 1:4 and 2:2) Moreover, *Kasdym*, like Babylon, is called a “whore” in Ezekiel 23:14.

Since trust requires confirming evidence, ‘Abram looked to God for additional verification, just as we should look to His *Towrah* for answers:

**“So he said** (*wa ‘amar*), **‘Yahowah** (*Yahowah* – the proper pronunciation of *YaHoWaH*, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **my foundation and Upright One** (*‘edown ‘any* – the Upright Pillar of my Tabernacle, my firm footing and stable base), **in what way** (*ba mah* – how, why, and when) **shall I know** (*yada’* – am I to be made aware and understand, recognize and affirm, have revealed and made known) **that indeed** (*ky*), **I shall possess it as an inheritance** (*la yarash hy’* – I shall receive her, becoming an heir, and take possession of her by way of this agreement)?” (*Bare’syth* / In the Beginning / Genesis 15:8)

If ‘Abram asked this of Yahowah after having been shown around the universe, it would be fair to question his intellect. And since I trust Yahowah’s retelling of what occurred, it suggests that ‘Abram was chosen for this honor because he alone was willing to leave *Babel* | Babylon and listen to God. Sometimes that is enough. The reason is as simple as it is surprising: fewer than one

in a million are willing to do what ‘Abram had done.

Moreover, there is a lesson here for those of us similarly unqualified. Yahowah is especially adept at working with flawed implements. He has had lots of practice, and frankly there are considerable benefits which could not be achieved any other way.

This should put all of us at ease. If ‘Abram can reason his way to the Covenant, so can we. This demonstrates that God isn’t looking for perfect people, but is instead offering to perfect the imperfect. Even the realization that Yahowah is accomplishing this through an otherwise ordinary person should help us keep our attention on Him rather than on another individual.

Unfortunately, even the best laid of these plans have been for naught. The world at large has been led to believe that ‘Abraham fathered three religions. Most believe that Moses composed the ‘Laws of the Torah.’ They even believe that ‘Jesus was God.’

The credibility of Yahowah’s word should have prevailed, but since it did not, prophecy would be proof. Only God has witnessed our future before it plays out in our time. So only He can accurately report what He has seen before it happens in the ordinary flow of time. By telling us in advance what He has observed before it occurs, when it transpires exactly as He predicted, we should realize that we can trust all of the other things He has promised. In other words, He proves that He is trustworthy and reliable through consistently accurate prophetic affirmations.

But this proof was for us, not for ‘Abram. None of these predictions would be fulfilled within his life. Therefore, these prophecies and their accompanying revelations only benefit those who study them in the Towrah. Moreover, without the *Towrah*, they cease to be of value to anyone. This in turn makes observing the Towrah essential for those who want to form a relationship with God.

Here is what happened...

**“He said to him** (*wa ‘amar ‘el huw’*), **‘Obtain** (*laqach* – select and grasp) **regarding Me** (*la ‘any* – concerning Me, to approach Me and to be near Me) **a heifer** (*eglah* – a female cow; from *‘agol* – to revolve, to establish a repetitive pattern, what goes around comes around) **who is three** (*shalosh* – third in a series, meaning three years old), **a female goat** (*wa ‘ez* – a mother with kid; from *‘azaz* – to establish, prevail, and strengthen), **who is three** (*shalosh* – third in a series, meaning three years old), **a ram** (*wa ‘ayl* – a male sheep; from *‘ayil* – prominent pillar, doorpost, and leader) **who is three** (*shalosh* – third in a series, meaning three years old), **a dove** (*wa towr* – a clean bird; from *towr* – in this manner) **and a young bird** (*wa gowzal* – an adolescent pigeon; from *gazel* – to be torn away and flailed alive).’ (*Bare’syth* 15:9)

**So he obtained these and brought them all to Him** (*wa laqach la huw’ ‘eth kol ‘elleh* – he collected each of them for Him).

**He cut them in two** (*wa bathar ‘eth hem* – He divided them in half) **in the middle** (*ba ha tawek*).

**Then** (*wa*) **He offered each individual a portion of the whole** (*nathan ‘ysh bether* – He placed both pieces) **for them to meet and befriend one another** (*huw’ la qara’ rea’ huw’* – as an invitation for him to be welcomed and associate as companions).

**But** (*wa*) **with the birds** (*‘eth ha tsipuwr* – however concerning the fowl), **He did not cut them in half** (*lo’ bathar* – He did not divide them).” (*Bare’syth* / In the Beginning / Genesis 15:10)

While this may sound strange to us, in the ancient world, especially among shepherds, this division and apportionment between two individuals was the equivalent of us “cutting a deal.” It was considered a blood oath, one that neither party would break to save their lives. Back in the day, both parties would walk between them, but in this case, God walked alone, so as to say that He alone would make the sacrifice for this relationship to prevail.

As for the animals, we are all left to speculate. But I think they may represent the Covenant Family. Although it would take a while, it would be comprised of three individuals who matter. In this case, since Yahowah was there personally, the Set-Apart Spirit may have been symbolized by the heifer. If so, the female goat represents Sarah. The dove, her son, Yitschaq. ‘Abram was the Ram. And Ishmael was represented by the pigeon.

Prophetically, ‘Abraham, by giving birth to two sons, one with Sarah and the other Hagar, one in the Covenant and the other estranged from it, was torn in different directions, fostering children who would cut each other to pieces. In this way, these animals and what God did with them, served to represent the extremes between God’s way and man’s methods.

Even beyond the symbolism, there was going to be a feast to commemorate the Covenant, so Yahowah invited ‘Abram, the most important individual on earth. In this regard, “*qara*’ – to invite and welcome” describes the purpose of this meal as it would serve as the model of the Miqra’ to follow – where we are invited to meet with God and dine with Him.

