

'Nathan – Gift

The Gift which Keeps on Giving...

Yahowah's presentation of His Covenant continued to unfold. In His fourth meeting with 'Abram, God defined and developed His terms. Our Heavenly Father was in the process of adopting 'Abram – as He will us.

Considering 'Abram's age, their fourth meeting serves to remind us that it is never too late. We can come to know Yahowah and serve with Him at any point in our lives. 'Abraham was a year shy of one hundred when this conversation reverberated throughout the Land...

“When (*wa* – so now that) **'Abram** (*'Abram* – Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place, from *'ab* and *ruwm*) **became** (*hayah* – was and existed (note: *hayah* is the basis of Yahowah's name)) **as a son** (*ben* – a child) **of ninety** (*tesha'ym* – multiples of nine; from *sha'ah* – to closely examine, carefully consider, and highly regard) **years** (*shanah* – cycles of the seasons) **and nine years** (*wa tesha' shanah* – closely examining, carefully considering, and highly regarding the times of renewal), **then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **was seen, appearing to** (*ra'ah 'el* – was revealed to, shown to, viewed by, observed by, and perceived by (nifal imperfect – the subject, Yah, carried out and received the action of the verb with ongoing consequences which would unfold throughout time)) **'Abram** (*'Abram* – from *'ab* and *ruwm*: Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, Father providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place).

He said to him (*wa 'amar 'el huw'* – so He spoke, declared, and promised to him (qal imperfect – literally communicating the nature of the relationship with ongoing implications)), **'I Am 'El | God** (*'any 'el* – I am the Almighty, the ultimate protective ram and shepherd (written: יְהוָה)), **Shaday | Who is Sufficient to Provide What is Needed** (*Shaday* – the One Responsible for Offering What is Necessary; a compound of *sha* – who, here, and now, for this reason is the One who is responsible, and whose purpose is, to show the way (a derivative of *asher* – to the benefits of the relationship) (DBL (Dictionary of Biblical Languages) 8611 / Strong's Concordance H7945) and *day* – providing more than enough, sufficient to offer out of a great abundance everything which is necessary and needed plus a little bit more (DBL 1896 / Strong's H1767) written שָׂדַי).

Choose of your own volition and of your own initiative to walk by yourself (*halak* – to journey, to travel, to move (in the hitpael stem and imperative mood – this journey must be of our own accord, by ourselves, and of our own freewill and initiative, it's our choice and ours alone

and no one is to interfere, accompany us, guide us, or assist us along the way)) **toward My presence** (*la paneh* 'any – to approach My face, moving toward the goal of being directly before Me, appearing in front of Me while facing Me).

You will thereby (*wa* – in addition and as a result) **enjoy becoming genuinely** (*hayah* – come to literally and actually exist as a result of your decision (the *qal* stem and imperative mood – indicate that the resulting condition is genuine and that it is the result of a choice that we have made under the auspices of freewill to literally and actually become)) **perfect, eternally without defect, continuously and entirely right, completely innocent, and fulfilled, lacking nothing throughout the whole of time** (*tamym* – absolutely and without exception or interruption, right, in complete accord with the truth, genuine, without blemish and blameless, extraordinarily valuable, the prime example, entirely moral and wholly vindicated throughout time)...” (*Bare'syth* / In the Beginning / Genesis 17:1)

This is the third request Yahowah has made with respect to us becoming part of His Covenant Family. In that there is nothing more important in the universe, let's review them.

In their first meeting...

“Now (*wa*) **Yahowah** (*Yahowah*) **requested** (*'amar*) **of** (*'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 incompatible 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 and show to you** (*ra'ah 'atah*).” (*Bare'syth* 12:1)

He had been invited to pass through the doorway to another life. This guided journey to the Promised Land would be remarkably superior to the human experience.

After exploring the heavens and considering the full extent of what Yahowah was offering, 'Abram's eyes and mind were opened...

“And so (*wa*) **he completely trusted in and totally relied upon, displaying complete 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 him** (*tsadaqah la huw'*).” (*Bare'syth* 15:6)

Before 'Abram could enter Yahowah's home and be part of His family, he would have to be cleansed of his human imperfections, with God washing away the stubborn stains of patriotism and politics, of religion and culture. Had they been allowed to remain, they would continue to degrade his experience. This rite of passage from human corruption to Divine perfection would occur in his mind, as the means to pass over the threshold from one realm to the other would be trust and reliance.

These conditions, which were heretofore beyond human contemplation, were actually benefits which led to 'Abram's adoption into Yahowah's family. He would become the son of the Almighty...

“When (*wa*) **'Abram | Uplifting Father** (*'Abram*) **became** (*hayah*) **as a son** (*ben*) **of ninety-nine years** (*tesha' shanah wa tesha' 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)

Now that 'Adam had died, and had been gone for a thousand years, in the waning hours of the second millennia of life outside of the Garden, Yahowah at long last had the opportunity to embrace His second son.

The thoughts behind these words are poetry for the soul...

“So now that (wa) 'Abram, representing the Father who raises us to be exceedingly competent and proficient while enhancing our status ('Abram) came to exist for the purpose of bearing Yah's name (hayah) as a son, a newborn child (ben), who was observant and considerate (tesha 'ym), changing through the passage of time (shanah) and coming to highly regard the times of renewal (wa tesha' shanah).

It was then (wa) that 'Abram ('Abram) was shown and gazed upon, witnessing and able to see (ra'ah) Yahowah (Yahowah), who reassured him by sharing (wa 'amar 'el huw'), 'I Am 'El | God ('any 'el), shaday | who is sufficient to deliver what is required and whose purpose is to provide everything that is needed (shaday).”

Against this elegant soliloquy, there has been a frenzied debate in scholastic and theological circles regarding the meaning of *shaday* (commonly transliterated *Shadday*). The Greek translators of the Septuagint rendered it “All Powerful” which became “Almighty.” This was ignorant of the fact that “Almighty” is the meaning of 'el | God which precedes *shaday* seven times in the Towrah and Prophets. Their interpretation would make 'el *shaday*: “the Almighty Almighty.”

Not understanding the Hebrew, nor paying attention to the context, the Latin translators of the Roman Catholic Vulgate rendered *shaday* – “*Omnipotens* | Omnipotent.” It was simply a translation of the Greek *pantokrator* | all-powerful, revealing that Jerome's translation was from a Greek text, not Hebrew.

More recently, scholars willing to turn over the nearest stone have decided that the God offering 'Abram life greeted him by saying that He was “*sadad-y*,” and thus “My Destroyer.” Since this declaration is in Yahowah's voice, it would make the religious interpretation of God self-mutilating – one who destroys himself.

Not to be outdone in attributing religious characteristics to God, theologians have also opined that *shaday* is from the Babylonian language, Akkadian. There, *sadu* means “mountain.” It would have Yahowah telling 'Abram that He was “the God of the Mountain.”

Those whose native language was Hebrew figured it out long ago. *Shaday*, like 'Abram (from 'ab and ruwm), and like so many other Hebrew words, especially names, is a compound comprised by combining words. In this case *shaday* includes *sha* and *day*. It means that God is “the One Responsible to Provide What is Needed.” His “purpose is to show the way to the benefits of the relationship.” These affirmations are further advanced by the realization that *sha* is a derivative of 'asher, whereby God becomes the One who “leads us along the correct path to get the most out of life.”

