

Yitschaq – Laughter

*No Laughing Matter...*

The conversations between Yahowah and ‘Abraham continued. As usual, God painted the scene.

“**Next** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **revealed Himself to him** (*ra’ah ‘el huw’* – appeared as God before him (nifal imperfect – Yahowah engaged such that it was possible for ‘Abraham to see Him for a prolonged period of time)) **alongside** (*ba* – by) **the large trees** (*‘elown* – the prominent and upright trees; from *‘ayil* – associating the upright pillar of the doorway to live with the Passover Lamb) **of Mamre’** (*Mamre’* – to remove filth by fluttering in the wind (a place near Hebron associated with a helpful Amorite by the same name)).

**He was sitting** (*wa huw’ yashab* – he was seated, and now also living and residing) **at the doorway** (*petah* – at the opening) **of his tent** (*ha ‘ohel*) **in connection with** (*ka* – because of) **the heat of the day** (*hom ha yowm* – the higher temperatures at this time).” (*Bare’syth* / In the Beginning / Genesis 18:1)

There is more to this picture than God appearing to a gentleman sitting in the entrance of a friend’s tent among some soaring trees on a warm afternoon. Aware that this story is being told for our benefit, not ‘Abraham’s, we can see Yahowah prophetically revealing something He intends to accomplish.

These *‘elown* | stately trees are symbolic of the upright pillar enlarging and securing the Tent of the Witness. Derived from *‘ayil*, they are also representative of the doorposts comprising the Doorway to Life upon which the blood of the Passover lamb was applied.

Conveying multiple meanings, *‘ayil* is routinely rendered as each of these things: upright pillar, doorposts with lintel, ram (which is a male lamb), one who leads and has the strength to help, and, yes, even prominent tree – perhaps symbolic of the upright wooden pole upon which the Passover Lamb was hung. As such, this is a picture of the Lamb of God who became the Doorway to Life during Passover, enlarging the Tent of the Witness in which the Covenant’s children reside.

Rabbis will tell you that these were “oaks.” But the Hebrew word for oak is “*alah*,” which is spelled identically to the name of the Islamic god. In so doing, they not only confuse the issue, they miss the entire point of *‘elown*.

As for *Mamre’*, *Bare’syth* / Genesis 13:18 says that it is a place near Hebron, which is about ten miles south of what is now Bethlehem. As such, it would be considered a suburb of *Yaruwshalaim* | Jerusalem today. Its primary definition, whereby the “leaves of a majestic tree”

are shown “removing filth by fluttering in the wind” is apropos, especially set within a foreshadowing of *Pesach* | Passover.

The related *mara*’ means “to lift up” – which is the result of the Covenant. *Mar’eh* is to “see a manifestation which serves as a revelation” – which is the purpose of the visit. *Memer* and *mammar* speak of “bitterness, affliction, and suffering” – which are the things Yahowah would endure on our behalf during the fulfillment of *Pesach* and *Matsah*. *Mimsak* is “a vessel used for mixing wine with spices” – which are symbols of spiritual restoration. *Mimshach* addresses “anointing” in the sense of “being set apart for service” – which is the role of the Spirit. *Mymyal* is “the one with the authority to lead and govern, the supreme power to whom dominion and sovereignty belong.” It is descriptive of God, as is *mamlakut*, which presents a “kingdom and kingship.”

Also interesting, Mamre’ was one of three brothers who befriended and supported ‘Abram during the time when local kings divided into camps and began warring over Sodom and Gomorrah. This led to Lowt being captured and ‘Abram liberating him with the help of the brothers Mamre’. That story is told in *Bare’syth* / Genesis 14. It reveals God’s disdain for the covetous and deadly nature of kings and their armies.

Completing the scene and speaking of ‘Abraham...

**“He lifted up** (*nasa*’ – he raised) **his eyes** (*’ayn huw*’ – his perspective) **and looked** (*wa ra’ah* – and was observant). **And behold, there** (*hineh* – paying especially close attention and looking up) **were three** (*shalowsh* – meaning to extend and reach out) **individuals** (*’ysh*) **standing** (*natsab* – prominently positioned) **before him** (*’al huw*’ – near him).

**When he saw them** (*wa ra’ah*), **he ran to meet them** (*ruwts la qara’ hem* – he moved quickly, darting out and chasing after them to welcome them, summoning them) **from** (*min* – leaving) **the doorway** (*petah* – the opening and entrance) **of the tent** (*ha ’ohel* – protective shelter and residence), **telling them about** (*wa chawah* – on his own initiative, without any outside pressure or influences, verbally explaining and announcing what he knew regarding (in the third person masculine estafel hitpael imperfect scribed *wyshchthw*)) **this land** (*’erets* – this region and place).” (*Bare’syth* / In the Beginning / Genesis 18:2)

To “see” God, we must be looking for Him, which requires being observant, and have the right perspective, which requires looking up, not down.

There were three *’ysh* | individuals, all masculine, and all visible. Yahowah was manifesting an aspect of Himself through one, and the other two were likely the *mal’ak* | spiritual implements who were headed to Sodom.

There are those who want the three individuals to represent the Trinity. Others may see them as the three most important souls who would ever live – Moseh, Dowd, and Yahowsha’ – although this would have been 500, 1000, and 2000 years before their time. And while that is not impossible, nor even difficult for Yahowah, in that taking the first two of these men forward in time is how they became prophets, this scenario is highly unlikely. And I can state for certain that the Christian notion of these individuals representing the “Father, Son, and Holy Ghost” is invalid. The “Father” cannot enter three dimensions, the “Son” of God is *Dowd* | David, not ‘Jesus,’ and not only is there no “Holy Ghost,” the Set-Apart Spirit is feminine, and thus an *’ishah* not an *’ysh*.

Realizing that Yahowah, as a seven-dimensional being, cannot enter our 3-D experience, the Almighty may well have projected His presence through a third *mal’ak* | spiritual representative.

These heavenly implements were designed explicitly for this purpose. And the fact that there were three might symbolically represent the first three *Miqra'ey* – Passover, UnYeasted Bread, and Firstborn Children – which were being foreshadowed.

However, as previously stated, the most logical conclusion deduced from the text is that Yahowah projected Himself through one *mal'ak*, and the other two individuals represent the *mal'ak* He sent on to Sodom to retrieve Lot. We are told that they headed in that direction at the end of this discussion.

The most natural and yet uncommon translation in this citation is rendering *chawah* as “telling them about,” and then sharing that it also conveys “verbally explaining and announcing what he knew regarding” this land that Yahowah had given to him. English Bibles are wont to give *chawah* a religious bent and suggest that, after looking up to see these individuals and immediately running toward them to welcome them, ‘Abram dropped to the ground, putting his nose in the dirt.

The clincher, however, is not just the fact that every encounter with Yahowah thus far has been verbal, or that God never once asks His people to bow down before Him, nor even that “making a verbal announcement so as to explain” something is the primary definition of *chawah*, it is the realization that the verb was scribed in the hitpael imperfect. This means that ‘Abraham did this on his own initiative, without any outside pressure or influence, and that he did so continually.

Bowing before God was not something ‘Abraham made a habit of doing, while talking with Him had become routine. Moreover, bowing before gods men have fashioned epitomizes a reaction to outside influence and pressure, and thus would be in complete conflict with the hitpael stem. Then of course, it is only natural that ‘Abraham would want to share some of what he had seen and experienced in the land he had been given since they had last met.