And from the perspective of the Miqra’ey, the ram could also represent the Pesach ‘Ayl. The dove might be the Set-Apart Spirit. And as the heifer, She is our Spiritual Mother. *Gowzal* was then selected to demonstrate the Spirit’s purpose, which is to cover and care for Her young.

If we were to use the meaning of each word to paint a picture, *eglah* reveals that a repetitive pattern was being established of feasts which would come around each year. And we would celebrate them for *shalosh* | three epochs of two millennia, which is why they were “*bathar* – cut into two pieces.” By following God’s pattern we would “*wa ‘ez* – prevail and be established, beginning with the Pesach ‘*ayl* | lamb leading us through the doorway to life. The Set-Apart Spirit, represented by the “*towr* – dove,” who would in this manner “*gowzal* – separate from” the ‘Ayl as he “passed way and was cut off” from the living” to fulfill Matsah.

Nothing came quickly for ‘Abram. It would take him a good while longer to figure this all out and live up to the calling his name represents. There were still a number of demons swirling about which would need to be exorcised...

**“So when (*wa*) the birds of prey (*ha ‘ayth* – the vultures who defame and slander, those promoting chaos, being noisy, insulting, and militaristic) descended (*yarad* – came down) upon the carcasses (‘*al ha peger* – the corpses of the dead), ‘Abram (‘*Abram* – Uplifting Father) blew them away (*nashab ‘eth hem* – caused a wind to blow against them, driving them away). (*Bare’syth* 15:11)**

**Then it came to pass (*wa hayah*) as the sun was going down (*shemesh la bow’*), a deep sleep (*tardemah* – a supernaturally induced state receptive to revelation) fell upon (*naphal ‘al* – came over) ‘Abram (‘*Abram* – Uplifting Father). And behold (*wa hineh* – so now pay attention), a great (*gadolah* – a strange and surprising) and dreaded (‘*eymah* – terror ridden and fearful) darkness (*chasekah* – absence of light which causes distress) came down around him (*nephel ‘al huw’*).” (*Bare’syth* / In the Beginning / Genesis 15:12)**

Such would be the fate of Yisra’el. Mankind’s fate hung in the balance.

But, it wasn't to be, so...

**“He said** (*wa ‘amar* – He affirmed) **to ‘Abram** (*‘Abram* – Father who Lifts Up), **‘You must know with absolute certainty** (*yada’ yada’* – it is extremely important that you are keenly aware, fully comprehend, and acknowledge (qal infinitive qal imperfect – an actionable depiction of an actual and ongoing state of understanding)) **that indeed** (*ky*) **as one making a sojourn** (*ger* – as one living and traveling as a temporary inhabitant from a different cultural group), **your seed** (*zera’ ‘atah* – your descendants and offspring) **will exist** (*hayah* – will be) **in** (*ba*) **a land** (*‘erets* – a country and realm) **which is not for them** (*lo’ la hem*).

**And they shall serve them** (*wa ‘abad hem* – they shall be reduced to servitude by them). **And they will respond and seek resolution** (*‘anah* – they will reply, seeking a response for their affliction) **accordingly in** (*‘eth hem*) **four** (*‘arba’* – to square) **hundred** (*me’ah*) **years** (*shanah* – repetitions of a completed cycle which lead to renewal and change).” (*Bare’syth* / In the Beginning / Genesis 15:13)

In order to tangibly demonstrate Yahowah’s plan of salvation, and for every aspect of the arrangement to be fulfilled on schedule, ‘Abram’s seed would be scattered in a rather inhospitable climate for a while – a long while. While God intended for them to be free, even empowered, they would be subjugated and enslaved.

In this light, it is interesting that, during the past twenty years, archeologists have found overwhelming evidence attesting to the fulfillment of this prophecy and to the witness of the Exodus which followed. ‘Abraham’s descendants would indeed be slaves within Egypt.

Emphasis in Hebrew is achieved by repeating a word. In this case, *yada’ yada’* means: “it is extremely important that you know, that you are completely aware of, and that you fully comprehend” what God is about to reveal. Therefore, it is incumbent upon us to scrutinize every detail of this prophetic proof statement, keeping in mind that it has been shared with us for one specific purpose: to provide evidence we can evaluate to know for certain that Yahowah can be trusted, verifying that His Covenant can be relied upon. Precisely how we are to accomplish this will be shared momentarily.

Moving on, I am sure you noticed that this time there was an awkward transition. We begin with the singular, masculine, and absolute “*ger* – one making a sojourn,” moving to the singular masculine “*zera’* – your seed,” and then to the third person, masculine, singular “*hayah* – He will exist,” which all flows comfortably up to the plural transition associated with land “*lo’ la hem* – which is not for them.” It was either an insignificant grammatical mistake, or in the context of *yada’ yada’*, God is predicting two distinct yet related things, both of which are important for us to understand. And indeed, He is, one of which is symbolically associated with the single “*ger* – sojourner,” and the other descriptive of the multitudes who were “*‘abad* – reduced to servitude.” There is a prophetic proof statement inherent in both stories.

The third linguistic clue we will strive to understand is *‘anah*, rendered here using its primary meaning which is “to answer and respond to a summons, to seek answers and resolution by way of a witness’ testimony.” But as we have already discovered, *‘anah*’s secondary meaning conveys an entirely different connotation, one which is also telling in the context of the symbolism of the single sojourner and the “*‘anah* – affliction” He would endure in “*‘anah* – response” to the forced servitude of ‘Abraham’s offspring. You see, *‘anah* also means: “to bow down,” and it depicts “humiliation, oppression, mistreatment, and becoming downcast.” It is a word whose tertiary

meaning tells us that something very important is being disclosed to us, because it says that we should “be preoccupied with and sufficiently concerned about it to the point that you are constantly thinking about how it pertains to your prosperity or duress.”