To their credit, rabbis have long recognized that *'el shaday* means “God Provides.” To their shame, rather than rely upon His provision, they created a stifling and destructive religion in which Yahowah’s provisions were ignored in favor of man’s deeds.

Should you be interested, you will find *sha* listed under DBL (Dictionary of Biblical Languages) 8611 and Strong’s Concordance H7945. *Day* is defined under DBL 1896 and Strong’s H1767. In Ancient Hebrew, יד יד reveals that words are the doorway to Yah’s hand.

In the first use of the word, Yahowah sets *'el shaday* into a context which defines it perfectly. Prior to telling ‘Abram that he has been given the opportunity to “*hayah tamym* – **choose to genuinely become and actually exist of your own volition, perfect, eternally without defect, continuously and entirely right, completely innocent, and fulfilled, lacking nothing throughout the whole of time.**” With *'el shaday*, Yahowah is saying “**God will provide more than enough to accomplish this, and that God is sufficient to offer, out of His great abundance, everything which is necessary plus a little bit more.**”

I am a man of reason, not emotions, and yet at moments like this I am so moved it is hard to concentrate. *'El Shaday* | God provides everything which is necessary, and a little bit more, not only presents Yahowah as I know Him, as unpretentious and approachable, and as the one who gives far more than He receives in this relationship, it resolves my biggest concern among the conditions of the Covenant. ‘Abram was not asked “to achieve perfection,” which would have been impossible, but instead allow “God to provide everything necessary to perfect him.”

It is what ‘Abram did. It is what we can all do. Choose, of your own volition, to walk to Yahowah and allow Him to provide, out of His great abundance, everything needed to make us right, without a defect or deficiency in our thinking, our reasoning perfect, rendering us innocent so that we lack nothing forevermore. It is a truth so valuable, so in accord with reality, so consistent with Yahowah’s nature and purpose, we ought to capitalize upon His provision and celebrate His willingness to provide it to us. He is offering to take us home.

This material manifestation of Yahowah was so diminished from His natural state that the Creator of the universe felt that it was important to inform ‘Abram that He actually was “God.” If nothing else, this ought to be sufficient to convince us that Yahowah is not interested in impressing us, overpowering us, or intimidating us. He is not like any of the gods man has made in his own image.

While ‘Abram was able to see Him, there wasn’t enough of the Almighty present in this diminished form to visually distinguish Him as God. And that is why Yahowah pronounced that in spite of what ‘Abram saw, He was able to provide everything mankind would require.

The only way for such a minuscule representation of the Almighty, at least apart from His soaring oratory, to actually be “God” is for this corporeal expression to be a small part of God set apart from Him. This is to say that an aspect of God’s nature met with this man. That did not make Him the totality of God, as that would have been impossible and ill-advisable. There was simply enough of Yahowah there to get the job done – which was to encourage ‘Abram to trust Him to perfect him.

While God manifesting Himself in human form is completely consistent with the Towrah and Prophets, it is totally inconsistent with Rabbinical Judaism. So in this sentence defining the third requirement of the Covenant, Yahowah once again destroyed one of the foundational claims of the Jewish religion. In the third of Thirteen Principles of Faith which define Judaism, Maimonides

wrote: “G-d is incorporeal.” That is to say, according to the Rabbi, God cannot manifest Himself as a physical being with a body which can be seen.

Rabbi Moshe ben Maimon, also known as “Maimonides” and as the “Rambam” (1135-1204 CE), crafted the most widely accepted listing of Jewish beliefs and laws. Many would consider him the father of modern Judaism – although I think that title belongs to another misguided soul, Rabbi Akiba, as he’s the individual responsible for facilitating the rabbinical quest to ascribe Yahowah’s authority to man in the first place. It was Akiba, not Maimonides, who came up with a scheme based upon the exercise of freewill, whereby two or more rabbis could outvote God. This resulted in them placing their Oral Law, the Talmud, above the Towrah. Akiba is also the man most responsible for *Yahuwdym* | Jews being sent into exile for eighteen centuries.

Rabbi Maimonides, after being educated in a Muslim mosque in Fez, Morocco, and living in Cairo, Egypt as the personal physician for the vizier of Muslim Conqueror Saladin, authored the Mishneh, a compilation of 613 laws arranged by subject – all of which were designed to turn a family relationship with God into a works-based religion monitored by rabbis – and all of which flies in the face of *‘el shaday*.

Spiritually, as a result of Maimonides, *Yahuwdym* were taken back to Egypt and Babylon. And in this regard, it is Rambam’s Thirteen Principles of Faith that form the most universally accepted manifesto on the Jewish religion. In them, the rabbinical mystic and kabbalist said that God was incorporeal. Therefore, by comparing God’s statement to Maimonides’ edict, we know that either the rabbi or Yahowah cannot be trusted.

Fortunately, we do not have to guess who is being deceitful. The sixth of Rambam’s thirteen articles of faith says: “The words of the prophets are true.” Moseh, who was called “the greatest of the prophets” in the seventh article, served as the scribe for this passage. So if what Moseh wrote was accurate, this rabbi’s writings were not. It is as simple as that. There is no other rational option. This is just one of many contradictions between Judaism and Yahowah’s Word which lead to the unavoidable conclusion that Judaism, by its own definitions, is false. And yet, hastening their own demise *Yahuwdym* throughout the centuries have trusted the Rambam more than Yahowah.

In that this represents the third of five Covenant requirements, let’s carefully consider the two verbs, “*halak* – walk” and “*hayah* – come to be,” by exploring their associated stems, conjugations, and moods. To begin, *halak* was scribed using the hithpael imperative. The hithpael stem, as the reflexive counterpart of the piel, tells us that the subject of the verb, which is ‘Abram, should act of his own accord to achieve the object of the verb, which is to enter Yahowah’s presence. He, without the assistance of anyone else, should engage in this journey as instructed to reach the destination realized by this walk. God is saying that He does not want to compel ‘Abram, nor force him to do so, nor does He want the religions, politics, or cultures of man to influence his decision.

In the imperative mood, walking to God was to be ‘Abram’s choice, and his choice alone. Otherwise, the desired response implied by the hithpael stem, which in this case is to individually act in the appropriate way to enter Yahowah’s presence and to become perfect, would be a command rather than an opportunity offered under the auspices of freewill.

Bringing these ideas together, Yahowah asked ‘Abram, and therefore us, to individually, of our own accord, choose to walk to Him so that He could do everything necessary to perfect us. This stem and mood also convey the surprising reality that our walk toward the objective of

entering Yahowah's presence influences God's response to us. We control the outcome and nature of our meeting with God by our decision to act upon this Covenant condition.

The second verb, "*hayah* – come to be," was scribed somewhat differently, using the qal stem along with the imperative, and thus volitional, mood. This is important because the object becomes perfection. The qal stem not only addresses reality, telling us that this guidance is to be interpreted literally rather than symbolically, but also reveals that there is a genuine relationship between the verb's subject, which is 'Abram's choice to individually walk to God, and the action of the verb, which is to be right. In other words, we come to a correct understanding of God which leads to our vindication by God, as a result of our decision to approach in accordance with His instructions.

