

Hineh 'Any – Here I Am

Meeting with God...

Yahowah's script for act two of their seventh and final meeting would include three props. Yitschaq would carry some wood and 'Abraham would convey a knife and fire. Since this is a dress rehearsal for what would occur during the fulfillment of *Pesach* | Passover on *Mowryah* | Moriah forty *Yowbel* | the year of God's Lamb hence, understanding what they represent is vital to the story.

In the order of their appearance, we have *'etsy*. It was written in the plural form, rendering "trees," "pieces of wood," "timbers," or "wooden planks," the most accurate English translations of the Hebrew. The context, however, limits our choices and imagination. These were placed upon Yitschaq's back by a man well over one hundred years old and then carried up rather steep mountainous terrain from the valley below – thereby eliminating "trees" and "timbers" from our list – as well as the large funeral pyre commonly depicted in religious renderings.

There was no mention of a walking path, much less a road, up the ridgeline. Neither 'Abraham nor Yitschaq was pulling a cart, and we were explicitly told that the two young assistants and the donkeys remained below. Therefore, if "wooden planks," they would have been relatively short, thin, and few in number.

Moreover, *'etsy* cannot be "branches" because there are a plethora of Hebrew words for "branches, stems, and sticks," any one of which Yahowah would have used to describe them. Further, the area would have been brimming with the kind of natural kindling conducive for building a small campfire and cooking a meal.

The words and reason, therefore, dictate that Yitschaq was carrying a few wooden planks up *Mowryah*. Recognizing that he is playing the role of Yahowsha', the Passover Lamb, in this enactment, we might envision the two upright wooden planks used to create a doorframe along with a horizontal lintel beam above. Symbolically, they would comprise the Doorway to Life upon which the blood of the *Pesach* *'Ayl* was placed as death passed over the homes of the Children of Yisra'el in Egypt.

'Etsy, written  in Paleo Hebrew, pictorially conveys: be observant and relax and see the sign of the hand. It begins with the Ayn , which is an eye. It tells us to be observant, to look around, check out the details, to be perceptive, and then view what we are seeing from the proper perspective. So let's do that.

Of particular interest, we also find a Tsade , drawn to show a person resting and reflecting on the world around them. It depicts the ideal position to get comfortable, prop ourselves up, and hold something to read. And so we shall.

We find a *ts*  in Yitschaq , the star of this performance and the first child of the

Covenant. *Tsyown* תְּצִוֶנּוּ, the Signs Posted Along the Way, is the very thing we should be seeing placed before our very eyes. Further, we are in the heart of ‘erets אֶרֶץ, representing the Promised Land. And of critical importance, in that this was a test, *tsadaq* affirms that we have found the correct answer, which is that vindication is a result of being right. These are the most important signs for us to behold on this occasion.

And this brings us to the Yad / hand / יָד of God at the conclusion of the plural form of ‘etsy. Representing the first letter in Yahowah’s אֱלֹהֵינוּ name, we realize that Yahowah is promising to offer a welcoming hand, to lift us up on this day, and provide everything we need to succeed. It is the purpose of Passover.

As an interesting aside, the verbal root of ‘ets is “‘etsah – to shut.” It reveals how an operable door serves to keep unwanted influences at bay, protecting the family inside.

Moving on to the second of three props, we find that “*ma’akeleth* – knife, an implement for cutting and separating,” is a compound of *ma*, serving as an interrogatory, and ‘*akal*, resulting in “a desire to contemplate preparing something to eat and then being nourished by it.” In this light, rather than a device used to wound or slay, the *ma’akeleth* is actually an accoutrement to the intended feast – one which separates the living from the dead. It is in ‘Abraham’s hand because he is playing the part of Yahowah throughout this drama.

Lastly, the “‘esh – fire” is also being carried by ‘Abraham. It represents Yahowah’s presence as light and God’s desire to enlighten us. It is also symbolic of Divine judgment – something expunged by Passover.

Yahowsha’ likely carried the wooden beam upon which he would be attached, serving as the Doorway to Life during Pesach. He too would have had it on his back as he walked along the Golgotha escarpment of Mowryah. And that is why Yitschaq is shown doing the same...

“And (wa) ‘Abraham (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **obtained and grasped hold of** (*laqach* – collected and took hold of, accepting) **the wooden planks associated with** (*‘eth ‘etsy ha* – the wooden pillars, supports, or beams (plural)) **elevating the experience** (*ha ‘olah* – that which rises; from ‘*alah* – to ascend, go up, and rise, to be withdrawn, carried away, and meet) **and (wa) placed them** (*sym* – set, laying them (qal imperfect)) **upon** (*‘al*) **Yitschaq** (*Yitschaq* – Laugh and Play), **his son** (*ben huw’*).

Then (wa) he grasped hold of and accepted (*laqah* – he selected, obtained, and received (qal imperfect)) **in his hand** (*ba yad huw’* – with the fingers of his hand) **the fire** (*‘esh ha ‘esh* – that which exists as radiant energy to provide light to see and warmth to comfort in addition to cooking food to make it edible and nourishing, symbolic of enlightening and judging) **and that which is associated with the knife** (*wa ‘eth ha ma’akeleth* – the implement used for cutting and separating; from *ma* and ‘*akal* – to contemplate preparing something to eat and then being nourished by it).

The two of them walked together in Yah and in one accord (*wa halak shenaym hem yahdaw* – and so both of them journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (*Bare’syth / Genesis / In the Beginning 22:6*)

Unified in their approach and of one accord as they ascended Mount Mowryah, they were symbolic of what Yahowah and Yahowsha’ would accomplish in this same place two thousand

years hence in Year 4000 Yah. It would be a Millennial Yowbel (33 CE on the Roman Pagan Calendar) as was this (1968 BCE).

Indeed, ‘Abraham and Yitschaq were acting out their respective roles. They, like us, would benefit from Passover, making all of this an uplifting experience for them. Yahowah and Yahowsha’ would make the sacrifice to enable it. And perhaps that is why the Hebrew word for “unity” in this presentation of everyone “being of one accord” is *yahdaw*, with an emphasis on Yah.

As we consider what follows, a word of advice: think less about what ‘Abraham and Yitschaq are saying and doing relative to one another, and more about why this somewhat stilted conversation is being presented to us in this way. Almost every word and image is symbolic of what would occur in this place forty Yowbel hence.

This story serves as a preview of the single most important event in human history. On Mount Mowryah, in what would become Yaruwshalaim, Yahuwdah, Yisra’el, circa 2000 Yah (1968 BCE by Roman Pagan Church Accounting), we are witnesses to a preview of the fulfillment of *Pesach* – Passover on the 14th day of ‘*Abyb* / Nisan in year 4000 Yah (a Thursday/Friday March 31/April 1, 33 CE on the Imperial Roman and Roman Catholic Calendar).

“**And** (*wa*) **Yitschaq** (*Yitschaq* – Laugh and Play) **spoke** (*‘amar* – communicated (qal imperfect)) **to** (*‘el*) **Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome), **his father** (*‘ab huw*’), **stating** (*‘amar* – bringing to light and declaring (qal imperfect)), **Father of mine** (*‘ab ‘any* – My father).’

He responded (*wa ‘amar* – he, ‘Abraham, provided assurance, promising (qal imperfect)), **Here I am** (*hineh ‘any* – look up at me and pay attention to the details in this discussion, presently, right now I am here), **my son** (*‘any ben*).’

Then (*wa*) **he asked** (*‘amar* – he mentioned, inquired, and questioned), **I see** (*hineh* – looking up right now and paying especially close attention, noticing all of the relevant details, I behold) **the fire** (*ha ‘esh* – the source of light and warmth, radiant energy and enlightenment, the means to properly prepare food and symbolic of judgment) **and** (*wa*) **the wooden planks** (*ha ‘ets* – the timbers and beams of wood), **but** (*wa*) **where is** (*‘ayah* – serving as an interrogative in a relational circumstance) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and spokesman on behalf of the accused) **to elevate and enrich the experience** (*la ‘olah* – to approach by rising; from *‘alah* – to ascend and go up, to be withdrawn and be carried away)?” (*Bare’syth* / Genesis / In the Beginning 22:7)

There are a surprising number of Hebrew words for “lamb,” each providing a nuance which is appropriate to the context and each designed to enhance our understanding. In this case, at least based upon the most closely related words, *ha seh* is exceptionally rich. Collectively they speak of a “brilliant witness comprised of light providing direct knowledge about this specific situation while teaching us about the subsequent event destined to occur in this same place, serving as an advocate on behalf of the accused.”

Further, Yitschaq’s question regarding the lamb, while seemingly subtle, affirms two profoundly important aspects of their adventure to Mount Mowryah. For him to have recognized that they needed a lamb to roast on the fire to complete their uplifting experience on the mountain

requires an understanding of the Towrah. ‘Abraham had obviously shared it with him, even at an early age. And even more revealing, they were intending to celebrate Passover, just as Yahowsha’ did forty Yowbel later on this same mountain.