Before we dig in, there is a fourth clue we will have to consider. In order to tangibly demonstrate His Seven-Step Plan of Salvation, and for every aspect of this plan to be fulfilled on His schedule over the course of seven thousand years, ‘Abram’s offspring would be oppressed and enslaved for precisely: “**four** (‘*arba*’ – to square) **hundred** (*me’ah*) **years** (*shanah* – repetitions of a completed cycle which lead to renewal and change).”

The number itself is revealing, forever linking forty – a duration of time equated throughout the Towrah and Prophets as the completion of a period of testing – with centuries, themselves, comprised of pairs of Yowbels (seven-times-seven plus one-year increments of time whereby debts are forgiven and captives are freed). These insights, combined with Yahowah’s consistent and all-encompassing Six-Plus-One Formula (man represented by six, plus God who is one, equating to the perfect Sabbath) emblazoned upon His Seven Invitations to be Called Out and Meet, which are introduced at the initiation of the Covenant and then again at the beginning of the Exodus, provide us with the framework required to properly date every essential step God has taken and will take to reconcile His relationship with ‘Abraham’s seed.

Using this information, you and I can “*yada’ yada*” – fully comprehend everything we need to know” to precisely date the year ‘Adam and Chawah were expelled from the Garden of ‘Eden: 3968 BCE (year 0 Yah). Prior to their expulsion from the protective enclosure and their subsequent separation from God, these two individuals were immortal, and thus time was immaterial. And therefore, the timeline to redeem mankind, to repair the relationship, to make humankind both immortal and perfect again, began on the day these things were torn asunder by a pair of rather poor choices – decisions to believe “*babel* – corruption” rather than trust and rely upon the Word of Yahowah.

The next step along the way to reconcile the relationship and to reestablish trust took place precisely forty Yowbel ( $40 \times 50 = 2,000$  years) later: in 1968 BCE (year 2000 Yah). It was then we are told that ‘Abraham trusted Yahowah sufficiently that he was willing to follow His instructions, even if it cost him the life of his firstborn and only legitimate son. As a result, the Covenant with Yahowah was ratified on Mount *Mowryah*, with God, Himself, providing the sacrificial Lamb, just as He would on Passover forty Yowbel later.

And indeed, the three most important days in human history were fulfilled on Passover, UnYeasted Bread, and Firstborn Children in 33 CE (year 4000 Yah), also on Mount *Mowryah*. While the relationship with the Children of Yisra’el was not reconciled on Matsah, the consequence of sin, which is death, and the penalty of sin, which is separation from God, were resolved.

Forty Yowbel later, hence in 2033 CE (year 6000 Yah), Yahowah will return to Mount *Mowryah* on the Day of Reconciliations (on *Yowm Kippurym* which begins at sunset in Yaruwshalaim on October 2<sup>nd</sup>) to renew His Covenant by reconciling His relationship with the Children of Yisra’el on the basis of the Towrah.

The Millennial Sabbath, symbolic of the Called-Out Assembly of Shelters, which is to Camp Out, will begin five days later. Yahowah will return to ‘Eden on behalf of His creation for one thousand years, bringing us to year 7000 Yah.

Each of Yahowah's Seven Called-Out Assemblies have been and will continue to be fulfilled in order, on the precise day, and during *Yowbel* years, with the enactment of the first four separated from the fulfillment of the final two by exactly forty *Yowbel*. (I said "final two," not three, because while we do not know what year the Taruw'ah harvest will occur, we know that it will precede Yah's fulfillment of *Yowm Kippurym* and *Sukah* by three to seven years.)

A few additional thoughts are in order before we move on. First, "creation time" is measured in accordance with the Theory of Relativity, making six days from the perspective of the only Eyewitness at the event just shy of fourteen billion years looking back from our perspective here on Earth.

And as we learned, the Flood was regional and can be dated, located, explained, and proven. It occurred in Mesopotamia around 2968 BCE (year 1000 Yah) and wiped out all but eight *Homo sapiens* replete with a "*neshamah* – conscience," the faculty used to discriminate between truth and lies, right and wrong, and to thereby make moral, just, and rational decisions.

Third, the cornerstone of Yahowah's First Temple was laid by *Dowd* | David (meaning the Beloved) in 968 BCE (year 3000 Yah) on Mount *Mowryah*. The Second Temple, built on the same foundation, was then destroyed in 70 CE, thirty-seven years after its purpose had been made obsolete. In essence, Dowd is the cornerstone of the Covenant, the Son of God, the Messiah, and the King of Kings. His life story resides in the center of Yahowah's plan.

While it is uncertain, there is some evidence that in 1033 CE (year 5000 Yah), the waters under the Temple Mount became poisonous, consistent with the test outlined in *Bamidbar* / In the Wilderness / Numbers 5.

Therefore, the four-hundred-year "timeout" Yahowah's wayward children experienced in Egypt was all part of this plan. 'Abraham's seed would be liberated by God as a foreshadow of what Yahowah intended for all humankind – freeing us all from religious, political, economic, and military oppression.

Continuing His prediction, and returning to the Towrah, Yahowah told 'Abram...

**"But also (*wa gam*) with ('*eth*) that Gentile nation (*ha gowy* – those people [Egypt]) which ('*asher*) reduces them to servitude ('*abad* – enslaves them), I will judge (*dyn* '*any* – I will execute judgment, providing justice and affording accountability).**

**And afterward (*wa 'achar*), therefore (*ken*), they shall come out (*yatsa* – they shall be led and brought out) with (*ba*) important (*gadowl* – tremendously valuable, very significant, and great) possessions (*rakuwhs* – property)." (*Bare'syth* / In the Beginning / Genesis 15:14)**

The Egyptians were judged by Yahowah, and they paid a heavy price for oppressing and enslaving the Chosen People. As with everything God does, He saw to it that they received what they deserved.