Yahowah asked 'Abraham "*halak* – to choose of his own volition to individually walk *la-paneh-y* – to My presence." When the Hebrew Lamed appears as a prefix, as it does in connection with "*paneh* – presence," it serves as "a marker of a spatial extension toward a goal." As a preposition, *la* is predominately translated "to, toward, into, and onto" – all of which are appropriate in this context. However, on some occasions, progress toward a goal can be rendered: "for, on behalf of, with regard to, in reference to, in order to, so that, and to the point of" – none of which fit comfortably between "walk" and "My presence" in this revelation. So, the only appropriate and accurate translation of *halak la-paneh-y* is: "walk to My presence."

Before we contemplate how we are supposed to "choose of our own volition to walk individually to God," in such a way that we "come to Him and enter His presence," let's return to the last two words in this sentence. If "*wa-hayah tamym* – and come to be perfect" is properly translated, there is a path we can walk which causes us to be right with God.

Since "perfect" requires the "right answer to every question" and means "to be in absolute accord with the truth, to be complete, lacking nothing, to be innocent and unimpaired, to be entirely unblemished, blameless, moral, impeccable, honest and truthful," we should not be surprised that the world's most reliable lexicons define *tamym* using these very terms. And to them they add: "upright, unscathed, intact, unobjectionable, sincere, and secure." Therefore, the path to God which we have been asked to walk must be capable of accomplishing all of these things on behalf of corrupt and flawed mortal beings.

Further, a little due diligence reveals that *tamym* is based upon *tamam*, which means: "to obtain and acquire innocence, to be vindicated, to be perfected, to be supported, to be completed, and to be fulfilled," in addition to: to adhere to another so as to be held upright. But there is more, because *tamam* also conveys the ideas of "accomplishing something completely and finishing the task at hand so as to become sound and unimpaired, to become upright and perfect." *Tamym* and *tamam* are also related to *tamyd*, which speaks of "continuing to live into perpetuity," and to *tamak*, which conveys the idea of "being held and supported, being kept and sustained."

At the heart of His Covenant is Yahowah's promise to vindicate us, declaring us innocent, liberating us from our past by restoring us to perfection. The offer is to return us to the Garden. That is what these words convey.

Since Yahowah has already revealed how we become "*tamym* – perfect," let's consider that instruction. It is found in the opening lines of the 119th *Mizmowr* / Psalm. Those lyrics boldly proclaim:

"Enjoyable, favorable, and blessed ('ashry – along the path to the benefits of the relationship to an elevated state of great joy) is the Way (derek) to becoming perfect, entirely innocent and

blameless (*tamym* – being correct) **by walking** (*ha halak*) **in** (*ba*) **the Towrah** (*Towrah* – Guidance, Teaching, Instruction, and Direction) **of Yahowah** (*Yahowah*).

Properly guided along the correct path to the benefits of the relationship (*'ashery*) **are those who are saved** (*natsar* – who are observant and thereby kept safe, protected, and preserved) **by His eternal testimony** (*'edah huw'* – His perpetual witness). **In the totality of their thoughts and emotions** (*ba kol leb* – through their entire being, from heart to head) **they genuinely and consistently seek to have a relationship with Him** (*darash huw'* – they actually care and inquire about Him, looking for Him, seeking to be with Him (qal imperfect)).

Therefore (*'aph*), **by walking, traveling through life, in His ways** (*ba derek huw' halak*) **they do not carry out, and they neither conceive nor plot** (*lo' pa'al* – they do not devise, prepare, or promote), **that which is harmful or wrong** (*'awlah* – inaccurate, incorrect, or unjust, damaging to others by misleading them).” (*Mizmowr* / Song / Psalm 119:1-3)

While that was resolute, you may prefer this...

“Yahowah’s (*Yahowah’s* – an accurate transliteration of the name of God guided by His *towrah* – instructions regarding His *hayah* – existence) **Towrah** (*Towrah* – Source of Teaching and Instruction, Direction and Guidance [plural in 11QPs]) **is correct, complete, and perfect** (*tamym* – is entirely right, lacking nothing, without defect, totally sound and genuine, helpful and healing, beneficial and true, manifesting great integrity because it is in accord with reality), **returning and restoring** (*shuwb* – changing and transforming, bringing back and renewing, reconstituting the relationship and repairing) **the soul** (*nepesh* – an individual’s consciousness representing the essence of their life and character, personality, proclivities and aptitude, a person’s perspective, the ability to observe and respond).

Yahowah’s (*Yahowah’s* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **testimony** (*'eduwth* – eternal witness; from *'ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof; from *'ed* and *'edah* – an eternal witness to an enduring and restoring agreement concerning a glorified community of the highest possible status which gathers together with a shared understanding regarding the evidence, and in a common cause which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*'aman* – is instructive and informative, verifiable and readily confirmed, supportive and established, dependable and enduring), **making understanding** (*hakam* – enabling the formation of reasoned conclusions by imparting the teaching, instruction, and education needed to make learning and enlightenment leading to comprehension and wisdom) **easy for those who are receptive** (*pethy* – simple for the open-minded and readily deduced for those with the capacity to change; from *pathah* – open and receptive and *pethach* – unfolding events leading to opening and entering the doorway).” (*Mizmowr* / Song / Psalm 19:7)

Putting these pieces together, it is hard to miss the fact that Yahowah is speaking of walking along the Seven-Step Path He has provided through His Towrah, where we are “*Miqra*’ – Invited to be Called Out and Meet” with God, perfected and reconciled in the process. It is so obvious, I’m surprised that so few people appreciate what He is offering.

Specifically, through the *Miqra’ey*, our Heavenly Father is inviting us to walk through the Doorway known as Passover, whereby the consequence of sin, which is death, is resolved, enabling us to live forever. He is encouraging us to wipe our feet clean as we cross over the

welcome mat of heaven known as UnYeasted Bread, or *Matsah*, whereby the penalty of sin, which is separation from God, is resolved, with God, Himself, removing corruption from our souls, making us innocent, and indeed perfect. This enables our Heavenly Father to adopt us on Firstborn Children, which He calls *Bikuwrym*.

So long as we continue to walk along this path through His *Towrah* | Guidance, away from Babylon and Egypt, away from religion and politics, away from human oppression and deception, and to the Promised Land, we will be enveloped in Yahowah's Set-Apart Spirit on Seven Sabbaths, empowering us to herald the Good News on *Taruw'ah* | Trumpets. This then leads the informed and willing to *Yowm Kippurym* | Day of Reconciliations, where we are invited to enter the presence of God, our relationship reconciled, so that we can camp out with our Heavenly Father on *Sukah* | Shelters. It is the destination for those who choose of their own accord to individually walk to God's presence, causing those who do to become perfect.

It is fascinating, and indeed telling, that we come to God by walking, active and engaged rather than passive, and on our feet, not on our knees. Nothing could be further from the religious teachings of Christianity or Islam than this.

Unaware of the fact that this instruction is a requirement of the Covenant, and ignorant of the role the Seven Invitations to Meet God play in our redemption, Christians have been led to believe that neither Yahowah, nor His *Towrah*, provide the means to enter God's presence or be saved. Clerics changed Yahowah's name and altered His Word so that His testimony would be less of an impediment to their religious beliefs. The Bibles they have touted to be the "inerrant word of god" were deliberately altered to keep believers from recognizing that it is their religion which is errant.