As proof that ‘Abraham and Yitschaq were operating out of an entirely different playbook, one composed by God and in universal conflict with the cradle of civilization circa 1968 BCE, the Sumerians were sacrificing humans, not lambs. Six years ago, archaeologists at the University of Pennsylvania reached this conclusion after conducting CT scans on the skulls of over 2,000 victims buried in sixteen golden tombs in a single royal cemetery in Ur, Sumer.

These researchers reported that human sacrifice was conducted on a remarkably large scale. The common characteristic among these ancient remains was that two one-inch-diameter spikes had been driven through the heads of the men and one through the women while they were still alive. Their bodies were then baked, albeit not burned, and then doused with mercury so that they would not decompose. This treatment allowed them to be put on display during religious ceremonies. ‘Abraham’s countryman sought to appease their gods through religious mass murder.

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

It has recently been discovered that the Greeks practiced human sacrifice as did the Romans through the 2nd century BCE. The Mongols, Druids, Chinese, Japanese, Mayans, Aztecs, Incas, Polynesians, and Africans prolifically, barbarically, and religiously sacrificed innocent lives on behalf of make-believe gods. So, the only reason that Yitschaq would have asked his father about a “lamb” is because he was aware of Yahowah’s instructions regarding Passover.

As we are now aware, there is sound justification for translating *‘olah* as “elevating experience” rather than “burnt offering.” And yet the latter is how it is rendered in virtually every English Bible. I have chosen a different approach for many reasons, first among them is that basically every Hebrew noun is defined by its actionable root, and *‘olah*, as we know, is based upon the verb “*‘alah* – to ascend and to go up, to be withdrawn and to be carried away.” And as a reminder *‘olah* and *‘alah* are written identically in the original Hebrew text: אָלוּחַ.

Second, let’s look at the letters comprising the verb and noun. Pictorially, אָלוּחַ encourages us to observe the perspective and purpose of the Shepherd if we want to stand with Him. Therefore, *‘alah* and *‘olah* convey the result of being Towrah observant. Life is better when we see Yahowah as our Shepherd and ourselves as His sheep. We grow to appreciate what Yahowsha’ did on our behalf on *Pesach* and Yahowah on *Matsah*, enabling us as the Covenant’s children to “*‘alah* – ascend as a result of being withdrawn and then carried away” by God. This is the ultimate in “uplifting experiences.”

Third, since the meat of the Passover lamb is consumed by the celebrants after it has been cooked above the fire, and is thus not “burned,” there is absolutely nothing associated with *‘olah* which would suggest a “burnt offering” or anything of value being offered in the fire. Burning the inedible portion of the lamb is no more a sacrifice than incinerating one’s garbage. That is why we discovered that *‘olah* has no etymological connection with burn, burnt, burning, fire, or offering. It means “to elevate.”

Therefore, in the context of its use, *'olah* presents a visual and symbolic portrait of what God is offering to do for us – raising us up to Him. We, as His guests during the celebration of Pesach, are sacrificing nothing and gaining everything. We are being nourished; we grow and live as a result of consuming the lamb which we roast on the fire. It creates the kind of celebratory feast Yahowah intended for His family's enjoyment. We are not only warmed by the blaze; the fire's light is symbolic of what Yah has in store for us.

As we witness the smoke rising up to the heavens we can envision “being withdrawn and carried away, ascending to” the home and presence of Yah. *'Olah* speaks of His offer to immortalize, perfect, and adopt us during Pesach, Matsah, and Bikuwrym. And it is His sacrifice, not ours, which makes this possible. We are the beneficiaries of Yahowah's magnanimous offer. We are not giving God anything other than the opportunity to enjoy raising His children.

Speaking of words, I love the term Yahowah selected – *ra'ah* – to demonstrate that He would see an aspect of Himself in the Passover Lamb. Further, this next statement from 'Abraham suggests that this assessment is valid...

“**Abraham** (*'Abraham* – father who lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **responded** (*'amar* – promised, declaring (qal imperfect)), **God** (*'elohym*) **will come into view and actually reveal the proper perspective to understand how** (*ra'ah* – will literally show by consistently making visible, providing the proper perspective to understand how (qal imperfect)) **to approach Him by way of** (*la huw'* – on His behalf and in accord with Himself, concerning Him and to move toward Him, and in reference to the proper direction according to Him) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and witness on behalf of the accused) **to elevate and enrich the experience** (*la 'olah* – to approach by rising; from *'alah* – to ascend and go up, to be withdrawn and carried away), **my son** (*'any ben*).”

Then (*wa*) **the two of them walked together in Yah, in one accord with Yah** (*wa halak shenaym hem yahdaw* – and so both journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* – begotten and beloved son (qal imperfect)).” (*Bare'syth* / Genesis / In the Beginning 22:8)

They continued to excel at every aspect of Yahowah's test because they were following His instructions. 'Abraham and Yitschaq had learned to trust that God would take care of them – guiding, instructing, teaching, and directing them to every relevant answer. You will also notice the single most repeated word in Covenant discussions, *halak* | walk, continues to permeate this story. Here it confirms that we will “walk as one, together” with and to God. Even the word describing this approach, *yahdaw*, includes Yah's name.

I have shared this previously, but now it is especially relevant. Hebrew verbs are liberated in time. They can be, and often should be, presented in the past, present, and future tenses simultaneously. In this light, *ra'ah* means that *'elohym* has come into view in the past and will present Himself in the future. He has revealed the proper perspective to understand and will continue to show the way to see what He is presenting throughout time, always providing the proper perspective.

Forty *Yowbel*, or two thousand years from this walk, on this day, on Passover in this very

place, Yahowsha' would be fastened to an upright timber – providing a Doorway to Life.

“When (*wa* – so) **they came to** (*bow*’ *el* – they arrived at and entered into (qal imperfect)) **the place** (*ha maqom* – the standing place, the site where one takes a stand, the home and office, the source of direction in life) **which bestows the blessings of the relationship that** (*asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **the Almighty** (*ha elohym*) **had told him about** (*amar la huw*’ – had asked him to approach (qal perfect)), **it was there** (*wa shem* – and for the name), **‘Abraham** (*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **built** (*banah* – engaged to establish the family and restore the home, seeking to return to a prior state, to prosper and live abundantly, and to procreate a family, by constructing (qal imperfect)) **an altar** (*eth mizbeach* – a place to thank God and to show one’s appreciation for the sacrifice of another) **and** (*wa*) **he arranged** (*arak* – he placed in a specific pattern designed for a particular purpose, preparing the arrangement for the purpose of comparison (qal imperfect)) **the wooden planks** (*eth ha etsym* – the boards comprised of wood).

Then (*wa*) **he connected these things together** (*aqad* – he fastened them together) **with Yitschaq** (*eth Yitschaq* – in association with and on account of Laughter), **his son** (*ben huw*’), (*wa*) **positioning him accordingly** (*sym eth eth huw*’ – he moved, located, placed, and set him up, appointing, preserving, and establishing him in association with while accompanying him (qal imperfect)) **before** (*al* – on, toward, against, or in front of) **the altar** (*ha mizbeach* – a place to thank God and to show one’s appreciation for the sacrifice of another) **in conjunction with** (*min* – away from and because of) **the upward and ascending nature** (*ma’al* – to a higher position beyond the higher dimensions) **associated with** (*la*) **the wooden planks** (*ha etsym* – the beams and posts of wood).” (*Bare’syth* / Genesis / In the Beginning 22:9)

As we already recognize, Yitschaq could only have carried a small amount of wood to the summit of *Har Mowryah* | Mount Moriah. ‘Abraham was well over one hundred years old, and their young assistants and donkeys remained in the valley below. To haul anything more on his back than the upright pole Yahowsha’ carried to his crucifixion would not have been feasible. So this was not a funeral pyre and he was not being burned at the stake. There may have been enough wood for a campfire and to roast a lamb – should one appear.

The Almighty has told us about this place, revealing in His Towrah that the benefits of the relationship are bestowed to those who walk the correct way along the proper path in recognition of what transpired on Mount Mowryah. And it is here that the ultimate altar to the Covenant will be built, the Home for God’s Family. It will be constructed by none less than Yahowah, Himself. But first, Yahowah would open the door to let us inside, something that He would foreshadow again upon the upright pillars of wood comprising the doorways inside of which the Children of Yisra’el celebrated the first official Passover in Egypt.

By connecting these things, we are properly positioned to ascend upward, just as was the case with ‘Abraham and Yitschaq. All of this was arranged, staged if you will, to provide a dress rehearsal for Passover so that we might understand the connection between the *Beryth* | Covenant and *Miqra’ey* | Invitations to be Called Out, and thereby capitalize upon Yahowah’s provisions and plan.