This known, since *wyshchthw*, including the conjunction, is scribed in the Masoretic text in the third person masculine estafel hitpael imperfect, there is the possibility that ‘Abraham inappropriately “*shachah* – bowed down, prostrating himself,” “*erets* – to the land.” If so, it was unsolicited and disingenuous, in addition to being wrong.

Knowing that Yahowah had offered him the sun, moon, and stars in addition to this land, ‘Abraham would have been confident in the realization that God had chosen to favor him, which explains his opening entreat. What is harder to explain is the tribute, the title *edown*. In his day, it would have been similar to a polite young man being respectful by calling his elders, “sir,” at least in days gone by. Moreover, *edown*, meaning “upright pillar, sound footing, solid base, firm foundation, prominent pedestal, the cornerstone, and mighty one,” is related to the aforementioned *elown*, directly attributing these meritorious attributes to the Almighty.

**“He said (*wa amar*), ‘My Sovereign and Upright One (*edony / edeny* – my upright pillar, One who is standing up for me, my mighty one and strength, head of my family, my authority figure, and my firm foundation, the cornerstone, my majesty, sir; from *edown* – upright pillar of the tabernacle, sound footing, solid base, prominent pedestal, the very structure of a home constructed on a reliable foundation, and all-powerful), please, I implore you (*na'*), if (*'ym*) I have found (*masa'* – experienced and attained) favor (*chen* – mercy and compassion, unearned forgiveness) in your sight (*'ayn* – eye and presence), please, I beg you (*na'*), don't (*'al*) pass by (*'abar* – pass over and travel) away from (*min*) your associate (*'ebed* – coworker; from *'abad* – to work).” (*Bare'syth / In the Beginning / Genesis 18:3*)**

Since the Qumran fragment of *Bare'syth* / Genesis 18 begins at the twentieth verse, there is some doubt as to what 'Abraham said to the three individuals he was pursuing. Adding to the challenge, this is just the second conversation and third time 'edon / 'eden has appeared in the Towrah. In the initial occurrence, the title was used in conjunction with Yahowah's name:

**“However, ‘Abram said to Yahowah, my Upright One** (‘edown ‘any – my Upright Pillar, One who is Standing Up for me, my mighty one and strength, head of my family, and my firm foundation, my majesty, sir; from ‘edown – upright pillar of the tabernacle, sound footing, solid base, prominent pedestal, the very structure of a home constructed on a reliable foundation, and all-powerful), **what** (*mah* – used as an interrogatory to frame a who, where, why, when, what, or how question), **are You actually giving to me that has any ongoing value for I go about childless?”** (*Bare'syth* / Genesis 15:2)

Therefore, because God's name and this title are juxtaposed, we can be certain that אֲדֹנָי is not a replacement for Yahowah's name, but instead used of the more customary title: 'elohym | God. And that is a good start toward solving this conundrum because it confirms that the Masoretic vocalization and subsequent translation of אֲדֹנָי as “my Lord” is wrong. (More on this in a moment.)

The Hebrew letters which comprise 'adon can be vocalized 'eden and 'edon, both conveying the connotations previously attributed to them. The Yod, or “y” seen attached to the end of the Hebrew title when it is rendered *adonay*, simply conveys the *pluralis excellentiae*, known as the “royal we,” and is a sign of majesty. As such, 'edonay and 'edenay would convey an air of authority and superiority to Yahowah's role as our 'elohym | God – also plural.

It should be noted that of the 6,868 times we find 'adonay in the Masoretic Text, it does not belong there. The rabbinical Masoretes placed the Hebrew title above Yahowah's name, copyediting the Word of God. On 132 additional occasions, particularly in *Yowb* / Job, *Yasha'yah* / Isaiah, and the *Mizmowr* / Psalms, manuscripts a thousand years older than the Masoretic proudly display Yahowah's name in places where the rabbinic copyeditors wrote “Lord.”

Since the Masoretes were guilty of these 7,000 unjustified alterations, I have every confidence that they have also misrepresented the vocalization of Aleph-Deleth-Nun for the purpose of legitimizing their fraud. (By way of the Babylonian Talmud and Mishneh, rabbis (meaning “exalted ones”) strove to usurp Yahowah's authority for themselves so that they might be able to lord over men.)

I level this accusation at the Rabbinical Masoretes because it is important. Knowing who Yahowah is, understanding His nature, and being cognizant of His purpose is essential to appreciating God's role in the formation of the Covenant. When men falsely attribute things to God which are not in the text and which are inconsistent with His persona, people form errant conclusions. In this regard, the unifying message of the Covenant is that Yahowah stands up for us so that we can stand with Him. God is, therefore, the Upright One. He is the firm foundation upon which the Covenant is built, its cornerstone.

There are many reasons to reject the use of “Lord” in association with our Heavenly Father. First, whether 'adon or 'edon, it is a title, like 'elohym | God, and therefore, cannot be a replacement for Yahowah's name. Further, the fourth time this title appears (*Bare'syth* / Genesis 18:27) in the Towrah, it is used in conjunction with 'el, confirming that 'adon / lord cannot even be an appropriate substitute for “God.”

Second, “lord” is defined in English dictionaries as: “a ruler by hereditary right or preeminence to whom service and obedience are required.” This connotation depicts Satan’s ambition, not God’s desire. The Adversary sought to be preeminent, and when that failed, he has sought human obedience by way of religious submission. These concepts are emblazoned in the war cry of jihadists everywhere: “*Allahu Akbar* – Allah is the Greatest!” Satan wants to lord over men. He wants men to worship him as if he were God, bowing down to him. Yahowah does not.

Third, required obedience and servitude are inconsistent with freewill. And choice, because it is the basis of a loving relationship, is sacrosanct to God. There is a reason that religion is from the Latin and means to “bind.” And there is a reason Allah / Satan named his religion, “Islam,” “submission.”

Fourth, lord is not remotely the same as father, and it is incompatible with family. Fathers guide their children, they do not lord over them. And children look up to their fathers, they do not bow down to them.

Fifth, both Hebrew words for lord, *‘adon* and *ba’al*, are Satanic names and titles (representing Adonis and Baal / Bel). The reason is obvious: the titles represent what Satan covets, as well as what the political and religious leaders who league with him desire.

Sixth, Yahowah routinely condemns false gods. He calls them “*ha Ba’alym* – the Lords” due man’s propensity to worship and serve them. Mankind would even name their religious gods “the Lord.”

#### אֲדֹנָי

Since mankind has a propensity to worship a wide array of false gods named “the Lord,” let’s take a moment and consider what the one and only actual God had to say about doing so. Through His prophet, *Howsha’* / Hosea, Yahowah condemned the practice in no uncertain terms. The subject of this scathing rebuke is the wayward nation of Yisra’el, which had become unfaithful...

“**Then she will pursue** (*wa radaph* – she (speaking of Yisra’el) will follow and chase after) **the objects of her affection** (*‘eth ‘ahab hy’* – the things she desires, that which she is attracted to, ideas and people she loves, that which she deems desirable and likes, other relationships with those similar to herself), **but this will not endure or be satisfactory for them** (*wa lo’ nasag ‘eth hem* – but it will catch up to them, be insufficient for them, and thus not continue).

**She shall seek them** (*wa baqash hem* – she will search for them, trying to learn something about them, and will be held to account for conspiring to rebel in this regard with them), **but she shall not find them** (*wa lo’ matsa’ hem* – but will not discover nor obtain what she is seeking).