So to create the impression that God's *Towrah* Instructions had to be replaced with religious faith, God's merciful and compassionate offer to perfect us was changed such that God was demanding that we become perfect, thereby instituting a command which could not possibly be met by anyone. The Christian god became what Paul had said of him: a cruel taskmaster who enslaved, but could not save, because no one could meet his demands.

And yet, all one has to do is translate God's words accurately, render *shaday* intelligently, and then read Yahowah's next statement, which we'll do in a moment, to realize that "vindication and perfection" represent the "gift" God is offering those who choose to walk to Him as He has requested. Covenant participation, as is the case with living in Heaven, is all about listening to Yahowah's instructions, considering His teaching, and then capitalizing upon His guidance by responding rationally to His invitations. We are being asked to choose, which presupposes an understanding of the offer.

"*Halak la paneh* – walk into My presence" is a request which serves as a condition of the Covenant while "*wa hayah tamym* – and become perfect" is the benefit of doing so. But when *wa hayah tamym* is misrepresented as a condition, as it is in English translations, then we mortals have a problem. None of us are "unimpaired or innocent," nor are we "blameless and without defect." Only Yahowah has the ability to renew and restore mortal souls to "an unblemished status of perfection." Therefore, our merciful Father is not requiring the impossible of us.

Even if we were to soften *wa hayah tamym* so that it reads "and become upright in conduct and sincere in attitude," we would still fall short. Even Dowd failed to meet this standard from time to time. On our best days, we can do those things, but we cannot be perfect without His help.

In the Covenant, we become a work in process – a mere shadow of our Creator. Having chosen

to walk to God along the path He has prepared we live in the expectation that we will be transformed, magnified in energy and dimensions, enlightened and enriched. That is why the basis of *tamym*, the verb, *tamam*, means “to be finished and to be made complete.”

Yahowah told ‘Abram, and us through him, what He expected and what He was offering in return. Up to this point, we have learned that Yahowah was insistent that ‘Abram come out of Babylon – the headwaters of the political and religious schemes contrived by man.

Then God asked ‘Abram to trust and rely upon Him from this point forward. As a natural extension of this approach, Yahowah provided ‘Abram direction. There are an infinite number of paths leading away from human corruption, but only one which leads to God. This known and accepted, it then becomes Yahowah’s responsibility to wash away man’s rubbish before we enter His home.

Yahowah wants us to forego religion for this relationship so that we can walk to Him and be with Him. By walking, we are standing upright, not bowing down. God wants to be adored as our Father, not worshiped as our lord. By walking, we are engaged and, thus active, not passive. Relationships are not for spectators. The Covenant is a journey of discovery, a way of life. It is about traveling through space and time with Yahowah.

Walking is different from other forms of locomotion. Yahowah did not say “stand at attention,” indicating that we are to be at ease with Him. He did not say “march,” meaning that we are not following orders. God did not say “run,” indicating that He is not requiring much from us. He did not say “fly,” suggesting that there is no particular skill required on our behalf. He did not even say “jump,” suggesting that we can secure our footing and avoid a leap of faith. And God did not say “ride” either, indicating that He will provide whatever transport is required.

Yahowah has invited us to have a relationship with Him. He did not establish a religion. This relationship with our Maker is to be on a first-name basis. It is personal as we walk side by side, in His presence, conversing with Him.

Before we move on, one last thought because the idea of being eternally perfected while remaining mortally flawed may seem like a paradox. In actuality, God has provided the perfect solution. By washing us in His words and then adorning us in a garment comprised of spiritual light, our souls are cleansed such that we appear perfect from Yahowah’s perspective, even when otherwise flawed.

His spiritual light doesn’t just cover over the darkness associated with our imperfections, it eliminates all aspects of them. Where there is light, there is no darkness. Bad disappears, replaced by good.

As a result of being enveloped in the Set-Apart Spirit’s light, we are made immortal, reborn spiritually, enlightened, empowered, and enriched – all without erasing our persona. If we, like Dowd, are lovable rogues with a bit of rascal in us, so much the better. God does not want to spend eternity with a bunch of clones – with a bevy of diminished manifestations of Himself. Even we recognize that if we had no one with whom to converse or interact other than ourselves, life would be boring.

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

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

By analyzing *rabah* and *me'od* in this next statement, we discover that Yahowah is not speaking about the quantity of 'Abram's descendants, but instead of empowering and enriching them, substantially enhancing their potential. Since 'Abram lived the rest of his life as a regular guy, a rather typical human, these promises applied to the eternal and spiritual realm. The benefit of the Covenant, its result, is becoming more like God, becoming more capable. The beneficiaries of the Covenant are magnified, inheriting God's source of energy as they are transformed from material to spiritual.

Now that 'Abram was cleansed, Yahowah continued by saying...

“I want to actually give (*nathan* – I, of My own accord, desire to genuinely and literally produce, always offering and bestowing (qal imperfect cohortative – literal interpretation of a genuine relationship offer with ongoing and unfolding consequences throughout time at the discretion of the speaker who has made this choice under the auspices of freewill)) **My Family Covenant Relationship** (*beryth* ‘any – My Home and Household Agreement, My Family-Oriented Pledge and Contractual Arrangement, My Binding Oath Regarding a Treaty Between Parties; from *beyth* – family and home) **for the purpose of understanding by making connections between Me and you** (*bayn* ‘any wa ‘atah wa byn ‘atah – to provide insights which enable a connection to be made between Me and you so that you and I can be discerning based upon closely examining and carefully considering sound teaching and instruction so as to use good judgment to respond properly throughout the long interval of time).

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

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

What this means is that we will be transformed from physical beings into spiritual energy in harmony with $E=mc^2$, thereby empowered by the square of the speed of light. This will enable Yah to simultaneously increase our dimensionality, liberating us in time while providing us with the capacity to enter and enjoy the fifth, sixth, and seventh dimensions – none of which we can currently envision and all of which promise an infinite progression in potential.

This is the intent of “*rabah* ‘eth ‘atah *ba me'od me'od* – I will intensify your capabilities, enabling you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging

your ability to grow, to thrive, and to continue living to the greatest extent and highest degree possible.” If that is appealing to you, you now know what is expected in return.

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

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

While Yahowah’s “*nathan* – gift” is His Covenant, being vindicated is an essential part of the process. As a result, we are afforded the opportunity to live with Him in His home. Beyond this, we are empowered and enabled, enriched and enlightened, beyond anything we can imagine.

Written in the cohortative mood, *nathan* expresses Yahowah’s desire to invite us into His home. It tells us that He wants to adopt us as His children. God has chosen to engage in this relationship with us. He is on record stating that He is ready and willing to bestow these benefits upon us.

The *qal* stem serves to make His offer genuine. It literally affirms that the Covenant is a “*nathan* – gift.”

The imperfect conjugation reveals that this bequest has eternal ramifications, with benefits which unfold over time. The imperfect underscores the fact that Yahowah is consistent in this regard, and that the benefits attributable to this gift are uninterrupted, unchanging, and unailing. It is an offer we ought not ignore.

Yahowah’s unfolding plan to reconcile His relationship with us revolves around His one and only “*beryth* – Covenant.” It serves as God’s binding promise to us, His oath of friendship, a letter of adoption, His vow of a wonderful life together.