Most translators will tell you that ‘Abraham “bound” his son, thereby constraining him against his will and curtailing his ability to flee. But the primary definition of *‘aqad* tells another story. It actually says that “he connected these things together,” thereby associating his son with the wooden pillars upon which the ultimate sacrifice would be affixed on our behalf.

As we watch ‘Abraham wield the knife, he is simply acting out his role based upon what he has experienced – pressing the issue. Yahowah did not ask him to grasp it in the manner he did. Moreover, it would be the hand of God, not ‘Abraham’s, that would accomplish all of this for us. So...

“**Next** (*wa*), **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **stretched out** (*shalach* – reached out (qal imperfect)) **his hand** (*‘eth yad huw’*) **and grasped hold of** (*laqach ‘eth* – receiving, obtaining, and accepting (qal imperfect)) **the knife** (*ha ma’akeleth* – the implement for cutting and separating, and thus symbolic of circumcision; from *ma* and *‘akal* – to contemplate preparing something to eat and then being nourished by it) **to move in the direction of** (*la* – to approach the idea of) **pressing the issue** (*shachat* – humbling himself by making a sacrifice; from *shachach* – to bow down, diminishing oneself as an act of humility) **with his son** (*‘eth ben huw’*).” (*Bare’syith* / Genesis / In the Beginning 22:10)

The last thing God wanted was for ‘Abraham to end the life of the boy whose birth He had miraculously facilitated. He had already promised that His eternal Covenant would be established through Yitschaq. Therefore, ‘Abraham recognized that God was going to intervene, just as He had on previous occasions. This was a test, nothing more, nothing less. Although with ‘Abraham, based upon the plethora of poor decisions he had made in the past, the examination would require serious proof that his head was in the right place.

The question being resolved was whether or not ‘Abraham and Yitschaq were willing to follow Yahowah’s instructions as they were articulated to them. Did they trust God to do as He had promised and provide for them?

In that words reflect Yahowah’s presence in our world, it thought it would be wise to reconsider the root of *ma’akeleth* and then *shachat*. *Ma’akeleth* is, indeed, “implement for cutting,” but as a compound of *ma* and *‘akal* it asks us “to contemplate preparing something to eat and then being nourished by it.” And this is central to our understanding of Passover.

Further, *shachat* addresses Yahowah’s role in “pressing this issue” by fulfilling it. He “humbled Himself, diminishing an aspect of Himself” to serve as the Pesach ‘Ayl. It was the only way for Him to make such a “sacrifice.”

We have noted on several occasions that as a seven-dimensional being, the totality of God cannot enter our three-and-one-half dimensional world. Therefore, Yahowah interacts and communicates with His creation in a number of ways. One of which is to set apart and diminish an aspect of His nature. Another is through His “*mal’ak* – supernatural envoys” – as He appears to be doing here.

Also relevant in this regard is whether Yah can in fact see us from heaven. If possible, His vision of us would be filtered by the depth of each dimension below His own such that His view would be akin to one of those films where the camera pans out from someone’s backyard getting smaller and smaller until the yard and people in it disappear in the vastness of the universe.

Putting this into a more human scale, if viewing a frame of a two-dimensional picture shot in a three-dimensional realm at a great distance, say of two individuals on a mountain top, the image of flat father and flat son would be so infinitely thin as to appear nonexistent when viewed from a greater dimension. So, therefore, the bottom line is: Yah can see very little of us Himself and as a result does not typically know us by direct observation. His primary awareness comes by way of His Set-Apart Spirit and spiritual messengers. This, of course, emphasizes the importance of the *mal'ak* – which is why Yahowah so often affirms that He is “Yahowah of the ‘*tsaba*’ – spiritual implements.”

If Yahowah wants to engage with us physically or to reveal Himself visually, He must set apart and diminish an aspect of His nature. If His influence is to be known and felt personally, Yahowah accomplishes this by way of the *Ruwach Qodesh* | Set-Apart Spirit. And when God indirectly wants to become aware of a situation, convey a message, or protect His interests, He deploys His *mal'ak* – spiritual messengers and heavenly representatives.

Recognizing this, we are told...

“Then (*wa*) a spiritual messenger (*mal'ak* – a heavenly representative and Divine implement) of Yahowah (*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) called out (*qara*’ – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (*qal* imperfect)) to him (‘*el huw*’ – for his benefit) from (*min* – out of) heaven (*shamaym* – the spiritual realm and abode of God or just the sky above), and he said (*wa amar* – and he proclaimed and declared (*qal* imperfect)), “Abraham** (‘*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome)! **‘Abraham** (‘*Abraham*)!’**

So (*wa*) he responded (‘*amar* – he answered by stating (*qal* imperfect)), **‘Behold, here I am** (*hineh any* – please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including the fact that I’m reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about).” (*Bare'syth* / Genesis / In the Beginning 22:11)

Yahowah presented ‘Abraham and Yitschaq talking with one another using “‘*amar* – to speak, question, answer, respond, promise, and declare” throughout this narrative. Their conversation was always in the *qal* imperfect, suggesting a literal interpretation of something with unfolding consequences. Now that Yahowah is shown engaging, the verb changes to “‘*qara*’ – to call out by name, to invite and summon, to meet and welcome.”

Beyond this unique perspective, *qara*’ is the basis of “*Miqra*’ – An Invitation to be Called Out and Meet” with God. And it is the first of these, “*Pesach* – Passover,” that is being prophetically presented on this occasion. Therefore, Yahowah was calling out to ‘Abraham by name and issuing him a personal invitation to attend the first of His Festival Feasts.

In the previous statement, after proclaiming ‘Abraham’s name, not once, but twice, we find him responding with “‘*hineh any* – behold, here I am, please look closely and pay attention to me standing upright and to the details in this overall narrative and situation including the fact that I’m reaching up, because right now at the present time I am here and I have truly referenced, met, and acknowledged every condition regarding the One this is actually all about.”

By “*hineh* – paying especially close attention to the details and by looking up” to the One presenting this situation and narrative, we come to realize that ‘Abraham passed Yahowah’s test because he referenced, met, and acknowledged every condition and that this entire story has been presented regarding the One who would fulfill its promises: Yahowah.

And while that is profound, the subtlety of “‘*al ‘asah la huw’ ma ‘uwman* – do not do anything which infringes upon his freewill” is intriguing to say the least. Yitschaq is a child of the Covenant, and in any loving relationship freewill is inviolable. Moreover, Yahowah is committed to perfecting His children, so He did not want ‘Abraham doing anything to defile his son.

“**Then** (*wa*) **he said** (*‘amar* – he (the *mal’ak*) requested and announced, he directed and declared (qal imperfect)), **‘Do not stretch out** (*‘al shalach* – absolutely and certainly never dispatch and in this case do not reach out or extend) **your hand** (*yad ‘atah*) **toward** (*‘el* – in the direction of or against) **the boy** (*ha na ‘ar* – the young man and adolescent child) **and** (*wa*) **do not approach him or do anything that infringes upon his freewill** (*‘al ‘asah la huw’ ma ‘uwman* – you should absolutely never act to physically defile him or engage to blemish him in any way nor endeavor to benefit by doing something he does not actually choose or genuinely desire done to him because of the ongoing and unfolding implications regarding him (qal imperfect jussive – literal interpretation of this relationship which had ongoing implications that will play out over time in an expression of third-person volition)).

Indeed (*ky* – because truly and surely and this is important), **now and henceforth** (*‘atah* – at this point in time based upon the sequence of events and simultaneous narration as well as the logical implications of these things), **I know** (*yada’* – I recognize and respect, I acknowledge and understand, I have been made aware through observation of the fact and will make known, I have acquired the precise and pertinent information to become cognizant of, affirm, and agree (qal perfect)) **that surely and emphatically** (*ky* – that actually and truthfully, genuinely for rational reasons) **you profoundly respect and genuinely revere** (*yare’* – you are revitalized and your thirst is quenched by the high regard you hold and honor you have ascribed to) **your God** (*‘elohym ‘atah*).

Consequently (*wa* – therefore it follows), **you have not withheld** (*lo’ chasak* – you have not restrained, kept for yourself, concealed or spared (qal perfect)) **your very special and precious son** (*‘eth ben ‘atah ‘eth yachyd ‘atah* – accordingly your only uniquely exceptional child; from *yachad* – means to unite and join together, becoming alike) **from Me** (*min ‘any* – away from Me).” (*Bare’syth / Genesis / In the Beginning 22:12*)

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

Religious renderings of this passage are hell-bent on conveying *yare’* as “fear.” But if ‘Abraham “feared” Yahowah, he would have protected his beloved son from the terrorizing deity. Think about it: ‘Abraham was over one hundred years old. His life was nearly over. His son’s life was just beginning. Moreover, when Yitschaq inquired about the apparent absence of a sacrificial lamb, had ‘Abraham been acting out of fear, he would not have told his son that God was going to provide the lamb.