**Then** (*wa*) **she will say** (*‘amar* – she will protest), **‘I will go and reverse course and return to** (*halak wa shuwb ‘el* – I will walk back to and restore the relationship with) **my first and foremost individual, the one from the beginning** (*‘iysh ‘any ha ri’shown* – the one who exists primarily for me, the prior person, the one who started this all for me, and my former husband, evocative of the term Yahowah used to describe His appearances before ‘Abraham), **because** (*ky* – for the express reason and by contrast) **it was better for me** (*towb la ‘any* – it was good for me, more beneficial, productive, pleasing, and morally correct, prosperous and joyful for me) **at that time** (*‘az* – back then), **especially compared to now** (*min ‘atah*). (*Howsha’* / Salvation / Hosea 2:7)

**And yet she did not discern nor realize** (*wa hy' lo' yada'* – she did not recognize or acknowledge, she did not know or understand at that time (qal perfect)) **that I had given her** (*ky 'any nathan la hy'* – that by contrast, and for this reason, I had offered and bestowed to her) **enduring grain** (*ha dagan* – a harvest; from *dagal* and *dagah* – a sign and banner showing the way to grow, becoming greater), **new wine** (*ha thyrowsh* – renewing wine, freshly pressed at the beginning state of fermentation and development; from *yarash* – to inherit as an heir), **and olive oil** (*wa ha ytshar* – freshly produced oil from a first press; from *tsahar* – to emerge from the press shining and glistening).

**I increased in this regard** (*wa rabah la*) **her yearnings and splendor, even her silver and gold** (*hy' keseph wa zahab* – her longings and desires, even brilliance, in addition to her material wealth), **which she assigned to** (*'asah la* – she acted and engaged with, made a fuss over, expending the energy to perform on behalf of (qal perfect)) **the Lord Ba'al** (*ha Ba'al* – her owner and master, the one possessing her and ruling over her).” (*Howsha' / Salvation / Hosea 2:8*)

Since this passage will be dissected in the *'Azab | Separation* volume of *Yada Yahowah*, suffice it to say for now that the Lord | *Ba'al* is the name and title of a false god worshiped by Yisra'el. As such, it is not Yahowah's name or title. Moreover, this statement suggests that the blessings God afforded Yisra'el were not only squandered, they were misappropriated and offered to Satan. Hold your nose and read the rabbinic Zohar, the underlying text of Qabalah, if you do not agree.

Speaking of Yisra'el's religious association with Lord-Ba'al, God went on to say:

**“So now** (*wa*) **will I expose** (*galah* – I will reveal) **her lewdness and shame** (*'eth nablwth hy'* – her filthiness and vulgarity) **in the sight of her lovers** (*la 'ayn 'ahab hy'* – from the perspective of the objects she desires, viewing her from the vantage point of the things she finds alluring), **and none shall spare her** (*wa 'ysh lo' natsal hy'* – there is not a single individual to deliver or save her) **from My hand** (*min yad 'any* – from My influence, power, or authority). (*Howsha' / Hosea 2:10*)

**I shall cause a cessation of** (*wa shabath* – I will stop the commemoration of, ceasing and desisting the activities associated with, putting an end to and eliminating) **all her celebrations** (*kol masows hy'* – her festivals and rejoicing), **her religious feasts** (*chag hy'* – holy days), **her new moon festivals** (*chodesh hy'* – lunar holidays), **and her Shabats** (*wa shabat hy'* – as well as the way she observes the seventh day), **in addition to all her appointed assemblies** (*kol mow'ed hy'* – seasonal designations and meeting times).” (*Howsha' / Salvation / Hosea 2:11*)

Yahowah was not pleased with Yisra'el's religious association with the Lord-Ba'al and therefore saw fit to curtail the nation's pagan religious rituals, festivals, and traditions. He accomplished this by way of the Babylonian exile and the Roman Diaspora.

The distinction achieved by “*hy'* – her” relative to the *chag*, *shabat*, and *mow'ed* is vital to understanding this indictment. The *masows* and *chodesh* were Jewish religious inventions. They were corruptions of the *chag hy'*, *shabat hy'*, and *mow'ed hy'*, which represent Yahowah's original intent.

For example, during a religious Seder, the main ingredient – lamb – is all but passed over to make room for copious rabbinical embellishments. Purim and Rosh Hashanah have replaced Shabuw'ah and Taruw'ah. And Yowm Kippurym has been changed from a celebration of reconciliation to a time of affliction. The Shabat has been perverted as well, away from the most enjoyable day of the week to a laborious and onerous set of rules which must be kept.

This known, Orthodox Jews are both perpetrators and victims of a sinister and hideous deception. Pretending that they are “worshiping g-d,” they have accomplished nothing, except to torment Yahowah. And in the end, He will censure them. There will be no religious celebrations of any kind allowed in the Promised Land. God will put an end to all of this nonsense.

And now you know what God thinks of religious holidays. But do you know the consequence?

Continuing to confirm that “Lord” is not a title we should be associating with Yahowah, God said:

**“Then (*wa*) I will lay waste and devastate the ruinous and appalling nature of (*shamen* – I will ravage and deflower) her vines (*gephen hy*’ – her tendrils and bent and twisted branches) and her fig trees (*wa ta’edah hy*’).**

**To which she will protest (*’asher ’amar*), “These are mine (*hem la ’any*); my payment for the services I have rendered (*’ethnah* – the remuneration of a prostitute, a quid pro quo for a service provider). My desires and my likenesses (*’asher ’achab ’any* – the objects and people I love, the relationships I have romanticized about and prefer, these lovers) have caused them to be given to me (*nathan la ’any* – have been offered to me).**

**I will set them out (*sym hem* – I will set them up and place them, causing them to be) like honeycombs (*la ya’ay* – like honey), and those living (*wa chayah* – the creatures) in the open and broad way (*sadeh* and who have spread out) will devour them (*’akal hem* – will eat them up).”” (*Howsha*’ / Salvation / Hosea 2:11)**

There is no doubt that Yisra’el has cultivated numerous religions in her image, with Judaism, Christianity, Islam, Socialist Secular Humanism, and Communism among them. Unfortunately, the payment for the services she has rendered has been her demise.

Sadly, each scheme has been seductive, with the symbols and words as sweet as a honeycomb. And like honey, they promise to endure the rigors of time. Put any of these before those receptive to the open to the broad ways of tolerance, multiculturalism, and nonsensical ideas, and they will devour them. If the presentation is alluring enough, the people will pay dearly for them, even though each is laced with poison.

**“Therefore (*wa*), these days associated with (*’eth yowmym* – for the times correlated with) the Lords (*ha Ba’alym* – the false gods) I will record and then hold them against her, holding her accountable (*paqad ’al hy*’ – I will take an inventory, recording and assigning responsibility for them against her).**

**In association with them (*’asher la hem*) she burned incense and offered a smokescreen (*qatar*). She adorned herself (*wa ’adah* – glorified herself, artificially attributing status to herself through her apparel and adornments) with her ornamental rings (*nezem hy*’ – circles worn on her ears, nose, and fingers) and adversarial jewelry (*wa chelyah* – forbidden ornamentations and sickening attire).**

**Then she went after (*wa hy’ halak ’achar*) her objects of desire, her preferences which she loves, and that which she has romanticized (*’achab hy*’ – her lovers, illicit relationships which she prefers, and that which is similar to her).**

**And she forgot about Me (*wa ’eth ’any shakah* – so then she overlooked and ignored Me, becoming oblivious with regard to Me),’ prophetically declares (*na’um* – announces in advance of it happening), Yahowah (יהוה – a transliteration of *YaHoWaH* as instructed in His *towrah* –**

teaching regarding His *hayah* – existence).” (*Howsha’* / Salvation / Hosea 2:13)

*Ha ba’al* and *ha ba’alym* represent “the Lord and Lords.” Therefore, according to Yahowah, any and every god called “the Lord” is an adversarial object of religious devotion. Any association with *ha Ba’al* | the Lord is considered an act of spiritual infidelity.