“*Beryth* – Covenant” is singular here and everywhere else, never plural. There is only one Covenant. And that means that the notion of two Covenants, of an “Old Testament” and a “New Testament,” is in direct conflict with the Word of God – as is the concept of a Talmud enhancing Yah’s Towrah.

This means that Paul lied in his letters to the Galatians and to the Romans when he wrote of “two covenants,” with the one memorialized here in the Towrah being “of the flesh,” calling it a “curse” and “cruel taskmaster,” which “enslaved,” “had become obsolete,” and which “never had the power to save anyone.” Yahowah’s Covenant is the opposite of these things. And because Yahowah’s description of His Covenant is affirmed in His own voice, Paul’s replacement covenant, based upon “faith,” and “grace,” isn’t worth the papyrus his letters were written upon.

Before we press on, we would be impoverished if we did not consider the full implications of *byn* – especially in this context. *Byn*, which can be simplistically translated “between,” and thus as “between you and between me,” is indistinguishable in the text from the operative word of the 119th Psalm. Dowd consistently emphasizes the importance of coming to “*byn* – understand” the Towrah’s teachings. *Byn* represents “the means to recognize, to comprehend, and to respond” to the Towrah, its Author, and His Covenant. It is the basis of rational thought and the means to this relationship.

Byn speaks of the “means to come together.” Therefore, while a cerebral concept, the “recognition and understanding” aspects of *byn* are especially relevant in the context of the Covenant relationship. By *byn* | making connections, our *neshamah* | conscience enables us to differentiate between right and wrong, truth and deception, that which is reliable and that which is not, so that we might respond sensibly to Yahowah. *Byn* enables us to exercise good judgment and make informed and rational choices.

“*Byn* – discernment” is the antithesis of “faith.” Rather than a belief in the unknown, *byn* is “a rational response to that which is known.” Our participation in Yahowah’s Covenant is predicated upon knowledge and understanding which lead to trust and reliance. *Byn* is the glue which brings all of this together.

Continuing to consider the words Yahowah spoke to ‘Abram on this momentous occasion, we discover that *me’od*, as an adverb, was modifying *rabah*. In the first and second person, the combination can be properly considered: **“I will continually increase every aspect of your nature to the greatest extent and highest degree possible (*rabah ‘eth ‘atah ba me’od me’od*.)”**

God said, “I will abundantly intensify your capabilities, substantially multiplying the magnitude of your dimensionality, tremendously enhancing and prolonging your ability to grow, thrive, and to continue living, while considerably augmenting your value and importance.”

Used once, *me’od* would make the “increase and growth” “extremely meaningful.” But *me’od* was repeated, telling us that God plans to magnify our present status, exponentially increasing our dimensionally and capability. Our Heavenly Father wants to help us grow so that we reach our ultimate potential. And nothing is more empowering or designates a higher status, than being God’s child.

By using *rabah* (especially scribed in the imperfect) in the context of the Covenant, Yahowah is saying that He will “*rabah* – consistently rear us, continually caring for us so that we grow into perpetuity and reach our full potential over the entire fabric of time, becoming much greater than we currently are.” Moreover, by analyzing the juxtaposition of *rabah* and *ma’od*, we discover that God is not speaking about the quantity of ‘Abram’s descendants, but instead about substantially increasing ‘Abram’s status (from an old man to God’s son), his dimensions (from 3.5 (stuck as we are in time) to 7.0), his capability (from matter to energy), his life (from mortal to eternal), and his wealth (from owning a flock of sheep to inheriting the universe).

The fact that Yah communicated *rabah* using the hifil imperfect cohortative speaks volumes. The hifil stem tells us that the subject of this verb causes the object of the verb to participate in the action as if he was a secondary subject. So since God is the subject of this promise and we are the object, it is by consistently engaging with God in His Covenant that we continually grow. Our ongoing participation in the Covenant with Yahowah enables our Heavenly Father to empower us. And as you know, the consistent, continual, habitual, and ongoing aspects of an imperfect verb prolong its duration. And by presenting *rabah* in the cohortative mood, we realize that this is what Yah wants to do, as it expresses His desire and yearning.

Considering the Source, the offer of a Covenant relationship was humbling. And that’s probably why ‘Abram reacted inappropriately. But pay special attention to God’s reply...

“Then ‘Abram (*wa ‘Abram*) fell (*naphal* – collapsed, lay down, failing as a result of being negligent) on his face (*‘al paneh huw’*). So (*wa*) God (*‘elohym*) spoke to influence him (*dabar ‘eth huw’* – communicated, expressing statements and providing words concerning him, putting

him into action and changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, experienced the full effect of the verb and was put into a different position through its action on an ongoing basis with unfolding consequences)), **for the purpose of encouraging him, and said** (*la ‘amar* – approached by saying (qal infinitive – genuinely and intensively, literally emphasizing the action), (17:3)

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

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

So (*wa*) **you shall be** (*hayah* – you will exist as (qal perfect – genuinely and relationally be for a finite period of time)), **accordingly** (*la* – moving toward and approaching), **father** (*‘ab*) **of abundantly enriched and magnified but also troublesome and uproarious** (*hamown* – very wealthy and substantially enhanced, exceedingly amplified and multiplied, but also a great number of enraged and confused, turbulent and tumultuous, especially wealthy and loudmouthed) **Gentiles** (*gowym* – populations of people, nations with shared ethnicity or geography, non-Yisra’elites, pagans and heathens).” (*Bare ‘syth* / In the Beginning / Genesis 17:4)

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

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

The lesson of *hineh* is one to behold. Here it was deployed expressly to encourage us to recognize that Yahowah is offering to include us in His Covenant Family – not treating us as subjects or subordinates but, instead, addressing us as His children.

It is hard to see up when you are looking down, which is why Yahowah’s directions are the opposite of Catholic and Islamic prostrations. While man is prone to falling down, and has been conditioned to bow down, God wants to lift us up so that we can be with Him and look Him in the eye.

Throughout the Towrah, there are many words and statements which reveal important contrasts, words and ideas which have a light and dark side, depending upon whether the primary, secondary, or tertiary definition is considered. This is one such place. The benefit of the Covenant is derived from *hamown*’s primary definition: “being enriched with abundant wealth through the accumulation of possessions greatly in excess of what is actually required.”

But that is not all *hamown* means. Its secondary definition is “to create an uproar which confuses the masses, to clamor in a loud and unruly fashion so that many are motivated to riot,

inducing hordes of militants to plunder their victims.” Then under its tertiary definition, *hamown* speaks of “political pomp and pontification,” even of “religious pronouncements and processions which mystify and cause the preponderance of people to be agitated.” Therefore, because of the massive cultural damage the dark side of *hamown* can do to an entire community, indeed to a civilization, the final definitional consideration of *hamown* reads: “large crowds, multitudes of people, and the masses comprising the populace.”

In *hamown* we witness the contrast between the benefits of embracing the Covenant and the consequence of rejecting it. We are either among the few who are adopted by God and are “*hamown* – enriched,” or we become “*hamown* – one of the many depraved victims of man’s caustic religious, political, economic, and military schemes.”

Turning to *gowym*, we discover that the primary designation, “people from different races and places,” is the best fit in this pronouncement, because “individuals the world over, regardless of their genes or their geography,” have been enriched by Yahowah’s Covenant. But, *gowy*, the singular of *gowym*, can also be translated using its secondary connotation which is “nation,” as it is a subset of the word’s primary implication.