There was no part of their walk up Mount Mowryah and conversations along the way which suggested that they were terrified. What's more, during their initial meeting in the Promised Land, the very first words out of Yahowah's mouth were: "Do not be afraid."

Along these lines, there is another insightful connection we should celebrate. This is "*Har Mowryah* – the Mountain to Revere the Teaching of Yah."

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

Lastly, there is some potential confusion regarding the identity of the speaker – at least with regard to the concluding comment. Initially we are told that this was a *mal'ak*, and thus a spiritual implement and heavenly messenger speaking on behalf of Yahowah. Consistent with this perspective, the *mal'ak* says "I know that you respect your God," addressing the Almighty in third person. But since Yitschaq was Yahowah's child via the Covenant, and did not belong to a *mal'ak* / messenger, the speaker is either God, Himself, or a scribal error was made regarding the pronoun in the last statement.

And yet, recognizing that the *mal'ak* was speaking for God and was serving as an extension of the Almighty, it would not be unreasonable for him to have spoken in this way. And therefore, while we do not have a definitive answer, and while this portion of the narrative is not extant in the Dead Sea Scrolls, we should be made aware of the implications inherent in these statements.

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

'Abraham and Yitschaq had done as Yahowah had asked. They had walked away from their country to the place Yahowah had directed them. They had walked to God and were declared acceptable in the process. More than anything, they had come to trust and rely upon Yahowah. And with every admission and affirmation, they were becoming the living embodiment of what it means to observe the instructive conditions of the relationship. Then with the knife, the means to separation, 'Abraham was symbolically demonstrating his willingness to "*karat beryth* – cut himself into the Covenant" by circumcising his son.

While we do not need all the theatrics, this is how we become part of Yah's story.

"It came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing 'Abraham. He wanted proof of his knowledge and comprehension, especially considering the consequences.

He called out to him, "Abraham!" Then He said as was His custom, "Look up and pay attention to Me. Behold, here I Am. Be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention."
(*Bare'syth* / Genesis 22:1)

Next He said, ‘Please choose of your own accord to grasp hold of the hand of your son who is in accord with you – your unique and special child, whom, for the benefit of the relationship, you love, Yitschaq.

Then of your own volition walk to approach the Land of *Mowryah* | Respect Yah and choose to ascend with him there through this uplifting opportunity upon one of the mountains which, to show the way toward life, I will explain to you.’ (*Bare’syth* / Genesis 22:2)

Therefore, ‘Abraham got up early in the morning ready for action and eager to gain information at first light. He saddled his donkey and he selected and brought along two of his young men with him, in addition to Yitschaq, his son. Also, he cut the wood into several planks to elevate the experience.

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

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

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

‘Abraham grasped hold of the wooden planks associated with the uplifting experience and placed them upon Yitschaq, his son. He grasped hold of and accepted in his hand the fire and the knife. Then the two of them walked together in one accord. (*Bare’syth* / Genesis 22:6)

And Yitschaq said to ‘Abraham, his father, asking, ‘Father of mine.’

So he responded, ‘Here I am my son.’

Then he said, ‘I see the fire and the pieces of wood, but where is the lamb to enrich and elevate the experience?’ (*Bare’syth* / Genesis 22:7)

‘Abraham responded, ‘God will reveal the proper perspective to understand how to approach Him by way of the lamb. He will offer the knowledge we require regarding the subsequent event which serves as a witness, my son.’

Then the two of them walked together in one accord, united in Yah and alike in love. (*Bare’syth* / Genesis 22:8)

When they came to the place where one takes a stand, serving as the home of the source of life which bestows the blessings of the relationship that the Almighty had told him about, there ‘Abraham built an altar and he arranged the wooden planks.

Then he connected these things together with Yitschaq, his son, positioning him accordingly before the altar in conjunction with the upward and ascending nature associated with the wooden planks. (*Bare’syth* / Genesis 22:9)

Next, ‘Abraham stretched out his hand and grasped hold of the knife, symbolic of

circumcision, moving in the direction of pressing this issue with his son. (*Bare'syth* / Genesis 22:10)

At this point a spiritual messenger of Yahowah called out to him from heaven, and he said, “Abraham! ‘Abraham!’

He responded, ‘Behold, here I am standing upright and reaching up because I have acknowledged every condition regarding the One this is actually all about.’ (*Bare'syth* / Genesis 22:11)

So he said and directed, ‘Do not stretch out your hand toward the boy and do not do anything that infringes upon his freewill.

Indeed, now and henceforth I know truthfully for rational reasons, you profoundly respect and genuinely revere your God. Consequently, you have not withheld your very special and precious son from Me.’” (*Bare'syth* / Genesis 22:12)

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Since the heavenly chorus upholding the lyrics of the Covenant has put down their instruments upon reaching this crescendo, it’s time we turn our attention to act three of this amazing drama. As the players return to their places, God defines the purpose of “*hineh nasa’ ayn huw’ wa ra’ah* – he lifted up his eyes, raising his perspective, becoming observant, resulting in understanding.”

It is by “*hineh* – paying attention while standing upright and looking up, noticing all of the details in this narrative and circumstance” that we come to comprehend what God is offering and expecting in return. We would all benefit by *hineh*...

“**Then** (*wa*) **Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **lifted up** (*nasa’* – he raised (qal imperfect)) **his eyes** (*‘eth ayn huw’* – his perspective accordingly) **and looked** (*wa ra’ah* – then he became observant, seeing and inspecting, perceiving and understanding, discovering as he considered what was being revealed (qal imperfect)).

And then (*wa*) **acknowledging the situation regarding the One this was actually about, he observed** (*hineh* – closely examining and paying attention while standing upright and looking up, he noticed all of the details in this overall narrative and in this circumstance, including the fact that right now at the present time, he beheld) **a lamb** (*‘ayl* – a perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **after this** (*‘achar* – following these things, subsequently in reference to another time) **was caught** (*‘achaz* – was seized and held, was fastened to and attached, actually embracing for the purpose of providing an inheritance (nifal perfect – for a limited time the ram carries out and endures the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance)) **in** (*ba* – within, by, and among) **the intertwined thicket** (*cabak* – entwined, entangled, twisted, and interwoven circuitous and burdensome thorn bushes; akin to *cabyb* – circular, *cabab* – to turn things around, and *cabal* – by bearing the burdens of others) **by** (*ba*) **his horns** (*qeren huw’* – his brilliant rays of light from a supernatural source, his glowing and shining

appearance as a result of emitting and radiating light, also his trumpet comprised of a ram's horn used to signal an important message).

And (*wa*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **walked over** (*halak* – went over qal imperfect) **and accepted** (*laqach* – grasped hold of, obtained, and received (qal imperfect)) **the lamb** (*ha 'ayl* – the perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one).

He offered him up, elevating and enriching the uplifting experience (*wa 'alah huw' la 'olah* – he ascended, going up to lift him up as an acceptable solution for an uplifting opportunity (hifil imperfect – the actions of the subject, 'Abraham, cause the object which is the ram, to participate in the uplifting experience which would have ongoing implications throughout time)) **on behalf of** (*tachath* – in place and instead of during an orderly arrangement with one event following after another as an exchange on behalf of the relationship and for the sake of) **his son** (*ben huw'*)." (*Bare'syth / Genesis / In the Beginning 22:13*)

Serving as a metaphor for God, Himself, we find 'Abraham "*nasa*' – lifting up, bearing, and carrying away." While this perspective was ascribed to his eyes in this context, the fuller implications of *nasa*' depict the benefits of the Covenant. Our Heavenly Father is offering to reach down and lift us up, bearing us in His capable hands, so that He can carry us away from the world of men to His home.

Ra'ah is our responsibility. We are called to be "observant." We are "witnessing" Yahowah's story in His words such that we gain both "perspective" and "understanding."

Following "*hineh* – pay attention," there are four exceptionally important words. The first is '*ayl*, representing "the perfect male lamb who is the leader of the flock serving as the framework of the doorway." This is, of course, Yahowsha' as the Passover Lamb. Moreover, on Pesach, he is also "*'ayl* – the framework of the doorway, including its doorposts and jam," thereby representing the Doorway to Life. Additionally, Yahowsha' is among the "*'ayl* – Upright Pillars supporting the Home" of Yahowah. As a result, he is part and parcel to our "*'ayl* – empowerment, vigor, and health."

In the original alphabet in which the Towrah was written, we find '*ayl* scribed as $\aleph \beth \daleth$. On this occasion, this also makes him the hand \beth of the Almighty \daleth and a Lamb who is shepherded \aleph as part of our Father's flock.