While the Children of Yisra'el left Egypt with valuable material possessions, some of which were used in the Temple, their most important possession was the Towrah – the most valuable document in the universe. And of course, forty years later, the descendants of 'Abraham would inherit the Promised Land – symbolic of living in our Heavenly Father's home.

Speaking of the Covenant, 'Abram was afforded the benefit for which it was designed – a perfect, peaceful, and satisfying relationship with our Heavenly Father.

**“As for you (*wa ‘atah*), you shall go to God (*bow’ ‘el* – you shall continually pursue God, actually come to God, and genuinely return, arriving with God, being brought near and entering the very presence of God so as to be included with and be harvested by God (qal imperfect – consistently pursue and actually arrive)), your Father (*‘ab ‘atah*), in peace, and thus reconciled, satisfied, safe, and saved (*ba shalowm* – as a friend and companion, favored with restoration and renewal, rewarded by being seen as sound and complete, healthy and content, prosperous within this harmonious relationship; from *shalam* – to provide recompense and restitution to render restored and renewed having made amends).”** (*Bare’syth / In the Beginning / Genesis 15:15*)

There are three translation notes I would like to share. First, as we have previously discussed, *‘el* can be translated “God” or “to” depending upon how the Hebrew letters are pointed. However, since these diacritical markings did not exist when this was written, and in fact were first inserted into the text by rabbis 2500 years later, we are at liberty to make our own determinations. Further, in this case the verb, *bow’*, communicates the idea of “coming to or going to,” enabling us to render *‘el* as God.

Second, we are without the benefit of the Dead Sea Scrolls in this chapter. The scroll categorized as 4QGen includes portions of what is now designated as chapters 1, 2, 3, 4, 5, 6, and 8, but then nothing until chapters 17 and 18. Therefore, we are reliant on the Masoretic Text – the oldest extant copies of which are the Aleppo and Leningrad Codices dating to 1000 CE. They read (the Leningrad is a copy of the Aleppo) “your fathers,” plural. But that is senseless in this context. Not only was Terach ‘Abram’s only father, Yahowah specifically asked him to walk away from his father’s family. Therefore, a prophecy predicting that he would return to him, and or them, would be ludicrous. Moreover, ‘Abraham was not buried in Charan but, instead, Yisra’el.

This brings us to my third issue, which is that the reference to being “buried” at the conclusion of what is now catalogued as the 15<sup>th</sup> verse, is a separate thought. It is more correctly expressed as part of what is now 15:16. And in this regard, I am not taking any liberty with the Towrah. The current chapter and verse designations were added by Robert Estienne, the owner of a print shop in Paris, in 1571 CE. The original autograph of the Towrah was scribed three thousand years earlier in 1450 BCE.

As an interesting aside, Estienne, a former Catholic turned Protestant scholar, published Bibles with commentary critical of the Roman Catholic Church. The Church not only censored his work, they forced him and his family out of France and into Germany. He is best known for using Erasmus’ Greek manuscripts to create the *Textus Receptus* – people and manuscripts that we will excoriate in future volumes.

Therefore, so long as you are aware of how I came to this rendition, I am comfortable presenting: **“As for you (*wa ‘atah*), you shall continually pursue and come to God (*bow’ ‘el*), your Father (*‘ab ‘atah*), in peace, and thus reconciled, satisfied, safe, and saved, restored, and renewed (*ba shalowm*).”** (*Bare’syth / In the Beginning / Genesis 15:15*)

Of God’s greatest gifts to man, *shalowm* is high on the list: to be reconciled by making amends, restored through restitution, becoming a friend and companion, renewed and rewarded, safe and satisfied. It is what we would naturally expect from our Heavenly Father.

As for the impetus behind the Masoretic copyedit which turned father into fathers, is likely that these religious types have always valued “their fathers and their fathers’ traditions,” more than they have their Heavenly Father and His Towrah Instructions. Given the choice, they would prefer

to be with them than Him. So they made a modest adjustment to the text to reinforce their ambitions and reinforce their religion.

But that is not the intent of the Covenant. And the beauty of this passage is that the purpose of the Covenant with Yahowah has been further defined. ‘Abraham left home to come Home, replacing Babel with Heaven. His relationship with God was friendly, yet satisfying, fulfilling and complete. It was *shalowm* – one of the most beautiful words in any language.

Indeed, ‘Abraham would become the living embodiment of what it would mean to be reconciled, restored, renewed, and rewarded. He would define *shalowm*.

Yahowah does not want us to shortchange this life for the next. There is so much we can accomplish here that can pay eternal dividends, especially if we are sharing the Towrah. Therefore, the longer we remain, the more likely it is that we will direct others to the Covenant. And that is why this next line is not in conflict with what we have just read.

**“You shall be buried (*qabar* – you shall be placed in a sepulcher) with (*ba*) grey hair at an old age (*seybah* – as an elderly and wise man), having been productive and beneficial, an agreeable and valuable example of generosity and joy (*towb* – delighted and viewed favorably, pleasing and good).” (*Bare’syth* / In the Beginning / Genesis 15:15)**

‘Abraham’s consciousness, his “*nepesh* – soul,” would go to heaven, not his body. He would live a long and good life – one of the most “*towb* – advantageous and constructive” in human history. He became a “valuable example of the benefits” of the Covenant and of God’s “generosity.”

If it were not for the fact that there are billions of them, many of whom are anti-Semitic, poking holes in their faith would not be worth the distraction. But this is another scathing indictment of the foundational pillars of Pauline Doctrine, and thus Christianity. The “New Testament’s” false Apostle condemns the flesh as evil in accordance with Greek Gnosticism, and yet hypocritically promises bodily resurrection. However, Yahowah has just affirmed that ‘Abraham’s body was not only good, it would be buried. And thus for him to come to God, it would be his soul which would approach “God, your Father.” By calling the patriarch’s entombed body – his flesh – “*towb* – good,” and telling us that He viewed it “favorably,” calling it “moral, beautiful, pleasing, and agreeable,” in this context, Yahowah has obliterated the three foundational planks of Paul’s epistles.