Yahowah is not “the Lord.” The “Lord” is not God. Our Heavenly Father does not want us to refer to Him as “the Lord,” ever! He does not want to lord over us or for us to bow before Him. Yahowah is not our master. He does not want to own us, possess us, or control us. These are Satan’s ambitions and those of men.

Referring to Yahowah as “the Lord” is akin to calling Him a fraud and saying that God is a disingenuous liar with spurious motives. This is because lording over and controlling anyone is counter to the entire purpose of the Covenant Family, being a Father, enjoying children, establishing loving relationships, enjoying our company, and freewill.

If Yahowah sought to be our Lord and Master, we would be required to bow before Him, to fear Him, to do everything He commands, to relinquish our freewill, to enrich Him, and to disingenuously praise Him. And yet God’s intent is the opposite. He wants to lift us up. He wants to earn our respect and then for us to choose of our own volition, to engage based upon His guidance. It is His will to enrich and empower us – not the other way around.

This distinction is so great, the lord designation is so derogatory, the intent is so different, that using “the Lord” in reference to God is the same as calling Yahowah “Satan.” It is nearly as bad as worshiping the Lord because those who do have made Satan their god.

Worst of all, so enamored are they with their false god, one made in their image, one reflecting their desires, religious Jews and Christians have removed Yahowah’s name from His Towrah and Prophets 7000 times and replaced it with “the Lord.” It is the most diabolical crime in human history.

The overwhelming preponderance of people are antagonizing Yahowah. He does not want to be called “the Lord” ever...

“**And it shall be in that day** (*wa hayah ba ha yowm ha huw’*),’ **prophetically declares** (*na’um* – announces in advance of it happening), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **‘you shall refer to Me** (*qara’* – you shall invite and summon Me, meet and welcome Me (qal imperfect)) **as “the One who is present for me** (*’ysh’any* – as my individual soulmate, my companion, a personal entity for me, even as my husband and person; from an unused root meaning to be extant).”

**And you shall not call Me** (*wa lo’ qara’ la’any* – then you will not summon or invite Me, approach and meet or greet Me, read or recite something about Me, proclaim or announce anything regarding Me as (qal imperfect)) **“my Lord** (*Ba’al’any* – my owner or master, my ruler or possessor)” **ever again** (*’owd* – no more, no longer, or subsequently).” (*Howsha’* / Salvation / Hosea 2:16)

Never again refer to God as “the Lord.” If you hear someone do it, correct them.

“**I will remove and reject** (*wa suwr* – I will eliminate) **the names** (*’eth shem* – the personal designations, monikers, renown, and reputations) **of the Lords** (*ha Ba’alym* – the false gods to which people submit and are controlled, the lords, masters, and possessors) **out of her mouth** (*min*

*peh hy'* – from her speech) **so that they are no longer remembered or mentioned** (*wa lo' zakar* – no longer brought to mind or mentioned) **ever again** (*'owd* – no more, no longer, or subsequently) **by those names** (*shem hem* – by that name, designation, moniker, renown, or reputation).” (*Howsha' / Salvation / Hosea 2:17*)

Case closed. God does not want to be called “Lord” so we should not do so. Therefore, when the letters Aleph-Deleth-Nun appear in the Torah, Prophets, and Psalms, they must be transliterated *'eden* or *'edon* and be subsequently rendered “Upright One, Upright Pillar, Firm Foundation, or Reliable Base.”

אָפּוואַרן

Returning to their meeting, we find ‘Abraham demonstrating some hospitality. He said...

“**Accept** (*laqach* – grasp hold of and receive (pual hofal imperfect jussive – ‘Abraham was consistently trying to impose his will on God with the expectation that God would accept the result)), **please** (*na'* – I am requesting of you) **a little** (*ma'at* – a small amount of) **water** (*maym*) **and wash** (*wa rchats* – cleanse and bathe) **your feet** (*regel 'atah*).

**Lean down and rest** (*sha'an* – recline and lie down (nifal imperative)) **under** (*tachath* – beneath) **the tree** (*ha 'ets*).” (*Bare'syth / In the Beginning / Genesis 18:4*)

In this pleasant scene there are some insights worth pondering. First, ‘Abraham was actually trying to impose his will on God. This unusual use of the pual and hofal stems reveals that ‘Abraham was acting on his own initiative while depriving God of that same option. We humans are prone to misconstrue what Yahowah wants and impose our will because we are not listening.

Second, ‘Abraham was attempting to serve God, when God was there to serve him. Inverting the proper order of things relative to God is something at which we humans excel. We are called to work with Yahowah, but we are not His servants. Other than our company, our willingness to listen and respond, there is nothing we provide that Yahowah needs.

Even in this, twenty years of striving eight to ten hours a day, six days a week, composing these translations and revealing the associated insights, Yahowah has never mandated that I do anything. I am free to work on my schedule and at my pleasure with His support.

Third, God was so unassuming in this scene that His feet were dirty and it even appeared as if He should lie down and rest. It is yet another way that God differs from the Lords man is wont to worship.

And fourth, ‘Abraham was actually being stingy. After all he had acquired from Pharaoh, he offered a modicum of water and a morsel of bread. Rather than invite them inside or even pull up a chair, he told them to sit on the ground and lean against a tree.

“**I want to grasp hold of and offer** (*wa laqach* – I have chosen to fetch and obtain (qal imperfect cohortative – actually, continually, and as a reflection of my will)) **a morsel** (*path* – crumbs and scraps) **of bread** (*lechem*).

**Then You will have refreshed and strengthened** (*sa'ad* – You can choose to renew and sustain (qal imperative)) **Your heart** (*leb 'atah* – Your mind and body, Your thinking and core).

**Thereafter** (*'achar* – afterward), **You may pass through** (*'abar* – You can travel over, serving as the verbal root of Passover), **since indeed, that is the reason** (*ky 'al-ken* – because

truly, emphasizing this point, this explains why) **You are traveling nearby** (*'abar 'al* – You are passing through, crossing over, and on past) **Your associate** (*'ebed 'atah* – Your coworker and helper; from *'abad* – to work).

**So they replied** (*wa 'amar* – and they said), **'Engage and do** (*'asah* – act upon) **what is right** (*ken* – therefore, what is correct and true). **What you have said** (*dabar* – Your statement comprised of words) **benefits you in the relationship** (*ka 'asher* – is consistent with the path to get the most out of life).” (*Bare'syith* / In the Beginning / Genesis 18:5)

It was not much of a meal, but nonetheless there was now the expectation of Pesach. It was why Yahowah would meet 'Abraham on the mountain and then return to *Mowryah* | Moriah forty Yowbel (2000 years) thereafter.

Moreover, not only is the purpose of Passover to renew and sustain us, when we engage and act correctly regarding Yahowah's invitation on this day, doing what is right, it is to our benefit.