'Achar's primary meaning relates to time, addressing "something which will occur later, yet in conjunction with the events which are unfolding." *'Achar* is "a relative term conveying a linkage between that which is being observed and that which will occur in the same place but in another time." Therefore, '*achar*' was used to reveal that what we are witnessing predicts a future fulfillment, dress rehearsal and enactment, of what would occur in the same way, in this same place, but in a later time. Passover would be observed here on two occasions.

Yahowsha', serving as the Pesach '*Ayl*, was "*'achaz* – seized and caught" by the Sanhedrin. He was held in a pit by the High Priest. Then as a captive of the Romans, he was attached to an upright pole. And yet he knew that his purpose was to provide life to the Covenant's children. Many of these special insights were brought to our attention courtesy of the nifal stem and perfect conjugation when applied to '*achaz*, whereby for a limited time the ram carried out and endured

the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance. It is amazing what we can learn when only we try.

Additionally, 'achaz has other profound meanings. According to *Melekym* / I Kings 6:10, it is "the base or foundation of the cedar timbers used to support the Temple." In *Dabry ha Yowmym* / 2 Chronicles 9:18, it is the "footstool which was attached to the throne." In *Shaphat* / Judges 1:6, 'ahaz is used to describe the "pursuit and capture of Adoni-Bezek before his thumbs and toes were cut off." It is often used to convey "being seized by pain." As such, it is especially descriptive of Yahowsha' and his fulfillment of Pesach.

'Achaz' only derivative is 'achuzah, the Hebrew word for property. That is significant because we inherit Yahowah's property as a result of Yahowsha's sacrifice. Every detail of this account is prophetic.

The "*cabak* – intertwined thorny thicket twisted into a circle" became the Crown of Thorns that was placed upon Yahowsha's head by the Romans on Passover in the Year 4000 Yah. But there is more to it than this because *cabak* is related to "*cabyb* – circular," depicting the crown placed mockingly upon him, It is also indicative of the "circular reasoning" that caused the government of Rome to taunt the Lamb in this way.

Nonetheless, he was there to "*cabab* – turn things around" so that man might turn away from religion and politics, from patriotism and militarism, and back to God. In this regard, the root of *cabak*, *cabal*, reveals that He intended to "bear our burdens."

The "*cablah* – bearing burdens" root of "*cabak* – thorny thickets intertwined to form a circle" is used twice in *Yasha 'yah* / Isaiah 53:1-12. However, with an eye to the importance of this portion of the narrative, we'll table our consideration of that prophecy so that we do not disrupt the flow of the story.

Moving on to *qeren*, it is "symbolic of status and might, a symbol of strength and power, a metaphor for king and kingdom." It is a "trumpet for signaling from the summit of a mountain." *Qeren* can mean "to exalt and lift up, to dignify and empower." A *qeren* was often used as "a receptacle for oil," and thus served as the "tabernacle for the spirit."

But most importantly, *qeren* conveys "rays of brilliant light." *Qeren* is not only based upon the root, *qaran*, these terms are indistinguishable in the text. *Qaran* means "to shine, to send out rays of light." Yahowah is light. As a result, *qeren* was used to denote the rays of radiant light which were streaming from Moseh's face after he met Yahowah.

Further, a "*qeren* – ram's horn," is symbolic of *Taruw'ah*, when the *showphar* trumpet is blown to signal an important message from God.

Putting it all together, the "ram" 'Abraham saw "as brilliant rays of light" was a vision of the Pesach 'Ayl of Yahowah, signaling mankind from the summit of Mowryah.

Considering the profound and riveting nature of this expression of Passover, if you are concerned that I may be pushing the envelope, reading too much into words like 'ayl and *qeren*, and ultimately finding predictions regarding Passover's fulfillment which really aren't there, look them up yourself. Since skepticism is often the first step toward understanding and to debunking misunderstandings, even to trust, I strongly encourage you to verify the evidence. There are a score of Hebrew lexicons and dictionaries online through which you can examine these words and consider their roots.

I am convinced that the reason these concepts and resulting symbolism speak so profusely is that Yahowah invented the language of Hebrew to serve His interests. He created the universe and life and knows how everything serves a common purpose. Able to maneuver in time, He even knows the future before it happens. His metaphors, unlike ours, can walk on all fours. He is God, after all. And that is the point.

So yes, it is true. The Hebrew word, *'ayl* / ram (אֵיל), means “a perfect sacrificial male lamb,” and it is also the word for “doorway, lintel, upright pillar.” We now know that we were right about the “*'etsy* – planks of wood.”

Those familiar with the Exodus story know that lamb’s blood was smeared on the lintels of the doorways of *Yisra’elite* / Israeli slaves in Egypt so that their firstborn sons might live and be free. During the most important Passover in human history, the blood of *the* sacrificial lamb was smeared on the upright pillar upon which He was hung. In the process, God opened a doorway to heaven. Are you making the connection?

This would be the most “*'alah la 'olah* – uplifting opportunity and elevating experience” in recorded history. In this way, we would ascend, being lifted up by God. He would enable a most acceptable solution to enrich and enliven His children. Vocalized in different ways, the Hebrew consonant roots of *'alah* and *'olah* mean: “to go up and to ascend a stairway to heaven.”

And that brings us to *laqach*. ‘Abraham took the Lamb by the hand, received Him and accepted Him as we must do if we want to ascend to Him.

“*Tachath* – on behalf of” tells us something profound. Yahowsha’ was substituted on our behalf. We were redeemed because a ransom was paid in exchange for our lives.

But *tachath* has additional meanings worth considering. They are: “beneath, below, on account of, by way of allegiance to, and because of.” In this regard, it was what may have been “below” the Pesach *'Ayl* which is intriguing. I suspect that the Mercy Seat of the Ark of the Covenant was located beneath Mount *Mowryah*, directly below the place Yahowsha’ was affixed to the upright pole. When the ground opened in the earthquake following the death of his body, the blood of the Passover lamb may well have trickled through the opening and may have been sprinkled on the mercy seat of the Ark of the Covenant, fulfilling its promise.

This possibility noted, I understand that the blood of the Passover Lamb was placed on the doorways of *Yisra’elite* homes during the celebration of Pesach which liberated the Chosen People. At the time, there was no Ark of the Covenant or resulting Mercy Seat. The Ark was constructed to hold the Tablets of Stone after they were presented by Moseh in accordance with Yahowah’s instructions. Also, it was a bull or goat’s blood that *'Aharown* | Aaron was asked to sprinkle on the Mercy Seat during *Yowm Kippurym* | the Day of Reconciliations. That notwithstanding, Passover is the doorway to Reconciliations. And blood is the symbol of life. And just perhaps, the west side of the Mercy Seat was reserved for this occasion. If so, I find the imagery appealing. If not, then it has been an interesting discussion.

The most important event in our history was being played out before our very eyes. Therefore, once again, we find a proclamation affirming that this was a dress rehearsal for the first *Miqra*’ – Invitation to be Called Out and Meet with God of Passover...

“**So** (*wa*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **designated and proclaimed, calling out** (*qara*’ – announcing the appointment

of the welcoming encounter associated with the specified meeting to which he had been invited and summoned creating this proclamation to be read and recited (qal imperfect) **the name** (*shem*) **of His place** (*ha maqowm ha huw'* – of the site of the home and office and source of direction for life), **‘God** (*‘elohym* – the Almighty (the Qumran scroll 4QGen/Exod differs from the Masoretic and *Septuagint* with *‘elohym* versus *Yahowah*)) **Reveals** (*ra'ah* – He is seen, He is experienced, He is present and encountered providing perspective and understanding for the observant who pay attention to and consider Him (qal imperfect)).’

Showing the way to the benefits of the relationship (*‘asher* – providing an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way), **He spoke** (*‘amar* – He promised and declared, providing answers (nifal imperfect)) **this day** (*ha yowm*) **upon** (*ba*) **the mountain** (*har*) **to observe and understand** (*ra'ah* – to see, look upon, view, and witness, experiencing and encountering then considering the presence which provides perspective and comprehension regarding (nifal imperfect)) **Yahowah** (*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 / Genesis / In the Beginning 22:14*)

All was forgiven. ‘Abraham had come home. It had been a long road, but he had finally reached the place Yahowah had always wanted to reveal to him.

Most English Bibles are wont to render *ra'ah*, which means “to see, to look, to view, to perceive, and to observe using the perception of sight to reveal, offer perspective, and understand” as “provide” or “provides” in *Bare'syth 22:14*. And while He provided us with the perception of sight, the verb focuses exclusively on the result – “the ability to see, and thus to observe, perceive, and understand based upon witnessing the proper perspective.” Therefore, in this context where Yahowah, Himself, was not “*ra'ah* – seen,” we are left with three equally viable options regarding this optical verb.

First, we can return to where we were a moment ago and view both the voice and the image of the ram as Yahowsha’, as the Passover Lamb, and thus as fulfilling Yahowah’s intent. His presence was observed and his purpose was understood by ‘Abraham.