Therefore, by combining these words, we know that “*gowym* – individuals the world over” will choose to be “*hamown* – abundantly enriched” by Yahowah’s “*Beryth* – Familial Covenant Relationship.” But most will choose an opposing fate. God is predicting that not all of the *gowym* who claim ‘Abraham as their patriarch, such as Christians and Muslims, will benefit. As usual, He is right.

‘Abram’s transition from “Uplifting Father” to “Loving and Merciful Father who Enriches” illustrates the nature of our Heavenly Father’s Covenant gift. It represents a “loving act of undeserved favor, of forgiveness provided out of a sense of compassion and affection.” We know this because God said...

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

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

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

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

God did not convey to 'Abraham that as a result of the Covenant he would be the father of many nations. That is not what occurred. Moreover, the primary meanings of *hamown* and *gowy* are as I have rendered them in these passages. If Yahowah intended to infer that Yisra'el would become great, then He would not have used *gowy* or *gowym*, singular or plural. Apart from using the name, Yisra'el, He could have used *'am*, the familial term for naturally-born children. *Gowym* speaks of foreign populations, thereby expressly excluding Yisra'el.

More telling still, the number of *Yahuwdym* | Jews has been limited by their religious enemies. So even though I understand that there are over a billion Muslims who mindlessly claim to have descended from Ishmael, they are all adversaries, and thus counterproductive to this partnership. After all, Yahowah dedicated the previous chapter to demeaning Ishmael, so His renunciation of Islam is well-attested. Therefore, the other nations which claim to be from 'Abraham's line are expressly disqualified.

The lone message in complete harmony with the words themselves, especially in the context of this Covenant discussion, is that our Loving, Merciful, Forgiving, and Compassionate Father who Enriches through this familial relationship has adopted people from many different races living in many different places into His family, and that these spiritual children, after having been elevated in status, have been enriched, inheriting all that is God's to give. While we all begin life outside of God's home, and are all foreigners initially, Yahowah has a plan in place for this to change.

According to Yahowah, not only will those He adopts by way of His Covenant become abundantly rich, and be exceedingly empowered, He will grow as well...

“**And** (*wa*) **I will grow, be fruitful, and flourish** (*parah* – I will grow by branching off and bearing fruit (scribed using the hifil stem denoting a relationship in which God is enabling 'Abraham to participate in the action; perfect conjugation telling us that this growth will complete God just as children make a family whole; and in the consecutive form which conveys volition)) **with you** (*'eth* – in association with you) **in** (*ba* – with) **the extreme and to the greatest extent possible** (*me'od me'od* – to the uttermost capacity of energy and capability, to the highest possible and most complete dimension, place, and status).” (*Bare'syth* / In the Beginning / Genesis 17:6 in part)

Yahowah continues to define the benefits of the Covenant from His perspective. Family relationships complete Him; children cause Him to grow, to branch out, to blossom, and to flourish. In anticipation of developing a mutually beneficial and engaged relationship with us, God created the universe. It is the reason we exist.

You and I actually provide the means for Yahowah to grow, for Him to become greater than He already is. Without the Covenant, deprived of these relationships, God ceases to be infinite, because by definition, to be infinite, one must continue to increase. Loving relationships, a flourishing family, children to nurture, companions to enjoy, a universe to share and explore with supportive friends, represent the only things God cannot provide for Himself.

The fruit of the Covenant is growth – both ours and God’s. Our Father grows and is enriched when His family grows and is enriched. It is that simple. It is that profound.

God is telling us that the Covenant will not only cause us to increase and grow beyond our wildest imagination, it will also cause Yahowah to be fruitful and grow to His maximum potential. By helping His children flourish, our Heavenly Father grows. Loving family relationships empower and enrich everyone – including God.

As with most things, however, relationships can also be painful, even counterproductive. For example, have you ever loved someone who did not return your love? Have you ever cared about someone who was not interested in you? If you have, you know that there are few experiences as frustrating or exasperating as loving and being rebuffed, rejected, or just ignored. Trying to initiate and nurture a relationship which is not reciprocated can drain the life right out of a person. And so it would be with God if He personally solicited everyone on earth.

Individually, this is why God loves those who love Him. It is why His mercy has been and will be bequeathed upon thousands, not millions or billions of souls. It is why His family will ultimately be small compared to the number of people who have rejected His overtures.

Before we complete our review of this statement, I want you to know that most every English Bible differs significantly from the way I have translated the passage. It is not that the words are confusing, but instead that the theologians who rendered them cannot fathom the notion that God benefits and grows as a result of the relationships which are facilitated by His Covenant.

And yet there is no denying that the text begins: “*w-h-parah-y* – and I will grow and be fruitful.” The “*w*,” prefix representing the conjunction “and,” indicates the beginning of a new sentence. Then, because *parah* was scribed in the first person singular, we must include the pronoun “I” at this juncture. Therefore, since Yahowah is speaking to ‘Abraham, He is the one who is growing.

Also, as noted in the text, the *hifil* stem speaks of relationships in which both parties participate in the action. The subject, who is God in this case, is responsible for the action of the object, ‘Abraham, who through this process becomes ever more like God. Therefore, God is addressing one of the benefits of His Familial Covenant Relationship.

The second word, *’eth-d*, was suffixed in the second person singular masculine, meaning “with you” or “in association with it” – referring to ‘Abram and/or his new name: “‘Abraham – the Loving and Merciful Father who Enriches.” The third and fourth words are: “*b-me’od me’od*.” The “*b*” represents the preposition “in.” And *me’od me’od* conveys: “to the greatest extent possible.”

God yearns to be our Father. As such, He is anticipating the satisfaction that naturally results

from helping others grow. God becomes greater by elevating and enriching us. In fact, His plans for us are so spectacular, we will become royalty, heirs to His throne, kings in His kingdom. God's children should expect nothing less...

“And (*wa*) I will provide for you and at some point in time enable (*nathan* ‘*atah* – I will actually offer to you, granting and bestowing for you, and genuinely allow (*qal* perfect)) the approach of (*la* – the result and determination such that) people from differing races and places (*gowym* – the extension of the relationship to a wide range of non-Yisra’elites).

Therefore (*wa* – so then) royalty serving as counselors (*melekym* – those who provide advice worth considering and then live like kings) will come forth (*yatsa’* – they shall be delivered and find freedom; they will be produced (scribed in the imperfect conjugation, telling us that this process will continue to unfold over time)) from you (*min* ‘*atah* – as a result of you).” (*Bare’syth* / In the Beginning / Genesis 17:6)

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

Once again, Yahowah chose to use the verb “*nathan* – to give and provide, to enable and bestow, to offer and allow,” and did not use any of the six Hebrew words at His disposal to convey “to make.” God was, therefore, not going to “make you into nations” as it is commonly translated. Beyond the fact that there is only one nation Yahowah cares about, Yisra’el, which is the antithesis of *gowym*, He expressly and unequivocally asked ‘Abram to walk away from his country. God is opposed to nations, governments, politics, civilizations, and cultures.