“**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) **hurriedly went** (*mahar* – hastily and anxiously, without thinking it through, frantically, albeit enthusiastically, went) **to the tent** (*ha 'ohel*) **for Sarah** (*'el Sarah* – to engage and endure, struggle and contend) **and said** (*wa 'amar*), **'Quickly** (*mahar* – hastily, without thinking it through), **knead** (*luwsh* – press, roll, and form) **three** (*shalowsh* – to stretch out and send away) **measures** (*se 'ah* – equaling seven to ten quarts) **of finely ground flour** (*qemah soleth* – grain crushed into powder after the hulls are removed) **and make** (*wa 'asah* – and form) **cakes** (*'ugah* – flat round loaves of baked bread).” (*Bare'syith* / In the Beginning / Genesis 18:6)

Just when I am beginning to think that we need a more embracing, less critical approach to 'Abraham, Yahowah blasts us with a pair of *mahars*. It means “impetuously and rashly without wisdom or sense, even anxiously under severe distress.” If Passover, then the water should have been wine and the bread, *matsah*. But even if he did not understand, since God said that preparing an unpretentious meal was beneficial to the relationship, 'Abraham would have been wise to consider the implications. God enjoys doing ordinary things with His children – just as families grow through sharing mealtimes together. Also, fine grain with the chaff and husks removed is symbolic of harvesting saved souls. And that, after all, is a beneficial aspect of the relationship.

Perhaps he had an epiphany in the midst of the excitement, or more likely, this was Sarah's idea, but nonetheless, at 99, this would have been quite a sight...

“**Then** (*wa*) **to the larger herd animals** (*'el ha baqar* – a reference to cattle and oxen, but sometimes camels, horses, and donkeys et. al.; *baqar* also means to seek and enquire, to consider and reflect) **'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) **ran** (*ruwts* – he quickly darted off and chased, running to and fro).

**He grasped hold of** (*laqach* – he laid his hands upon, selecting) **a tender young male calf** (*ben baqar rak* – a gentle and timid, soft and weak, son, and thus male cow or ox for introspection and consideration) **which was desirable and pleasing, beneficial and good** (*wa towb* – which was joyful and pleasant, productive and agreeable).

**He gave it to** (*nathan 'el* – he placed it in the possession of) **the adolescent boy** (*ha na'ar* – the young child in his early teenage years) **and he quickly and energetically** (*wa mahar* – he hurriedly and hastily, anxiously and frantically without thinking it through, impetuously and rashly

without wisdom or sense, even under severe distress) **prepared it** (*la 'asah 'eth huw'* – he acted to do with it what needed to be done).” (*Bare'syth / In the Beginning / Genesis 18:7*)

It is true: God enjoys a good meal. His *Miqra'ey* are replete with them.

And yet, what was so important about preparing something to eat that the details would become part of Yahowah's *Towrah* | Teaching? Recognizing that God is serving as the narrator of this story, what is it that we can learn from His choice of words?

There is a clue in the first of them: *baqar* speaks of “enquiring minds seeking to learn, considering and reflecting upon the facts” at our disposal. And so we shall.

There was no time to waste. Even the old guy *ruwts* | ran, quickly darting off in pursuit of a quality meal.

‘Abraham was active and engaged. He chased after and grasped hold of a suitable animal. And even here, the story is telling. He *laqach* | selected and laid his hands upon “*ben* – a son.”

He was described as “*rak* – a gentle and tender child who was sensitive, even relatively weak, perhaps timid.” These adjectives address “an attitude or behavior which is not harsh, displaying a positive moral quality of kindness and responsiveness.” We are being presented with a *rak* | gentle, kind, refined, and calm soul.

When serving as a metaphor, *rak* describes “endearing words and merciful speech.” But from a more troubling perspective, *rak* addresses a “weak resolve,” which is an inability to do what is right when pressed. In this vein, it was even used to describe Leah's eyes, which were said to have grown *rak* | weak.

In *Dabarym* / Words, *rak* applies to the character of men who are “caring and affectionate, supportive and kind” (*Dabarym* 28:54). Then it is descriptive of a woman who is “delicate and tender, especially loving” when describing her relationship with her husband and children (*Dabarym* 28:56).

Further, this *baqar* | channel of enquiry and means to consider and reflect was “*towb* – good, productive, and agreeable, especially beneficial and desirable.” So we might look at *baqar* | introspectively and ponder whether God was speaking of Himself or us, of ‘Abraham or Sarah, or even just of the animal that would soon provide nourishment. Were *baqar rak ben* and *towb* used to present the best of what we can be or to depict our weaknesses?

Also interesting, why did ‘Abraham “*nathan* – give” this tender young animal to “*ha na'ar* – the adolescent boy,” a “young child in his early teenage years?” Did he represent Yahowah's relationship to the *Pesach 'Ayil* | Passover Lamb? Was the *baqar* offering his life so that we might live?

Why are we confronted with *mahar* a third time: “quickly and energetically, hurriedly and hastily, anxiously and frantically without thinking it through, impetuously and rashly without wisdom or sense, even under severe distress?” Did all assembled think that God was in a hurry? If nothing else, didn't they realize that Yahowah is immortal?

Or was *mahar* deployed once again as a contrast, to show us that there is a better approach? We can take the time to “*baqar* – think it through, to consider” every last “*path* – morsel, crumb, and scrap” at our disposal and wring every “*ma'at* – seemingly insignificant drip” of merit out of these words to understand. Which way is best for us to *'asah* | engage and respond?

It isn't anyone's job to provide the answers, but instead to encourage everyone to think. That is the Narrator's role in this story, too.

Superficially, showing hospitality, talking together, breaking bread, sharing a meal, and enjoying a good drink is the stuff of life, of relationships. It is the kind of thing God enjoys doing with us.

**“Then (wa) he took (laqach – he selected and grasped hold of, obtaining and collecting) some coagulated milk processed into cheese, curds, and / or yogurt (chem'ah – some butter or cream) and some milk (wa chalab), along with the young male calf (wa ben ha baqar – the son for introspection and examination, for the child's consideration and reflection) which, to show the way to the benefits of the relationship ('asher – to lead us along the correct path to get the most out of life), he had been prepared ('asah – he had acted and engaged to fashion and make ready, working to achieve and effect), and placed these before them (nathan la paneh hem).**

**And then (wa) he stood (huw' 'amad – he was present, standing up, enduring and remaining) close to them ('al hem – above and before them) under (tachath – beneath) the tree (ha 'ets – upright timber) while they ate (wa 'akal – they consumed the food).” (Bare'syth / In the Beginning / Genesis 18:8)**

Credit to where credit is due. Let it be noted that 'Abraham invented the cheeseburger. His meal would be comprised of round slices of bread, some grilled beef, and cheese. And that my friends isn't the end of the story.

To this day, rabbis insist that eating cheese and meat together, even preparing them in the same kitchen and at the same time, is so disconcerting to their g-d that they have to charge the offenders \$200 to clean and bless their offensive pots and pans. For \$100 more, they will even lay their disingenuous hands on the contaminated dishwasher – praying for its redemption. I kid you not.

As yet another strike against Judaism, Maimonides insists that “G-d is incorporeal.” And yet we were told that Yahowah was present, and He ate Abe's cheeseburgers. That is hard to do without hands, a mouth, and stomach. Or perhaps, this was an imaginary tea party, like the ones I used to play with my granddaughter. Her crumpets were so delicious, she would invite the Queen of England.