Second, we can view this entire encounter, the actions and the conversations of the participants, as well as the subsequent test, for what it is: *‘elohym ra'ah*: God revealing Himself for all to see what He is offering and to observe how He honored His promise to uphold and sustain life.

Here on Mount Mowryah at this time in Year 2000 Yah (1968 BCE Pagan Calendar), God, Almighty, provided us with a word’s-eye-view of His then future, now past, fulfillment of the *Miqra’* of *Pesach* in Year 4000 Yah (33 CE Roman Pagan Calendar). He provided the observant individual the opportunity to realize the proper place and perspective to view the upholding of the Covenant. *Mowryah* is thus the place “God Reveals.”

The third approach to *ra'ah* is akin to the last. If you want to “see” God, use your “*ra'ah* – perception of sight to observe” Him by reading His Word – especially His *Towrah*. Based upon what I have seen over the course of the past two decades as I’ve observed His testimony, I’m convinced that we are afforded a better view of Him than were the Yisra’elites whom Yahowah

accompanied in the desert over the forty years of the exodus.

Said another way, the insights, clarity, and perspective provided by Yahowah's witnesses facilitate a vastly superior perspective on His nature, character, purpose, and plan than could ever be achieved by viewing a corporeal manifestation of God. The latter visibly proves His existence while the former explains the reason He exists.

This next statement seems to support the line of reasoning we have been pursuing, that the spiritual implement, the heavenly representative, and the Divine messenger who is addressing 'Abraham could be representing Yahowah as the Pesach 'Ayl. And rather than calling out to him from the seventh dimension, something 'Abraham could not see, an aspect of His nature was present in the sky, hovering over the site upon which He would fulfill the promise of Passover in forty *Yowbel*.

This perspective not only resolves the transition from "your God" to "Me" in *Bare'syth* 22:12, it explains why 'Abraham called this place: "'Elohyim Ra'ah – God is Seen." Further, it is the sole justification for the speaker making a pledge on his own recognizance. This theory is becoming ever more credible...

"The spiritual messenger, Divine implement, and heavenly representative (*wa mal'ak* – so the supernatural envoy and voice) **of Yahowah** (*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) **called out** (*qara'* – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) **to** (*'el* – for the benefit of) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **a second time** (*sheny*) **from the heavenly realm above the sky** (*min ha shamaym* – from the spiritual realm, abode of God, or heaven). (*Bare'syth* / Genesis / In the Beginning 22:15)

And (*wa*) **He said** (*'amar* – He mentioned, stated, and affirmed (qal imperfect)), **'With Me** (*ba 'any* – with regard to Me, through Me, and because My nature) **I can fulfill My promise because I have sworn an oath** (*shaba'* – I have made a solemn statement which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven (nifal perfect – at a certain point in time the speaker will completely carry out the oath He has made and subsequently will endure and receive in its entirety all of the implications associated with His promise)), **prophetically announces** (*na'um* – reveals and declares as the Divine Authority regarding the future; from *na'am* – to speak prophetically regarding the future) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence).

"Indeed (*ky ya'an* – for the express reason that truly, sincerely, deliberately, and actually), **for the benefit of the relationship** (*'asher* – showing the way to the benefits of an upright and elevated state with a joyful attitude, and thereby encouraged those walking the correct way along the proper and specific path to a prosperous life to step up and out in response to this teaching and guidance about pursuing life the right way) **you have acted and engaged** (*'asah* – you have exerted the energy and have endeavored to contribute, working and performing (qal perfect)) **in accordance with the Word** (*'eth ha dabar ha zeh* – consistent with these specific statements, this account and narrative which has been recorded and communicated).

And therefore (*wa*), **you have not withheld** (*lo' chasak* – restrained or spared, holding back

(qal perfect)) **your son** (*'eth ben 'atah*), **your unique, special, and beloved child** (*'eth yachyd 'atah*).” (*Bare'syth / Genesis / In the Beginning 22:16*)

The benefits of the Covenant – eternal life, perfection, adoption into God’s family, and enlightenment providing enrichment and empowerment – are made available to those who “*'asah 'eth dabar* – engage in a manner consistent with the Word” of Yahowah. It is what ‘Abraham did to receive these benefits. It is the same for each one of us.

And since Yahowah is dependable, since He is reliable and trustworthy, and since He is consistent, we can avail ourselves of the Covenant’s benefits in exactly the same way. That is the only reason this story was told for our benefit. It is why the Towrah exists.

Yahowah is offering to become our Father, to get down on His knees to lift us up. He wants to increase every aspect of our nature to such an extraordinary degree that we are transformed from flawed and inferior physical constructs stuck in time and subject to decay, to seven-dimensional beings comprised of light who are empowered, enlightened, enriched, and then liberated from every limitation or constraint. As is the case with the light emanating from the stars, so shall we be...

“**Therefore** (*ky* – verily this reliably and dependably follows, so as a result and consequence), **I will kneel down in love to lift you up, enriching and blessing you** (*barak barak 'atah* – I will invoke Divine favor upon you and will commend you, I vow to greet you in the most beneficial way and enjoy My meetings with you, I will adore you, causing you to prosper, and I will speak of your extraordinary contribution to reconciliation (piel infinitive absolute piel imperfect – ‘Abraham is the beneficiary of the intensity of Yahowah’s blessing and is empowered by it on an ongoing basis throughout time)).

And (*wa*) **I will to the greatest degree possible, magnify and multiply, abundantly increasing the importance and magnitude** (*rabah rabah* – I will rear and help grow, and to an exceedingly great degree, I will empower, enrich, enlarge, and enhance (hifil infinitive absolute hifil imperfect – Yahowah is committing to continually facilitating ‘Abraham’s participation)) **of your offspring** (*'eth zera' 'atah* – your descendants), **similar to** (*ka* – consistent with and comparable to) **the light of the stars** (*kowkab* – the luminous heavenly powers in very high places within) **of the spiritual realm** (*ha shamaym* – of the abode of God), **but also** (*wa*) **like** (*ka* – similar to and consistent with) **the coarse sand** (*chowl* – the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict torturous suffering) **which** (*'asher*) **is upon** (*'al* – on account of) **the lips** (*saphah* – the mouth, words, speech, and language but also the edge, boundary, bank, and shoreline; from *caphah* – those who are swept and snatched away, caught up and destroyed, and *shaphah* – those who are wind-swept and laid bare)) **of the sea** (*yam* – Mediterranean Sea (Greeks, Romans, and Carthaginians), Dead Sea (Sodom, Gomorrah, and Jordan), or Red Sea (Egypt and Arabia); serving as a metaphor for Gentiles and foreign foes attacking and eroding the borders of the Land).

In addition (*wa*), **your offspring** (*zera'* – seed and descendants) **shall inherit** (*yarash* – accept and destroy, even impoverish) **the result of the calculus and reasoning** (*sha'ar* – the monetary system and cities) **of his adversaries** (*'oyeb huw'* – his foes, his enemies, and those in hostile opposition to him).” (*Bare'syth / Genesis / In the Beginning 22:17*)

Yahowah is offering to immortalize, perfect, adopt, empower, and enrich His Covenant children. Unfortunately, far too many of the physical descendants of ‘Abraham have chosen to be

religious, and thus remain as coarse as sand. The rhetoric flowing from their lips, replete with man's propensity for circular reasoning, will be the impetus for swirling swords and torturous suffering. And none will be more prone to coarseness, to whirling weapons, to inflicting agony, than the people of the sea: Greeks and Romans, due to the European imposition of Roman Catholicism.

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

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

The qal stem, which is the most common, is the least nuanced. It depicts a straightforward relationship within a context which can be interpreted literally. It speaks of that which is actual and genuine.

The hifil stem is used when the subject involves the object in the process. The subject causes the object to become an understudy, therefore experiencing the same result.

With the piel stem, the object is put into action by the subject. In a way, the object is being directed.

The nifal stem establishes a telling scenario. It reveals cause and consequence. The subject both carries out and receives the implications of the verb's action. For example, the proponents of religion deceive and are deceived.

To my thinking, the most revealing of all Hebrew stems is the hitpael. As the reflexive counterpart of the piel stem, with the hitpael the subject of the verb acts upon and with respect to itself. The subject engages on their own accord, without anyone influencing their actions. He or she is shown engaging in a way that is wholly independent of any societal influence, especially the prevailing and compelling nature of religion, politics, patriotism, militarism, and societal customs. In the case of the hitpael, the subject is neither assisted by any other individual or human institution.

With this in mind, Yahowah's concluding statement regarding the Covenant is brought to us by the hitpael stem...