Sha’uwl’s ensuing debate between the flesh and the spirit was rendered moot. Second, ‘Abraham could not have been saved based upon his faith, as Paul claims, because this is as real as it gets. And Sha’uwl’s argument that God would disavow the promises He was making to ‘Abraham on behalf of his descendants and replace them with Pauline acolytes is preposterous.

All of this falls under *yada’* | things God wants us to know, to consider, and to comprehend in conjunction with His Covenant promises. We should not only be using these statements to ascertain the veracity of His Word, but also impugn conflicting notions. So, just as it is important to understand the terms and benefits of Yah’s Familial Covenant Relationship, it is also good to clear away the religious muck which confuses our thinking and precludes understanding.

As I initially made my way through this material, I began a comprehensive review of what we should expect in heaven. I discovered that there is no indication whatsoever that we will have physical bodies in the spiritual realm – as they would be counterproductive outside of three dimensions. The exploration of space and time in dimensions beyond our current experience and

exceeding our reach is feasible only as spiritual, energy-based beings – as light. And yet that does not preclude physicality when warranted. Reverse engineering Einstein’s elegant declaration regarding the transition of matter into energy, we will be able to feel the sun on our cheeks, the wind blow through our hair, the fragrant aroma of budding flowers, and the captivating taste of a fine wine when exploring a galaxy far, far away.

The story of ‘Abraham’s descendants is long and uninterrupted. Yahowah never wants them or us to forget who Yisra’el is or lose track of what they represent.

**“And so they shall return** (*wa shuwv* – then they will come back and they will be restored) **here** (*henah* – to this specific place and position in space and flow of time) **in the fourth** (*raby’iy* – from *raba’*: to make things square and right) **generation** (*dowr* – time to go home and live) **because indeed** (*ky* – for the reason that) **the distortions and corruptions, the perversity and depravity of being wrong** (‘*aown* – (inaccurately transliterated ‘*avon*) errors and iniquity from twisting and bending the truth, the wickedness and wrongdoing associated with bowing down, and the liability and guilt of being errant) **of the ‘Emory | Amorites** (*ha ‘Emory* – those who pontificate evil and proclaim that which is immoral, soothsayers and wicked wordsmiths, transliterated Amorites; from *imrah*, ‘*omer*, ‘*emer*, and ‘*amar* – to speak, promise, say, or relate) **are not yet fully finished nor totally complete** (*lo’ shalam ‘ad* – are not totally developed nor to the extent that they are finished).” (*Bare’syth* / In the Beginning / Genesis 15:16)

By comparing the opening of this statement to the conclusion of the thirteenth verse, where we were told that the Yisra’elites would be enslaved in a foreign land for 400 years, we realize that Yahowah has quantified a “generation” as being 100 years. That is important because the generation which witnesses the world at war, a holocaust, and then the return of Jews to Israel will be the same generation which witnesses Yahowah’s return. In that these things occurred in the 1930s and ‘40s, this monumental event cannot be far away.

Understanding the second portion of this passage is essential to knowing why Yahowah endorsed the annihilation of a handful of Amorite towns at the conclusion of the Exodus. By the time these people were eliminated, they were beyond hope. Their culture had become so perverse and depraved, so accustomed to twisting and bending the truth, there was no chance that anyone was going to choose right over wrong. In this regard, the Amorite culture was very similar to those cultivated by Roman Catholics, Muslims, and Socialist Secular Humanists. Truth is as elusive as it is unpopular.

While there is no hint of violence in this passage, Yahowah’s description of the Amorite culture provides the justification for their annihilation. God recognizes what modern man rejects. Tolerating evil is intolerant of good. Displaying mercy toward the wicked is merciless.

The only way for us to avoid the collective fate of the Amorites is for someone to be willing to expose and condemn a society’s most prevalent deceptions while providing an uncompromised witness to the truth. And even then, there has to be someone willing to listen.

But how is that possible without a prophet in their midst or without access to Yahowah’s words accurately rendered in a language the wayward community would understand? It’s not, because the only prophets, *Yisra’elites* | Israelites and *Yahuwdym* | Jews, have not welcomed or trusted. Worse, the lone ethnicity chosen to speak for God has been systematically abused, even incarcerated and annihilated, throughout the world.

Recognizing that God has chosen to work through people like Noach, ‘Abraham, and Moseh

– those who have been willing to disassociate from their communities, to walk away from man’s institutions – not those who are integrated within them, even if He found someone with whom He could communicate, there would be no one around them to listen. And such has been the situation within Yisra’el for the better part of two thousand years and the state of the world since the conception of time.

The propensity to be wrong by having twisted and perverted the truth leading to perversity and depravity, rise above individual guilt to societal liability. They are the product of religious and political indoctrination. These dogmas thrive in the minds of men and women. To eradicate such a widespread plague, the hosts must be rendered incapable of infecting others.

Continuing to focus on God’s last statement, we note that the purpose of the Covenant is to bring God’s children home – for them to leave the world of death, destruction, and human oppression, so that they are free to return to our Heavenly Father’s Home. To demonstrate this goal tangibly in human history, ‘Abraham’s offspring would be enslaved by man in one of the most religious, political, and militant places on earth – a land called “*mitsraym* – the crucibles of oppression.” There they would be forced to work for their mortal salvation. Oppressed by men, they would suffer and die separated from God.