On a serious note, God wants us to understand the importance of standing in His presence. As a result, His centenarian friend not only stood upright before Him, he was positioned 'al | above the Almighty.

**“They asked him (wa 'amar 'el huw' – then they enquired of him), ‘Where is ('ayeh) Sarah (Sarah – to engage and endure, struggle and contend), your wife ('ishah 'atah – your woman)?’ And he answered (wa 'amar – he replied), ‘Look and see (hineh – behold, right here), in the tent (ba ha 'ohel).” (Bare'syth / In the Beginning / Genesis 18:9)**

Yahowah is subtly reminding us that He is neither omnipresent nor omniscient. He is neither spying on us nor micromanaging our lives. We can, if we so choose, shut Him out or let Him in.

However, God had something He wanted them both to hear. So after finishing His cheeseburger...

**“Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our 'elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) said**

(‘amar), **‘I will absolutely return to you** (*shuwb shuwb ‘el ‘atah* – I will come back to you, restoring and renewing you) **at the appropriate time** (*ka ha ‘eth* – in accord with the proper time and right occasion) **to conceive life** (*chayah* – to animate life for the living).

**Then behold** (*wa hineh*), **a son** (*ben*) **for** (*la*) **Sarah** (*Sarah* – to engage and endure, struggle and contend), **your wife** (*‘ishah ‘atah* – your woman).’

**And so** (*wa*) **Sarah** (*Sarah* – to engage and endure, struggle and contend) **was listening** (*shama*) **at the door of the tent** (*petach ha ‘ohel* – at the opening of the home) **behind him** (*‘achar huw*). (*Bare’syth* / Genesis 18:10)

**Now** (*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) **and** (*wa*) **Sarah** (*Sarah* – to engage and endure, struggle and contend) **were elderly** (*zaqen* – advanced in age), **having traveled through** (*bow’ ba* – experienced) **many days** (*ha yowmym*).

**The ways of a woman** (*‘orach ka ha ‘ishah*) **had ceased to exist** (*chadal la hayah* – had stopped being) **with Sarah** (*la Sarah*). (*Bare’syth* / Genesis 18:11)

**So Sarah** (*wa Sarah*) **laughed** (*tsachaq*) **inside** (*la qereb hy*’ – to herself), **saying** (*la ‘amar*), **‘After** (*‘achar*) **I have become worn out** (*balah* – become old and obsolete, and am falling apart), **and my husband** (*wa ‘adon ‘any* – my lord and partner) **is old** (*zaqen* – elderly and advanced in age), **am I to experience** (*‘any hayah*) **personal pleasure** (*‘any ‘ednah* – delight and great joy in sensual sexuality based upon this favorable circumstance)?” (*Bare’syth* / In the Beginning / Genesis 18:12)

Once again, we are told explicitly that one of the three individuals communing with ‘Abraham is Yahowah. So we have confirmation that Yahowah can manifest a diminished aspect of Himself in human form, that He can be seen, that He can talk audibly so that others can hear, and that He can eat and drink.

When a Hebrew word is repeated, its meaning becomes exponential. Therefore, we know for certain that this would not be the final meeting with ‘Abraham. Their relationship was not only just beginning, it was about to become exponentially better with the addition of a son.

With the exception of extraordinary circumstances such as this, Yahowah is not involved with the conception of life. Having initiated the process long ago, we are born into this world through natural means. However, this would be an exception because Sarah had been barren her entire marriage and her husband was about to become a centenarian. A miracle birth was now required for the Covenant Family to grow.

It is easy to like Sarah. Even in Yah’s presence, rather than focus on the pain of childbirth or the rigors of child rearing, her mind went right to the pleasures of conception. If she was going to experience motherhood, she was going to enjoy getting pregnant.

This also means that Yahowah is not a prude. Sarah could comfortably speak of sensuality in God’s presence and then enjoy being sexual thereafter.

Moreover, even Yahowah is displaying a sense of humor. After Sarah *tsachaq* | laughed, He would ask the first couple to name their son *Yitschaq* | I Laughed too.

**“So** (*wa*) **Yahowah** (𐤃𐤏𐤅𐤃𐤏 – the pronunciation of *YaHoWaH* as guided by His *towrah* –

teaching regarding His *hayah* – existence) **asked** (*'amar 'el* – said to) **‘Abraham** (*'Abraham*), **‘Why** (*la mah* – for what reason) **did Sarah laugh** (*zeh tsachaq Sarah*) **and say** (*wa 'amar*), **“How is it really possible that** (*ha 'aph 'umnam*) **I will become pregnant and have a child** (*yalad*) **now that I’m old** (*wa 'any zaqan*)?” (*Bare'syth* / Genesis 18:13)

**What is a miracle** (*ha pala'* – what is such a wonderful aptitude and marvelous display) **from** (*min* –by the means of and as a result of) **Yahowah’s** (*YaHoWaH's* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **Word** (*dabar* – statement and message)?” (*Bare'syth* / In the Beginning / Genesis 18:14 in part)

Let me venture an answer: Everything. Yahowah spoke the universe and life into existence. The Covenant, which is the means to extend both, is a product of His Word.

Yes, I understand, Yahowah is asking ‘Abraham if he thinks that enabling an elderly couple to conceive a child is beyond His ability. And yet, the question has far reaching implications – well beyond the conception of Yitschaq. Yahowah is affirming that there is no limit to what His words can achieve – words we have come to know and love, indeed trust and rely upon, in His Towrah.

In discussing His seven celebratory appointments with mankind, Yahowah uses *miqra'* and *mow'ed* interchangeably. In this case, since the meeting was likely a harbinger of Pesach, the appointed time might have been Sukah. With just seven months between them, Yahowah was laughing because Sarah may already have been pregnant.

**“At the appointed and set time** (*la ha mow'ed* – at the specific, ordained, and designated season for the celebratory festival feast and assembly meeting), **I will return to you** (*shuwb 'el 'atah* – restore and renew), **just like I did this time** (*ka ha 'eth* – set measure, correct period, right season, and natural cycle) **during the life** (*chay* – of the living existence) **of Sarah’s son** (*la Sarah ben*).” (*Bare'syth* / In the Beginning / Genesis 18:14)

Should you want to see a miracle birth, there is another possibility. We were told that it was hot, and thus probably summertime – although it could well have just been the middle of the day. So it might be reasonable to assume that this festival feast occurred on *Shabuw'ah* | Seven Sevens, especially since the menu has been so inclusive. Now, since Passover occurs on the fourteenth day of the renewed moon closest to the vernal equinox (March 22<sup>nd</sup>), it is celebrated between March 21<sup>st</sup> and April 20<sup>th</sup> each year on our pagan calendars. *Shabuw'ah* starts fifty days later, making this visit sometime in June. With a normal pregnancy, Yitschaq would have been born in the middle of March, say on Passover, the day his life was designed to commemorate.

Should this be so, the *pala'* | miracle of the *dabar* | word during this *mow'ed* | meeting time would be life everlasting for all of the Covenant’s children. The *Miqra'ey* foretell of Yahowah’s most wondrous achievements, including providing eternal life, perfecting flawed souls, adopting His children into His Family, empowering and enriching them, enabling them to more effectively proclaim His message of reconciliation so that we might enjoy camping out with Him. A dozen years from this day, ‘Abraham and Yitschaq would confirm this very Covenant by passing the test which became the dress rehearsal for Passover.

There were other purposes for this visit. God wanted us to know that He is tolerant of negotiation but intolerant of corruption.