“And so long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed (*wa barak kol gowym ha 'erets* – therefore individuals of every nation on earth who act on their own initiative, unaffected by the indoctrination of religion, politics, or patriotism, or without regard for peer pressure or any external influence, will be lifted up (the hitpael stem and perfect conjugation make it clear that the subject is not being acted upon or prejudiced by any prevailing societal influence and that at least for a period of time these individuals act without reservation on their own recognizance, thereby being lifted up based upon their own decision regarding the blessing which results in them being

avored)) **by way of your descendants** (*ba zera' 'atah* – through your seed and offspring).

This reward is a consequence and is merited because (*'eqeb / 'aqeb* – unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one supplants their heels to walk upright and unwavering as would Ya'aqob, is being given for the express reason), **to show the way to the benefits of the relationship** (*'asher* – to encourage walking the correct and narrow path along the proper route to get the greatest enjoyment out of life in response to this guidance), **you actually listened to My voice** (*shama' ba qowl 'any* – you heard Me speaking to you (qal perfect)).” (*Bare'syth / Genesis / In the Beginning 22:18*)

Let us never lose sight of the realization that most of Yahowah's prophets were *Yahuwdym* | Jews and all were *Yisra'elites* | Israelis. It is, therefore, through 'Abraham's and Yitschaq's descendants that we are shown the proper way to receive the benefits of the relationship.

While there is only one Covenant, the benefits of being part of this everlasting Family are available to everyone, regardless of the pigment of your skin or the place of your birth. The sole determining factors of who benefits and who does not are a willingness to act independently of societal influences and to listen to God. And of course, apart from His Hebrew prophets, no one else speaks for Him. And that is why we are listening to the words Yahowah conveyed through Moseh – the greatest of the prophets.

There are a number of ways to convey “because” in Hebrew, the most common of which is with “*ky* – for this reason.” And yet, even having done this now for twenty years, this is the first time I recall seeing *'eqeb / 'aqeb* being used in this way. And it was in trying to assess why Yahowah chose to express it at this time that I gained a greater appreciation for His affinity for Hebrew etymology.

'Eqeb, which can just as accurately be transliterated *'aqeb* or *'aqab*, is a “reward which is merited.” This “beneficial result is a consequence of trusting the evidence which has been made conspicuously visible along the way and which has been provided. It encourages individuals who find it to walk along this narrow and straightforward path, digging in their heels in the unwavering and upright manner of Ya'aqob,” whose name is predicated upon *'aqab*. Therefore, when *'eqeb / 'aqeb* is deployed in conjunction with *'asher*, we become the beneficiaries of the Covenant. It is the cause and we are the effect. Nothing is more enabling than listening to Yahowah.

Two thousand years before He fulfilled Passover on our behalf, Yahowah walked us through every aspect of it. He wanted us to know why He was doing it and how we would benefit.

אָתָּה

The *Beryth*-Covenant was initiated over the course of seven meetings. They followed Yahowah's Towrah pattern. In the first, Yahowah introduced Himself and explained His purpose. He wanted 'Abram to leave Babylon, the dominant political and religious system of man, and come to Him and His home.

The Covenant encapsulates the reason we exist. It conveys God's promise to His creation. It is His means to interact with us and for us to live with Him.

Consistent with our method, let's review the Covenant's lone prerequisite, its four requirements, its instructional insights, its answers, benefits, and promises.

To set the stage, the Towrah says that Yahowah asked ‘Abram to walk away from: **“the land of his birth in Ur of the Chaldeans** (a.k.a. Babylon, from *babel* – corruption and confusion which is the result of commingling).” (*Bare’syth* 11:28)

Prerequisite / Condition 1:

“Then and now (*wa*) Yahowah (*Yahowah*) said (*‘amar*) to (*‘el*) ‘Abram (*‘Abram*), ‘Of your own volition walk, actually conducting your life’s journey (*halak la ‘atah*) apart and separate from (*min*) your country (*‘atah ‘erets*), apart and separate from (*wa min*) identifying with the circumstances of your birth, your contrarian culture, community, and customs as well as the inappropriate religion and politics of your parents (*mowledeth ‘atah*), and away from (*min*) your father’s (*‘ab*) house, home, and household (*beyth*), to God’s (*‘el*) realm (*ha ‘erets*) which as a benefit of the relationship and to lead along the proper path (*‘asher*) I will reveal to you and show you (*ra’ah ‘atah*). (*Bare’syth* 12:1)

And then (*wa*) I will engage on your behalf, continually acting to make for you (*‘asah ‘atah la*) a greatly empowered (*gadowl*) community comprised of every race (*gowy*). I will kneel down in love to bless you by lifting you up (*wa barak ‘atah*). In addition (*wa*), I will cause, as an expression of My will, your name to continuously grow in importance (*gadal shem ‘atah*) so that (*wa*) you come to exist as (*hayah*) a blessing and a means to reconciliation (*barakah*). (*Bare’syth* 12:2)

Then (*wa*) I will continually choose to favor and hold in high regard (*‘abarakah*) those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial relationship (*barak ‘atah*). But (*wa*), he who disdains or despises you, even trivializes you (*qalal ‘atah*), I will actually besmirch as disrespectful and may continuously incarcerate as inferior (*‘arar*).

Therefore (*wa*) with you (*ba ‘atah*), shall be commended and blessed, reconciled and favorably greeted (*barak*), all of (*kol*) the people exercising good judgment regarding the means to resolve disputes (*mishpachah*) of the land (*‘erets*).” (*Bare’syth* 12:3)

Condition 2:

“And so (*wa*) he completely trusted in and totally relied upon, displaying complete and total confidence in (*‘aman ba*) Yahowah (*Yahowah*). Therefore (*wa*), based upon this thinking and His plan, He credited and accounted it as (*chashab huw’*) being correct, and thus vindicated (*tsadaqah*) with him (*la huw’*).” (*Bare’syth* 15:6)

Condition 3:

“When (*wa*) ‘Abram | Uplifting Father (*‘Abram*) became (*hayah*) as a son (*ben*) of ninety-nine years (*tesha’ shanah wa teshah’ shanah*), then Yahowah (*Yahowah*) was seen, appearing to (*ra’ah ‘el*) ‘Abram (*‘Abram*) and He said to him (*wa ‘amar ‘el huw’*), ‘I Am God (*‘any ‘el*), the One who is sufficient to provide everything which is required (*shaday*). Choose of your own volition and of your own initiative to walk by yourself (*halak*) toward My presence and to approach Me (*la paneh ‘any*).

You will thereby (*wa*) enjoy becoming genuinely (*hayah*) perfect, entirely right, innocent, and fulfilled, lacking nothing throughout the whole of time (*tamym*). (*Bare’syth* 17:1)

I want to actually give (*nathan*) My Family Covenant Relationship (*beryth ‘any*) for the purpose of understanding by making connections between Me and you (*bayn ‘any wa ‘atah*)

wa byn 'atah). **And then (wa) I will continually increase every aspect of your nature (rabah 'eth 'atah) to the greatest extent and highest degree possible (ba me'od me'od)."** (*Bare'syith 17:2*)

Condition 4:

"So then (wa) God said ('amar 'elohym) to ('el) 'Abraham ('Abraham), 'As for you (wa 'atah 'eth), you should continually examine and genuinely consider (shamar 'atah) My Family Covenant Relationship (beryth 'any). In addition, so should the offspring you conceive (wa zera' 'atah) following you ('achar 'atah) so that they might approach throughout their generations (la dowrym hem)." (*Bare'syith 17:9*)

Condition 5:

"This specific, one and only (zo'th), Familial Covenant of Mine (beryth 'any), which beneficially marks the way to the relationship ('asher), you should continuously observe, closely and literally examining, while carefully considering (shamar). You should strive to be discerning and make an intelligent connection to understand Me (bayn 'any).

This is for you to be perceptive and prudent regarding the association (wa bayn 'atah). To form a thoughtful relationship and make a comprehensible connection between (wa byn) your offspring (zera' 'atah) following you ('achar 'atah), you should circumcise (muwl), accordingly (la), your every male to help them remember their status ('atem kol zakar). (*Bare'syith 17:10*)

And (wa) you all shall make a declaration by cutting off and separating (malal) your foreskin's ('arlah) association with ('eth) one's animalistic instincts and propensity to preach (basar).

And (wa) this will exist (hayah) as (la) the sign to remember ('owth) the Family-Oriented Covenant Relationship (beryth) between Me, for the purpose of making a connection (byn) and between you, promoting understanding (wa byn). (*Bare'syith 17:11*)

Therefore, with (wa) a son (ben) of eight (shamonah) days (yowmym), you shall circumcise (muwl) with regard to your (la) every (kol) male to remember (zakar) throughout (la) your dwelling places and generations (dowr), those naturally born (yalyd) in the home (beyth), and also (wa) those wanting to be (kasap) acquired and included (miqnah), of (min) every (kol) son (ben) of foreign lands (nekar) who relationally ('asher) are not (lo') from (min) your seed (zera'). (*Bare'syith 17:12*)

He (huw') should absolutely circumcise him, definitely cutting off the foreskin (muwl muwl) of the naturally born (yalyd) in your home (beyth) and also (wa) those desiring to be (kasap) included (miqnah) as well as those who are acquired (miqnah) with your money (kesep).