Furthermore, *nathan* was scribed in the perfect conjugation, revealing that this would occur at some point in time rather than being an ongoing effect. And indeed, it would take some time, but eventually individuals of other ethnicities have been allowed into the Covenant. While initially offered to ‘Abraham, Yitschaq, Ya’aqob, and Yisra’el, the Covenant and its benefits are Yahowah’s “gift” to all humankind.

“*Nathan* – give” was suffixed in the second person masculine, which I indicated with the addition of ‘*atah* within the translation. Therefore, the verb must be followed by “you,” referring to ‘Abraham, or by “this or it” if referencing something in the immediate proximity which is also masculine singular. If not ‘Abraham, then based upon what has come before, ‘*atah* would be referring to: “*shem* – name,” “‘*ab* – father,” or “*hamown* – enrichment.” The reference could not be to “*gowym* – people from different races and places” because, although it is also masculine, it was written in the plural form. Also excluded would be “*beryth* – Covenant.” While exclusively singular, it is feminine.

Since the sentence is senseless written “I will give you to peoples from differing races and places,” and since “give it” cannot be a reference to the “*beryth* – Covenant” because it is feminine, the context suggests that the gift is something Yahowah is offering and enabling through ‘Abraham. Following this line of thought, when we are adopted into Yahowah’s family, into His Covenant household, we become God’s children. That would make us both effective counselors and royalty of the highest order.

Melekym, the word rendered “royalty serving as counselors,” is the plural of *melek*. Usually translated “king or kings,” it denotes “royalty” and addresses those who are “related, enriched,

empowered, authorized, and free to do as they please” – all concepts in keeping with the Covenant. The *melek* inherit these things from father to son – as is also the case with the Covenant’s children. Moreover, a *melek* is also “a counselor whose advice should be considered.” In this regard, Covenant members ought to speak for their Father, thereby providing exceedingly valuable counsel.

In all of these ways, *melek* is a fitting depiction in this context, especially since the emphasis has been on the “*nathan* – gift” of a “*beryth* – family relationship,” which provides “*hamown* – enrichment,” to the “*me’od me’od* – greatest extent possible,” using the “*shem* – name” of our “*ab* – Father.”

It is also noteworthy that *yatsa’*, rendered “will come forth,” was scribed in the third person masculine plural. This makes the subject of the verb the newly conceived “*melekym* – royal counselors.” Therefore, with “*min* – from” suffixed in the second person masculine singular, we are reminded of our Father’s desire to provide these benefits.

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

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

A physician, biologist, and mathematician who is a Covenant member collaborated on the following synthesis of the parallels between these seven “*me’od* – dimensions,” the seven “*Mow’ed Miqra’ey* – Invitations to Meet,” the seven days of “*bara’* – creation,” and the first seven “*dabar* – Statements” Yahowah etched in stone. He did so after reading the previous paragraph on *me’od me’od* during a previous edit of this chapter. Our thoughts on these connections are presented for your consideration...

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

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

Without *Pesach*, Yahowah’s Doorway to Life, the mortal timeline is short. But with Passover as a portal into the next dimension, this line extends forever into the future. Also interesting, the story of *Pesach* and length of days is reflected in the First Statement Yahowah etched on the First

Tablet. It serves as an invitation to live forever with God. And it was on this day that the one and only God started everything into motion with a singular verb, “*hayah* – to exist,” along with a single noun, the object of that verb: “*owr* – light.” And it is light which serves to define time itself.

The Second Dimension, depth, corresponds with *Matsah* | UnYeasted Bread, the road to vindication and perfection. Mankind is presented with a binary decision: remain as 1 which leads to 0 or select 2 which leads to 3 – one choice among two options. 2D is the day of separation.

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

On UnYeasted Bread we are either perfected or not, and ‘not’ is impermissible in Yah’s presence. We can stay on our mortal timeline or be lifted a dimension above it. As a result, *Matsah*, as the Second Dimension, is indicative of this either/or decision between the religion of man or a relationship with God.

As such, it is the subject of the Second Statement Yahowah wrote on that First Tablet where He encouraged mankind to avoid every aspect of religion – mankind’s most debilitating institution. It is also the subject of Creation’s Second Day, the expansionary period of the universe. It was then that “*asher* – relativity” was introduced to present the “path to the benefits of the relationship.”

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

It is at the completion of one’s mortal existence in 3D that each soul is directed through one of the three distinct doorways through which human lives pass. These include eternal life with Yahowah, death and destruction of one’s soul, or eternal separation. Each is based upon the choices we make relative to God’s Instructions.

Not surprisingly, the Third and final Statement Yah scribed on the First of the Two Tablets contains a stern warning regarding the consequences of our actions relative to Yahowah in this life. And while life becomes possible in 3D, without an extension of time it loses its value. Affirming this focus, life was conceived on this, the Third Day of creation.

The Fourth Dimension, time, corresponds with *Shabuw’ah* / the Promise of the Shabat and Seven. *Shabuw’ah*, the Fourth *Miqra’*, was fulfilled in the *Yowbel* Year of 4000 Yah (33 CE on the Imperial Roman and Catholic Calendar).

In 4D, mass becomes a spiritual impediment and navigational liability, keeping those rooted in the previous dimension grounded and time-bound. Mass essentially imprisons us on this rock we call Earth. Physical bodies comprise a barrier to entry – a limiting factor for those who wish to explore the universe with our Maker in dimensions beyond our comprehension. Therefore, to progress into the fullness of the Fourth Dimension we have to be enormously empowered, which is to be on the Energy side of $E=mc^2$.

Naturally then, it is on *Shabuw'ah* that Yahowah's children are empowered and enriched, in effect liberated in the Fourth Dimension. By facilitating the benefits of the Covenant, God makes His children infinitely more capable. Equally notable, since *Shabuw'ah* is observed fifty days from *Bikuwrym*, its promise is reflected in the first of Seven Statements Yahowah etched on the Second Tablet – one entirely focused upon the Shabat. Moreover, the Fourth Day of creation was entirely about light and time, with the sun and moon becoming visible as signs so that God's children might properly assess the timing of the *Mow'ed* – Appointed Meetings which comprise the *Miqra'ey*.

The fourth *Mow'ed Miqra'* fulfilled in the fourth millennia following mankind's expulsion from 'Eden, serves to identify the timing and purpose of the most important years in human history. Consider the fact that the *Yowbel* / Lamb of God is observed every seven times seven plus one, or fifty years, just as *Shabuw'ah* is celebrated seven sevens plus one day from *Matsah*. During *Yowbel* Years, the *Towrah* instructs God's people to set the proper example: to free the enslaved, to forgive all debts, and to reestablish *Yisra'el* as the realm to live with Yah. It, therefore, collectively reinforces the individual benefits of the fourth *Miqra'*, whereby God's children are liberated from human servitude and their sins are forgiven while they live in Yah's presence.

Now, recognizing that this *Mow'ed* was fulfilled in Year 4000 Yah (33 CE Imperial Roman and Roman Catholic Pagan Calendar), we can easily deduce the timing of the other two essential dates in the dimension of time. Forty *Yowbel* from 'Eden is Year 2000 Yah (1968 BCE). This is when 'Abraham and Yitschaq confirmed the Covenant with Yahowah on *Mowryah*.