**“Then the individuals** (*wa ha 'iyshym*) **stood up** (*quwm*) **and set out from there** (*min sham*)

**to look down** (*wa shaqaph* – to peer down from an elevated vantage point unto a lower position) **toward the presence** (*‘al paneh*) **of Cadom | Sodom** (*Cadom* – Scorched; from *cad*, meaning to be shackled with fetters to restrain and impede escape).

**‘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** (*halak* – proceeded and traveled) **with them** (*‘im hem*) **to send them away** (*la shalach hem*). (*Bare’syth* / Genesis 18:16)

**But** (*wa*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **said** (*‘amar* – asked), **‘Should I refrain from exposing to** (*ha kasah ‘any min* – should I withhold information from (piel participle absolute – this is predicting that the object, ‘Abraham, would respond in a dramatic fashion upon this exposure)) **‘Abraham** (*‘Abraham*) **that which** (*‘asher*) **I am doing** (*‘any ‘asah* – I will actually engage in and demonstrably accomplish (qal participle absolute – to be interpreted vividly, dramatically, and literally without nuance or condition))?” (*Bare’syth* / In the Beginning / Genesis 18:17)

There were three reasons for the question. First, ‘Abraham’s nephew, *Lowt* | Lot, lived in *Cadom* | Sodom. Therefore, as the piel stem and participle form (serving as a verbal adjective) indicate, Yahowah knew that ‘Abraham was going to have a rather dramatic response.

Second, while we are told to expose and condemn erroneous notions, especially those popularized by religion, politics, and conspiracy, our job description does not include judging individual souls. Holding the conveyors of evil accountable is one of God’s most important responsibilities.

Third, God prefers to communicate with us so that we are prepared for what will occur. Yahowah wanted ‘Abraham to be aware of this because it helps explain His role as Judge in addition to Father. Moreover, it would be unfair of God to condemn the political and religious without first warning us about the consequence of these human control mechanisms.

Before we move on, let’s be clear. Yahowah had heard enough from His *mal’ak* | messengers to know that the right decision was to destroy Sodom and the surrounding cities before they infected His home – Yisra’el. With *‘asah* spoken in the qal participle absolute, Yahowah’s response would be certain and dramatic, actual and demonstrative. This was an unnuanced statement of fact.

The only decision that was still up for consideration was whether to inform ‘Abraham – and that was fraught with peril. ‘Abraham’s response to this information would be effusive and emotional – and not the least bit appropriate or moral.

With so much at stake, Yahowah is now qualifying His question, further framing the issue. And He was choosing His words very carefully...

“**‘Abraham** (*wa ‘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) **shall most certainly come to be characterized by** (*hayah hayah* – will manifest the characteristics and become the harbinger of (qal infinitive imperfect)) **a great number of influential and extremely** (*la gadowl wa ‘atsuwmm* – a vast multitude of powerful, seemingly uncountable, and relatively important throngs of) **diverse ethnicities comprising Gentile nations** (*gowy* – people estranged from Yisra’el in a confluence of political entities), **and through him**

(*wa ba huw'*) **all the gentiles** (*kol gowym* – every ethnicity) **of the Land** (*ha 'erets* – of the area and region) **can, for a time, do what is needed to be blessed** (*barak* – should they respond appropriately to this uplifting offer during this finite period, will be commended and favored (nifal plural)).” (*Bare'syth* / In the Beginning / Genesis 18:18)

Keep in mind that the question at hand is whether or not to tell 'Abraham, and thus inform us through the Towrah, about Yahowah's decision to obliterate Sodom and the other cities in the plain below Yaruwshalaim. Therefore, it is 'Abraham's connection to what such people represent that is cogent in this analysis. Remember, 'Abraham's name indicates that, in addition to becoming the father of those who are mercifully raised and enriched, he is also the forefather of vast multitudes who are confused and troublesome – and thus *la gadowl wa 'atsuwmm gowy*.

In this regard, 'Abraham “*hayah hayah* – manifests the mannerisms which serve as a herald of these characteristics.” Scribed in the qal infinitive and imperfect, these *gowym* | gentiles are being consistently and genuinely characterized throughout time.

As for the characterizations and consequences, there are two of each. The implications are that the vast multitudes comprising the original group, *la gadowl wa 'atsuwmm gowy*, will not only reflect 'Abraham's less desirable attributes but will also mirror those being witnessed in Sodom. They, as Yahowah has indicated, will be destroyed. As we move toward the final reckoning with Sodom during the conclusion of the Time of Ya'aqob's Troubles, we can expect that “a great number of influential and extremely diverse ethnicities comprising many Gentile nations who are estranged from Yisra'el in a confluence of political entities” will be wiped out by Yahowah. We have been given fair warning, which is the reason for God's question and subsequent answer. In this regard, 'Abraham's behavior in Egypt is emblematic of the attitude that engenders such reprisals.

The second group of *gowym* were not called *gadowl* or *'atsuwmm*, which means that they are neither significant in number nor influential. And yet they share something special, in that they are all of the Land. This means that they have cast their lot in with Yisra'el and are among those who have chosen to engage and endure with God. They not only reflect the best of 'Abraham, embodying the characteristics which Yahowah found appealing, they will enjoy his fate – which is to live with God.

'Abraham manifests the best and worst of us. As such, he exemplifies Yahowah's ability to transform the willing from rotting to righteous, from wrong to right.

Yahowah explains...

**“Indeed, it is for this reason that** (*ky* – surely, because of this contrast) **I have come to know him and I am revealing this about him** (*yada' huw'* – I am sharing this information regarding him, making him known at this time (qal perfect)).

**Because of this account** (*la-ma'an* – the intent is so that) **he can show the way to the benefits of the relationship** (*'asher* – he can lead others down the correct path to walk to get the most out of life) **by offering this instruction to his children** (*tsawah 'eth ben huw'* – by directing his sons).

**Then with** (*wa 'eth*) **his household** (*beyth huw'* – family) **after him** (*'achar huw'* – following him all the way to the end), **they may be observant, closely examining and carefully considering** (*shamar* – they may keep focused upon) **Yahowah's** (*Yahowah's* – a transliteration of יהוה, our 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **way** (*derek* – path) **by acting upon and engaging in** (*la 'asah* – by expending the energy to

accomplish) **what is right** (*tsadaqah* – that which is correct and vindicating, proper and acquitting, prosperous and beneficial, as well as required) **while exercising good judgment regarding the means to resolve disputes** (*wa mishpat* – making sound and rational decisions, thinking it through and asking the right questions; from *my* – to ponder the implications of *shaphat* – being judgmental and making informed decisions).

**The purpose of which will be** (*la-ma'an* – the intent is so that) **Yahowah** (יהוה – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence) **may bring to** (*bow' el* – will be able to pursue with and provide for) **'Abraham** (*wa '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) **what** (*'eth 'asher* – the means to the benefits of the relationship) **He has communicated to him** (*dabar 'al huw'* – what He has spoken in through these words regarding him).” (*Bare'syth* / In the Beginning / Genesis 18:19)

It is for this very reason, this resolvable dichotomy between the caustic community of men and the benevolent intent of God, that 'Abraham was chosen to personify the Covenant. By listening to Yahowah and acting upon His instructions, by walking away from the most appalling human influences to the Promised Land, 'Abraham exemplifies what we can expect should we do the same.