But that would not be the end of the story – only its beginning. Just as ‘Abram had been led out and away from the religious, political, economic, and militant milieu of Babylon, and into a Familial Covenant Relationship with our Heavenly Father, so too would the Children of Yisra’el. Temporarily separated from God, and smothered by men for a “*dowr* – prescribed period of time,” they would return. They would “*bow*” – come” back “*dowr* – home.”

There are hundreds of places throughout God’s Word where time is quantified. This is one of them. With each numerical presentation we can assume that God’s specificity is of no material or prophetic consequence and ignore these statements, or we can appreciate the fact that He shared such insights for a reason and then try to ascertain what that might have been. If I am wrong and these numbers are meaningless, then we can legitimately blame God for wasting our time. If I’m right, we can honor Yahowah with the credit He deserves and learn something valuable along the way.

In this regard, it is interesting to note that while religious Jews are wont to ascribe numbers to everything, making a religion of gematria, there isn’t one who understands Yahowah’s prophetic timeline. Equally perplexing, Christians will tell you that, since their bibles say “no one knows the day or the hour,” there is no value even trying to determine when God’s promises have been or will be fulfilled. Most do not even consider why those dates are relevant. And I suppose that is because Paul claimed that the Feasts were of no consequence, making the faithful’s head-in-the-sand approach indicative of their disdain for the Hebrew text and their universal ignorance of the unreliable nature of their Greek New Testament.

God did not say that we were so stupid that we wouldn’t ever be able to put the pieces together. Although He would have been accurate if He had said that not one in a million would bother to consider the countless clues He has meticulously placed throughout His Word. But to suggest that God provided us with all of these predictions along with evidence of their precise fulfillments, only to suggest that we are too ignorant and irrational to understand any of this, flies in the face of everything we know about Yahowah’s character and Word.

Continuing with the conversation God has provided, after having conveyed the prophecies as to what would transpire with his descendants over time as ‘Abram slept, God returned to the scene He had set before us...

**“When it came to be that (*wa hayah*) the sun (*ha shemesh*) had gone (*bow*’ – had come and gone), and it was twilight (*wa hayah* ‘*alatah* – dusk, approaching darkness), then behold (*wa hineh*), a smoking stove (‘*ahsan tanuwr* – a fire pot for cooking, a smoker-oven for roasting) and an illuminated torch (*wa lapyd* ‘*esh* – portable source of light) beneficially and to show the way (‘*asher* – to reveal the correct path to walk to get the most out of the relationship) passed through (‘*abar* – an illusion to the benefit of Passover) for the purpose of making the connections to understand the relationship between (*byn* – to convey information which the discerning can use to comprehend the insights and intervals associated with) these specific separated parts (*gezer ha* ‘*eleh* – the particular pieces which had been divided into two parts).”** (*Bare’syth* / In the Beginning / Genesis 15:17)

With the inclusion of *byn*, where the necessary connections are made to understand, there was more to the stove and torch than a well-lit barbeque. At the very least, as our Teacher and Guide, God has made an interesting connection between forming the Covenant with ‘Abraham, the celebration of the Miqra’ey Feasts, and our enlightenment. This understanding is advanced by...

**“On this specific day (*ba ha yowm ha huw*’), Yahowah (*Yahowah* – a transliteration of יהוה, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) cut (*karat* – established through separation) the Familial Covenant Relationship (*beryth* – the nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a family and home which fosters and encourages the raising and care of children) with (‘*eth* – in association with) ‘Abram (‘*Abram* – Father who Uplifts) to promise (*la* ‘*amar* – to communicate and confirm): ‘For your offspring to approach (*la zera*’ ‘*atah* – for your descendants to draw near through what you sow), I am offering (*nathan* – I am bestowing and devoting at this moment in time (qal perfect)) therewith (‘*eth*) this land (*ha* ‘*erets ha zo*’*th* – this realm and firm, reliable place) from (*min*) the river (*nachar* – flowing waters) of Egypt (*Mitsraym* – the crucibles of human oppression) all the way to and including (‘*ad* – to make an enduring statement) the great River Euphrates (*ha nachar ha gadowl nachar Perath*).”** (*Bare’syth* / In the Beginning / Genesis 15:18)

The Hebrew word translated “cut” is *karat*. It is routinely deployed in connection with the formation of the Covenant and describes the manner business associates or a judge might “cut a deal.” God selected it for two reasons. First, the purpose of the Covenant is to separate God’s Chosen from the world, and to set them apart unto Him. Second, *karat* is used in connection with circumcision, and circumcision will become the “sign of the Covenant.”


And while it is seldom translated, much less considered, let’s not neglect “‘*eth* – with.” A covenant is not something anyone can do alone – even God. It is a relationship, and that requires at least two consenting parties.


Among all of the words found in Yahowah’s Word, בֵּרִית *beryth* may be the single most important. Based upon *beyth* and *barah*, the “*beryth* – agreement” is designed to “*barah* – nurture” a “*beyth* – family.” We know this because *barah* means “to provide that which is required to live and grow.” And בֵּית *beyth* is a “family, home, and household.” It draws definition from *banah* as well, which is “to build,” especially in the sense of “constructing a home for the family while advancing its name.”



If we were to boil the whole of Yahowah's witness down to a single term, it would be *beryth* – Covenant." God revealed Himself through the inspired writings of His prophets in order to form a family-oriented covenant relationship with mankind. The *beryth* is a "legally binding and valid agreement between parties to do, or not to do, the things which are specified." This Covenant is a "compact," a term *Webster* defines as a "joining together, a thing that is firmly built and solid, something that is expressed concisely to form a close union."


The dictionary's definition of "league" is also relevant to our understanding of *beryth*, as it is a "covenant or compact made between parties for the promotion or maintenance of common interests, for mutual assistance and service." It is the "aggregation and association of parties to achieve a common goal."