Forty *Yowbel* hence is when Yahowsha', Yahowah, and the Set-Apart Spirit fulfilled the first four *Miqra'ey*, thereby honoring Yahowah's promise to provide the benefits of the Covenant, returning its children to 'Eden. Forty *Yowbel* from Year 4000 Yah (33 CE) brings us to Year 6000 Yah (2033 CE). This denotes the time Yahowah will return, fulfilling the final two *Mow'ed: Kippuryim* | Reconciliations and *Sukah* | Camping Out.

In this year and at this time, *Yisra'el* and *Yahuwdah* will be reunited with Yahowah, living in the Land with God, their debts forgiven and their freedom secured. The entire Earth will become as 'Eden. Through *Shabuw'ah* and the *Yowbel*, through the fulfillment of the first four *Mow'ed Miqra'ey* in Year 4000 Yah, the timeline from 'Eden to 'Eden is laid out before those willing to thoughtfully consider the Word of Yah. Yes, time is the fourth dimension and it therefore not only explained, our entry into it is enabled during the fourth annual Invitation to be Called Out and Meet with God.

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

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

The Fifth Dimension, repulsion (which I see as similar to the effect of dark energy), seems to

correspond with *Taruw'ah* / Trumpets. It is here that the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*, who are now immortal, perfected, and adopted, then empowered, enlightened, and enriched during *Shabuw'ah*, are afforded the opportunity on Trumpets to announce a warning to those who have been deluded. The message trumpeted on this day also includes an invitation, calling those who are actively searching and willing to listen into the realm of the Covenant.

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

Consistent with this finding, the first mention of “*nepesh* – soul” occurs on the Fifth Day of Creation as Yahowah reveals that all of the animals He conceived on this day would have a soul, even man. Consciousness would enable animals to be observant and responsive, qualities that would set them apart from plants. And since our “*nepesh* – soul and breath of life” comes from our mortal parents, and the gift of the Spirit is provided by our Heavenly Father and Spiritual Mother, recognizing their significance is the subject of the Fifth Instruction Yahowah etched in Stone.

The Sixth Dimension, attraction (which I see as similar to the effect of dark matter), seems to correspond with *Kippuryim* | Reconciliations – which serves as the final referendum between man and God. While they are currently separated from one another and from Him, Yahowah’s affinity for *Yahuwdah* and *Yisra'el* is unwavering. He has promised to reconcile His relationship with His Chosen People prior to His return on *Yowm Kippuryim* in the *Yowbel* Year of 6000 Yah (Sunday evening, at sunset, 6:22 PM in Yaruwshalaim, October 2, 2033 on the calendar of Imperial Rome and Roman Catholicism) – and so He shall, bringing Himself and His people together.

He brought them back home in 1948, liberating Yaruwshalaim on their behalf in 1967. He wanted to honor His promise and attract this generation’s attention. It will not be long before the eradication of all religious institutions, as well as all of the men and women who serve as their hosts. With the fulfillment of the Sixth *Miqra'* on the Day of Reconciliations, everyone who has made it thus far is on the cusp of living with Yahowah. They are as far as one can go in this 6D universe. Heaven, in the Seventh Dimension, is the final step.

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

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

as witnesses, enjoying what will be the ultimate spectacle.

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

So it is on the Seventh Day that Yahowah will celebrate what He has set into motion, appreciating that it would all lead to this place, at least for those willing to follow Him through words, space, and time. As one happy family of like-minded souls with common interests, living in a realm like ‘Eden, wholly devoid of confusion, conflict, or religion, there is now perfect harmony between men and their Maker.

This is the culmination of the journey of a lifetime. It is where the seven-step path Yahowah spoke of and then personally facilitated eventually leads. Each step we ascend along the way is infinitely enabling, but also empowering, enriching, and enlightening. What began seven days and fourteen billion years ago, depending upon one’s frame of reference, as a singularity at I⁰ with the declaration “*hayah* ‘*owr* – let there be light” is now I⁷ with an infinite and eternal existence set out before all of those who came to understand and accept the Covenant’s conditions.

Moving on to Yah’s next statement, we are reminded that the “*beryth* – familial Covenant relationship” is God’s gift to His children. Through it, our Heavenly Father “*quwm* – restores and reestablishes” those who “*quwm* – stand upright” in His presence.

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

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* – to provide insights which facilitate a relationship between Me and you so that you and I can be discerning based upon closely examining and carefully considering teaching and instruction, using good judgment to respond properly throughout the long interval of time, so as to increase the comprehension of) **your offspring** (*zera* ‘*atah* – your seed, those conceived as posterity, your children, the harvest that is the result of what you have planted) **after you** (‘*achar* ‘*atah* – afterward and subsequent to you) **for their generations to approach** (*la dowrym hem* – for their people living at different times and in various places, their family line and lineage dwelling in a home and camping out throughout time) **by way of** (*la* – for the purpose of) **an everlasting** (‘*owlam* – an eternal, never-ending, always continuing) **Family Covenant Relationship** (*beryth* – Family-Oriented Agreement regarding the terms and conditions of living in a home as part of a household).

I will exist as (*la hayah* – for the purpose of being) **your God** (*la ‘atah la ‘elohym* – and for you to approach the Almighty) **as well as** (*wa*) **for your offspring** (*la zera* ‘*atah* – for your posterity and children to move toward the goal) **after you** (‘*achar* ‘*atah* – afterward and

subsequent to you).” (*Bare’syth* / In the Beginning / Genesis 17:7)

Yahowah took the stand implied by *quwm* on Passover and UnYeasted Bread, standing up for us so that we could stand with Him. By fulfilling the first four *Miqra’ey*, Yahowah established the means to provide all five of the Covenant’s benefits. He thereby honored the promises He had made to ‘Abram.

According to God, the “*Beryth* – Covenant Family” is “‘*owlam* – eternal and everlasting,” which means it has not been replaced by a “New Covenant” as was put forth by Paul. It did not need to be altered either, and changed to accommodate the Talmud.

The everlasting Covenant is the one and only way for us “*la* – to approach” and to “*hayah* – exist” in a “*beryth* – relationship” with our “‘*elohym* – God.” The “*Beryth* – Covenant” is for every “*zera*’ – child” of every “*dowrym* – generation, time, or place” who “*bayn ‘any wa ‘atah wa byn* – comes to understanding by making the proper connections between God and ourselves so as to promote an association which provides insights which facilitate the relationship so that we can be discerning based upon closely examining and carefully considering His teaching and instruction, using good judgment to comprehend and respond properly throughout the long interval of time.”

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

I suspect that the reason the “*beryth* – Family-Oriented Covenant Relationship” is feminine is because it is the work of our Spiritual Mother, the *Ruwach Qodesh*, and it is a derivative of the *Towrah* (also feminine). We are born into our Heavenly Father’s family in accordance with Yah’s *Towrah* instructions by way of the Set-Apart Spirit. They nurture us, cleanse and purify us, protect and enlighten us. In accordance with the *Towrah*’s teaching, the Set-Apart Spirit adorns us in a Garment of Light, which enables us to enter God’s home. Working in harmony, the *Towrah* and *Ruwach Qodesh* save and empower us so that we might enjoy life eternal in our Heavenly Father’s home.

The *beryth* is established on behalf of God, meaning that it was created for His benefit even though we are the primary beneficiaries. That means that Yahowah gains something from these familial relationships. He gets loved. He enjoys companionship. It is the reason we are here.