This shall be (hayah) My Family-Oriented Covenant Relationship (beryth-y), in (ba) the flesh, in the physical realm with humanity (basar), serving as a means to approach toward (la) an everlasting and eternal ('owlam) Family-Oriented Covenant Relationship (beryth)." (*Bare'syith 17:13*)

As a result, additional benefits would include...

"After ('achar) these ('el-leh) conversations (dabarym), the Word (dabar) of Yahowah

(Yahowah) came to exist as (hayah) God unto ('el) 'Abram ('Abram) in the form of a personal, visual, and illuminating manifestation which could be seen and experienced (ba ha machazeh): 'Do not be awed ('al yare') 'Abram ('Abram). On your behalf and for you to draw near (la), I am ('anky) your defender, surrounding you, shielding and delivering you from harm (magen), your exceedingly (me'od) great and facilitating (harbeh) reward (sakar).'" (Bare'syth 15:1)

"It was then that (wa) He took him (yatsa') with Him ('eth huw') outside to an expansive place (chuwts).

And He said (wa 'amar), 'Please (na') observe and choose to consider the implications of (nabat) the heavens and the spiritual realm (ha shamaym).

Accurately relate to and of your own freewill make a declaration regarding (wa saphar) the light of the stars and heavenly powers (ha kowkab). If ('im) you are able to actually comprehend, genuinely understand this, you will thereby endure forever (yakol) by accounting for and quantifying these things and that which is associated with them in this written document (la saphar 'eth hem).' And then (wa) He made a promise by saying to him ('amar la huw'), 'Your extended family (zera' 'atah) will actually and forever exist (hayah) in this manner and place (koh).'" (Bare'syth 15:5)

"As for you (wa 'atah), you shall continually pursue and come to God (bow' 'el), your Father ('ab 'atah), in peace, and thus be reconciled, satisfied, safe, and saved, restored, and renewed (ba shalown).'" (Bare'syth 15:15)

"And (wa) I will grow, be fruitful, and flourish (parah) with you ('eth) in (ba) the extreme and to the greatest extent possible (me'od me'od). And (wa) I will provide for you and at some point in time enable (nathan 'atah) the approach of (la) people from differing races and places (gowym). And therefore (wa) royalty serving as counselors (melekym) will come forth (yatsa') from you (min 'atah). (Bare'syth 17:6)

I will take a stand to establish and confirm, to validate and honor, fulfilling and accomplishing (wa quwm), therefore ('eth), My Covenant Family (beryth 'any). For the purpose of encouraging understanding, achieved through making connections between Me and you, it will promote an association with (bayn 'any wa 'atah wa byn) your offspring (zera' 'atah) after you ('achar 'atah) for their generations to approach (la dowrym hem) by way of (la) an everlasting ('owlam) Family Covenant Relationship (beryth).

I will exist as (la hayah) your God (la 'atah la 'elohym) as well as (wa) for your offspring (la zera' 'atah) after you ('achar 'atah).'" (Bare'syth 17:7)

There have been three questions, five answers, twelve insightful instructions, two affirmations, four promises, two warnings, one prerequisite, four conditions, and sixteen benefits. And while each of these is important, since the five things required of us determine our eternal fate, let's never forget what God is expecting of us.

God plus man is perfection: it is the formula upon which the universe was created, and upon which the Covenant was based. It is Yahowah's Way.

As promised, here is the prophecy regarding what Yahowah has been predicting. It is prophetic of the *Pesach* 'Ayl | Passover Lamb. And it is especially intriguing that Yasha'yah's presentation commences by asking two questions whose answers may be pointing to what we are doing here today...

“Who has come to establish, verify, and prove, reliably trusting the point of Our message from far away?

And to whom has the Effective Ram, Protective Shepherd, and Sacrificial Lamb of Yahowah been revealed and made known? (*Yasha'yah* / Isaiah 53:1)

For he grew up like any other infant before His presence, even similar to the roots under the desolate ground, so that no aspect of his appearance, nor anything dignified denoting status, would be seen in him, nothing whatsoever in his appearance that we would desire him. (*Yasha'yah* / Isaiah 53:2)

He was despised and viewed with contempt and therefore rejected by mankind. As a man who suffered physical pain, he was familiar with affliction.

Accordingly, they turned their faces away from him, concealing their presence and identity, because we despised him. We did not rationally consider his actual merit as a result of inaccurately considering his purpose. This was the result of our collective failure to think about him in a detailed or logical manner, or in conjunction with this recording of his mission. (*Yasha'yah* / Isaiah 53:3)

Nevertheless, our illness and affliction he, himself, lifted up and carried away once and for all. And our mental anguish, he bore, dragging it away (*cabal*).

And yet we, ourselves, devised a plot which considered him reaching out bodily. We forced him into being viciously beaten and killed. God answered the call and was afflicted. (*Yasha'yah* / Isaiah 53:4) Then he was pierced as a result of our defiance, our rebellion and errant approaches.

He was put under tremendous pressure, crushed and slandered, harassed and humiliated, even diminished, for our guilt because we were wrong. As a result, the punishment for our reconciliation was placed upon him. So with his bruising blows, we are healed, approaching restoration and renewal. (53:5)

Almost all of us like migrating sheep have wandered away from the correct path. Each individual has turned to his way. Therefore, Yahowah has interceded with him on behalf of our guilt. It was all as a result of us being wrong. (*Yasha'yah* / Isaiah 53:6)

He paid what was required. He responded, answering the call to be afflicted. And yet he did not open his mouth.

Like a lamb, he was delivered to the slaughter, confronting the ruthless beasts and deadly butchers. Like a sheep facing shearers is silenced, he did not speak. (*Yasha'yah* / Isaiah 53:7)

Through oppressive incarceration, and on account of the means to justly resolve disputes, he was led away on behalf of those who would live in future generations, for those who will give serious consideration to this situation recognizing that, truthfully, he ceased to

exist in and was separated from the material realm of the living.

Because of the defiance and rebellion of my people, the assault associated with the plague was directed toward him. (*Yasha 'yah / Isaiah 53:8*)

And they gave him over to the unrighteous in conjunction with the rock-hewn tomb following the termination of his biological life. With rich people, he was elevated to the summit of his mountain.

This exceptional individual had engaged in nothing wrong or violent, nothing destructive or deadly, having committed no act of terrorism or anything frightening. And he had not plundered or looted anyone, nor demonstrated anything which would have involved additional yeast and thus, he had not engaged in religion or politics.

Therefore, nothing deceitful or misleading, nothing which would have caused someone to derive a false impression, could be construed from his words and deeds. (*Yasha 'yah / Isaiah 53:9*)

For this reason, it was the will and purpose of Yahowah for him to suffer the effect of being crushed. He thereby interceded by infecting him with the plague. The concession was obtained by appointing his soul to suffer the punishment to serve as compensation.

He will look upon his offspring because He will prolong his days. The will and desire for affirmative action of Yahowah through His hand will succeed and prosper, accomplishing the goal, taking it to the next level. (*Yasha 'yah / Isaiah 53:10*)

Out of the difficult and miserable toil of His soul, He will actually see the light abundantly overflowing and providing complete satisfaction. By way of knowing and understanding him, My coworker and associate will make things right by acquitting and vindicating.

For many, their guilt he shall bear (*cabal*). (*Yasha 'yah / Isaiah 53:11*)

Honestly, therefore, this is right and correct, just and proper for him. So I will apportion and disperse everyone's share in abundance. And with the empowered and enriched, he will enable a share which will be distributed based upon an orderly, sequential, and rational arrangement.

To show the way to the benefits of the relationship along the proper path to a joyous life, he exposed and eliminated the destructive plague of death.

His soul was assigned and counted among those who indignantly revolted and offensively transgressed by being openly insubordinate and especially recalcitrant. They were of a contrarian nature, deliberately infringing against the standard with their errant approaches.

As a result, he, himself, lifted up and carried away this wrongdoing and these offenses, including the errors in judgment.

And therefore, the guilt which would otherwise have led to incurring a penalty, including punishment and condemnation, he has interceded to remove, sparing them in a manner which is beneficial. He has made the transgressors like the intercessor throughout the whole of time.” (*Yasha 'yah / Isaiah 53:12*)

This is one of many prophecies rabbis omit from their annual readings. They do so because it

is so obviously directed toward Yehowsha'. He has become an anathema to them based upon what Christians have done to transform the Passover Lamb into a false Messiah. However, by ignoring this prophecy, Jews forfeit the result of having Pesach fulfilled, and thus eternal life.