And lest we forget, Yahowah honors His side of the agreement with those who honor their responsibilities within the relationship. There are very specific things Yahowah has asked of us and expects from us. He will provide the benefits if we accept the conditions which warrant them.

While we have been over this ground before, since it is essential to our relationship with God, and indeed our salvation, recognize that in Ancient and Paleo Hebrew, the script of revelation, the first letter in "*beryth* – covenant" is  Beyth – which also serves as the Hebrew word for "family and home." Not surprisingly, it was written by drawing a picture of a protective shelter, which was symbolic of a family living securely in a home. It is protected from all sides against intrusion, and from below, with a single portal facing the heavens. It serves to define the *beryth*, picturing it as a home sheltering and protecting Yah's family.

The second letter,  Rosh, was scribed by illustrating an individual's head. It was designed to convey the idea that something is our first priority, the most important thing to accomplish. Nothing is more important to Yahowah than this "*beryth* – Family Relationship." The Rosh is an observant individual, listening, looking, and thoughtful.

The third letter, the Hebrew  Yowd, was depicted by illustrating an arm and hand. It was used to visually communicate the will, authority, and ability to do whatever is required to achieve a goal. And Yahowah, the ultimate power and authority in the universe, will stop at nothing, save compromising His integrity and infringing upon freewill, to achieve His heart's desire: the formation of a Familial Covenant Relationship with humankind. The hand of Yah  is shown reaching down and out to those willing to stand up, look up, and reach up to Him.

If  Taw is the final letter in *beryth*, it describes the upright pillar enlarging our Heavenly Father's home. The Taw was drawn as an upright pillar and crossbeam, designating a doorway and a tent pole, which serve to enlarge and secure a shelter. They also provide a reliable entrance. This is the Doorway to Heaven and the Door to Life represented by Passover.

And should the related Hebrew letter, the  Theth denote *beryth*'s final character, then we have a picture of us being protected by Yah and bearing His signature. That would be a fine and fitting conclusion.

As we have discussed, "*erets* – land" is used to describe a literal geographical place, Yisra'el, as well as being symbolic of living with God. It is derived from an unused Hebrew root which means: "firm, reliable, and established." Similarly, Yisra'el is a material place with a spiritual designation. A compound of *'ysh sarah 'el*, it describes "*'ysh* – individuals" who "*sarah* – strive to engage and endure freed and empowered" by "*'el* – God."

God often uses something tangible, such as the *'erets* of Yisra'el, to communicate something

which is intangible, such as living with Him in His home. In this vein, He is especially fond of agricultural metaphors – particularly those which relate to preparing the ground so that it is receptive, to pulling the weeds of deception, to tending to the crop, to separating wheat from chaff, and to ultimately harvesting saved souls. Therefore, in this announcement acknowledging the “cutting of the Covenant,” we should see the “*erets* – land” which has been “*amar* – promised” as being rooted in God’s spiritual family – now and forevermore. Yahowah wants us to camp out with Him here and there and for all time.

Along these lines, when Yahowah’s prophetic promises to ‘Abraham’s descendants were fulfilled, and the Children of Yisra’el were led away from the crucibles of human oppression and to the Promised Land, the first step of their journey from bondage to freedom, from death to life, from corruption to perfection, from separation to reconciliation, began by walking through the Doorway labeled *Pesach* | Passover. It is our portal to immortality.

But even this gateway to eternal life, this first of seven steps leading to God, is of no benefit without *Matsah* | UnYeasted Bread – which is celebrated the following day. The second step we take to living in God’s presence enables Yahowah to perfect us, removing religious and political corruption from our souls so that we might be comfortable around Him.

This then leads to the third step on the third day, to Firstborn Children, where we are born into our Heavenly Father’s family. On *Bikuwrym* we are adopted by Yah, becoming His sons and daughters. And that means that we will inherit the universe.

The fourth step along the way we are invited to walk to God occurs seven Shabats later, which is why it is called *Shabuw’ah* | Seven Shabats. On this day Yahowah empowers, enriches, and enlightens His children – making us ever more like Him. This is why the Children of Yisra’el were given the Towrah on this day – representing God’s means to these things in our world. To celebrate, we are instructed to invite everyone we know, regardless of race, age, gender, wealth, or status, to walk with us on this path from man’s material world to God’s spiritual realm.

The fifth step, called *Taruw’ah*, but known as Trumpets, like Seven Shabats, is both an announcement and a harvest. Those who have answered Yahowah’s previous four *Miqra’ey* | Invitations to be Called Out and Meet, and who have accepted the conditions of the Covenant, are afforded the opportunity to proclaim the truth about God and man. Yahowah has provided a means to escape judgment and to become vindicated, so that we might escape man’s world and live in His presence. He wants us to stop relying on man’s rhetoric and start relying on His promises. But since we are free to choose to walk this path from man to God, Yahowah has instructed those who have made this choice to issue a warning to those who have not. Man’s way is wrong. The end of the mortal existence of those who choose it will be the end of their existence. Such souls will simply fade into oblivion, ceasing to exist.

On *Yowm Kippurym*, which follows *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw’ah*, and *Taruw’ah*, Yahuwdym are afforded one last opportunity to reconcile their relationship with Yahowah. It is the Day of Reconciliations.

Those who choose to participate in the Covenant, those who decide to walk to God along the path He has provided, will be redeemed and renewed, all in preparation for the seventh step along the way – our destination: *Sukah* | Shelters. During the Seventh Invitation to Meet with God we are given the opportunity to Camp Out with our Heavenly Father. We have reached the Promised Land. We are now living within His Home.

Like most of those who have been invited to do great things with Yahowah, ‘Abram was a flawed and impassioned rascal. An indiscretion with his wife’s Egyptian maid ultimately led to Satan’s most depraved religion. Ishmael’s descendants would create Islam. But that story is the focus of another book – *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words*.

As this story unfolded, the moment Hagar conceived, Saray became so jealous Hagar fled. In the desert, on her way to Shur, one of Yahowah’s messengers found her crying beside a spring.

**“Then the messenger** (*wa mal’ak* – spiritual implement and heavenly representative) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **said to her** (*‘amar la hy*), **‘Your offspring** (*‘eth zera’* *‘atah* – that which you sow) **will be too numerous** (*rabah rabah*) **to count** (*wa lo’ saphar* – to quantify or classify in a census), **an impressive number for a long while** (*min rob*).” (*Bare’syth* / In the Beginning / Genesis 16:10)

And so it would be. Today, Muslims, who claim to be Ishmael’s descendants, are growing in number so rapidly, having an average of seven children per father, that an accurate census is impossible. The ratio between Muslims and Jews is over 100 to one – 1.5 billion to 15 million.

This is a measure of quantity, not quality. The descendants of Ishmael are many, but Jews are many times more inventive and productive. While Muslims have no meaningful achievements to call their own, Jews, a mere two tenths of one percent of the world’s population, are the most inventive of any ethnicity.

**“The messenger** (*wa mal’ak* – spiritual implement and heavenly representative) **of Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **said to her** (*‘amar la hy*), **‘Behold** (*hineh*), **you are pregnant with a son** (*‘atah hareh yalad ben*).

**You should call his name** (*wa qara’ shem huw’* – so you should announce his reputation) ***Yshma’el* | Ishmael** (*Yshma’el* – God Heard Me).

**Indeed** (*ky* – this is because) **Yahowah** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **has heard** (*shama’* – has received the news) **of your misery and affliction** (*‘ony ‘atah* – of your distress and suffering, poverty and persecution, hardship and oppression, lowly state and frustration; from *‘any* – to be poor and needy, lowly and little, weak and wretched, and *‘anah* – to afflict and oppress, to bow down and become downcast).” (*Bare’syth* / In the Beginning / Genesis 16:11)

Those who would prefer to pray to God rather than listen to Him may think that this is a marvelous moniker. But *Yshma’el* is the opposite. ‘Abraham and his descendants through Yitschaq and Ya’aqob were blessed, as are we, when we *shama’* | listen to Yahowah, not by *‘amar* | speaking to Him. Muslims have been vocal, with the first, Muhammad, claiming to be the “Messenger of God,” the one who speaks for Him. Today, they scream “*Allahu Akbar* – Allah is Greater,” taunting and blaspheming Yahowah before murdering Jews. Yes, indeed, Yahowah has been listening, and He is not amused.

The reason the *mal’ak* | messenger gave for naming Islam’s forefather *Yshma’el* | Ishmael is

gut-wrenching. I share this because Rachel, Ya'aqob's wife with her dying breath, named the child we know as Benjamin, *Ben 'Owny*. And that means that both *Yshma'el* | Ishmael and *Ben 'Owny* | Wretched Son Causing My Suffering, the forefathers of Islam and Christianity, bore monikers which were indicative of the pain they would cause Yisra'el.

That announcement appears later in *Bare'syth* / Genesis, where read...

**“It came to exist (*wa hayah*) when her soul was departing (*ba yatsa' nepesh hy*) because she was dying (*ky muwth*) that she called his name (*wa qara' shem huw*), ‘*Ben 'Owny* | Son of My Suffering (*Ben 'Owny*),’ but his father (*wa 'ab huw*) proclaimed him as (*qara' la huw*) *Binyamyn* | Benjamin (*Binyamyn*).”** (*Bare'syth* / In the Beginning / Genesis 35:18) It was from the tribe of Benjamin that both Sha'uwls, the failed king and false prophet, Saul and Paul, would emerge to plague the world.

According to *The Theological Wordbook of the Old Testament*, the primary meaning of *'ony* is “to force into submission,” “to inflict pain and suffering,” and “to stunt one's growth.” As such, *Yshma'el* | Ishmael was given a name which became synonymous with Islam, which means “Submission.” His name would be emblematic of the “pain and suffering” his descendants would foist upon the Chosen People. It was even revealed the fact that Muslims would have their “growth as humans stunted” by the ensuing religion. As the name implies, Islam is “restrictive and binding, subjecting many to the will of the few.”

*'Ony* is used to describe what Egypt did to the Children of Yisra'el, revealing that they “painfully bound and humiliatingly subjugated,” Yisra'elites, “forcing them into submission worse than mere slavery.” (*Shemowth* / Exodus 1:11-12) It is used to describe the suffering of the *Pesach 'Ayl* | Passover Lamb in *Yasha'yah* / Isaiah 53:4) And this is the name the mothers who bore the forefathers of Christianity and Islam gave to their horrible sons.

Then this haunting prophecy regarding *Yshma'el* | Ishmael and Islam...

**“He shall be (*wa huw' hayah* – he shall actually come to continually exist (qal imperfect)) as a wild ass (*pere'* – as a donkey which breeds prolifically) of a man (*'adam*). His hand (*yad huw'* – his influence) will be against everyone (*ba ha kol*) and everyone's hand (*wa yad kol*) against him (*ba huw'*). Even in opposition to the presence (*wa 'al paneh*) of all of his brothers (*kol 'ach huw'* – all of whom act like woeful howling animals) he will live and remain (*shakan* – he will abide, never actually changing (qal imperfect)).”** (*Bare'syth* / In the Beginning / Genesis 16:12)

The prototypical Islamic terrorist was described by Yahowah 2,200 years before the first wild ass brayed: “Allahu Akbar!”

*Yshma'el* | Ishmael would be banished. He would have no affiliation with Yisra'el or Yahowah, nor any claim to the Covenant or the Land. That is something to remember when Muslims claim that Islam is an Abrahamic religion and that they are the rightful heirs of Israel.