Yahowah is encouraging us to become observant, closely examining and carefully considering these instructions, so that He can provide the stated benefits. By exercising good judgment regarding His directions, we become right with God and thus vindicated.

And now we know why Yahowah shared His intentions regarding Sodom. By doing so, 'Abraham was prepared to instruct his family regarding Yahowah's disdain for man's way so that he and we might better appreciate "Yahowah's Way." Knowing, what is wrong, helps us appreciate what is right.

There is also a benefit in knowing how God goes about determining whether or not a society is salvageable. In that regard, this message may hit very close to home.

**"Then** (*wa*) **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **said** (*'amar*), **'The judgmental accusations against the public anguish within** (*za'aqah* – the outcry pleading for intervention, summoning help, regarding the concern over the lamentable situation which is being enjoined and proclaimed in) **Cadom | Sodom** (*Cadom* – Scorched; from *cad*, meaning to be shackled with fetters to restrain and impede escape) **and 'Amorah | Gomorrah** (*'Amorah* – Tyrants, to manipulate people as if they were merchandise and to have despots treat the masses as slaves) **are truly great** (*ky rabab* – have increased tremendously and have become too much and too numerous).

**Their propensity to be wrong** (*wa chata'th hem* – their departure from the proper way, their criminal behavior and resulting guilt, and their corrupt and perverted thinking and the consequence of being headed in the wrong direction) **is very** (*ky me'od* – abundantly and extensively, exceedingly and overwhelmingly) **serious, it is pervasive, grievous, and glorified** (*kabed* – a very weighty matter, even honored and hyped, and thus burdensome and worrisome).” (*Bare'syth* / In the Beginning / Genesis 18:20)

This is a particularly important statement for our time. The world has become "*me'od* –

overwhelmingly” “*chata’th ky* – wrong, corrupt, and perverted.” The problem is now “*kabed* – pervasive and glorified.” Under the guise of progressivism and political correctness, truth is vilified, facts are dismissed, and lies are celebrated. I dare say, with the growing affinity for liberalism in the West, Islam in the Middle East, Communism in Asia, and conspiracy across the globe, *chata’th ky* had never been so *kabed*. And since Yahowah is consistent, so are the consequences.

If we seek understanding, it is critical that we appreciate the widespread and pervasive implication of *me’od* and *kabed*. There is an erroneous perception that “sin,” or more correctly, being wrong, is an individual problem when it is cultural, societal, religious, and political. Yahowah did not infer that there were some really bad actors in Sodom and Gomorrah, but instead that they had become completely and universally untenable and unsustainable.

The issue for God then, as it is now, is that when *chata’th* | errant thinking becomes so pervasive and popular that it is glorified, as is the case with progressivism in the West, everyone is corrupted by it. The truth is extinguished, and reason is renounced.

While that means that there was no hope for the inhabitants, it also means that, like any plague, it will spread and infect others, becoming a pandemic. As a result, the most compassionate approach, the fairest and most reasonable remedy, is to eliminate the pathogen before it infects everyone.

There are dual perspectives possible with *za’aqah*. “The judgmental accusations against the public anguish within” Sodom and Gomorrah are likely reports from the *mal’ak* | spiritual implements to Yahowah, with these Heavenly Messengers doing as they are charged. But there is also the possibility that the “*za’aqah* – outcry and pleading for intervention, summoning help regarding the concern over the lamentable situation which is being enjoined and proclaimed” is from those enduring it. They had reached the point of hopelessness where they realized there was no longer any way to save their communities.

*Chata’th* is almost always translated “sin.” And the reason that you do not see this rendering in my rendition of this statement is because “sin” carries too much religious baggage. The verbal root is *chata’*, which speaks of “missing the way, going the wrong direction in life, of a community being wrong, incurring guilt, and forfeiting any chance of redemption.”

**“Due to the heightened sense of urgency (*na’* – there has been extensive pleading so therefore), I will descend (*yarad* – go down from a higher dimension to a lower one) and see (*ra’ah* – observe and inspect, witness and reveal) whether or not (*ha* – if) it is consistent with (*ka* – it is comparable to) the judgmental accusations against that which is being compelled, instructed, and proclaimed (*za’aqah hy’* – the outcry pleading for intervention, summoning help, regarding the concern over the lamentable situations) that have come to Me (*ha bow’ ‘el ‘any*).**

**Have they acted and engaged in a manner (*wa ‘im ‘asah* – have they created and caused a result (qal perfect – actually at this time)) deserving complete annihilation (*kalah* – that they are finished and beyond all hope, necessitating total destruction) or not (*lo’*)?**

**I have chosen to become aware and want to know (*yada’* – it is My desire to affirm the truth so I have taken the initiative to understand (qal imperfect cohortative – of My own volition I have actually decided to consider the evidence and learn the truth because of the ongoing implications)).” (*Bare’syth* / In the Beginning / Genesis 18:21)**

It is a small point compared to the differentiation between Yahowah’s Way and man’s way,

but you will notice that God is admitting that He was not aware of everything we humans do and say – especially those living outside His family. Religious tradition has sought to make God omniscient, even though it would render our choices irrelevant. While God is capable of knowing what you and I are going to do and say next, there would be no point to our relationship with Him if He elected to do so. This bogus claim is promoted by those who seek to control others through religion.

The mechanism behind our renewal is actually predicated upon our flaws becoming invisible and thus unknown to Yah. Further, as it relates to Sodom and Gomorrah, souls which are destroyed at the end of their mortal existence find death to be the end of life because they are unknown to God.

Also relevant, Yahowah cannot be omnipresent, as the religious claim, if He has to descend from Heaven to see what is happening on Earth. To claim otherwise is to be ignorant or irrational.

God leads by example. He did what we should do. Upon hearing that something was catastrophically wrong and potentially fatal, effecting the wellbeing of multitudes of people, He conducted His own investigation. He was “*ra’ah* – observant” and “*yada’* – thoughtful.” He was not distracted by a wayward soul, a singular indiscretion, or even the emergence of a gang or cult. The problem He was assessing was so pervasive within the culture the perversions were being celebrated as true.

Through His example we should learn that our attention should be directed at exposing and excoriating the most popular and prominent perversions and corruptions. We should not allow ourselves to be distracted by things which are less significant. For example, we ought to consider and condemn Christianity, but not necessarily Mormonism or Scientology – not because they are less harmful, but because they are less pervasive.

Also, Yahowah’s attention was on the misguided nature of this entire region, and not on judging an individual soul. Likewise, we are not only wasting our time, but overstepping our prerogative, to pass judgment on any one person – that is with the obvious exception of those who instigate popular religious or political deceptions.

To “*yada’* – know and understand” is enlightening, enriching, and empowering” – even when the subjects are despicable. Discovering what to avoid is almost as important to learning what to embrace. In fact, without the first, it is hard to do the latter. That is why Yahowah asks us to walk away from political, religious, and cultural entanglements before seeking to engage in a relationship with Him.

Sodom and Gomorrah represent the second of three times that Yahowah has determined that it was appropriate for a civilian community to be destroyed. Antediluvian Mesopotamia during the flood and Canaan following the Exodus are the other two. So these words provide insight into the conditions prevalent in societies deemed to be hopeless.

Since we know that “the *chata’th* was full” for the cities in the Promised Land, let’s juxtapose the claims made with regard to Sodom and Gomorrah against the conditions which predicated the flood. It was then and there that God began by telling us that there is a limit to hope. If you recall, He said that the conditions were quite similar...

**“Therefore (wa), Yahowah (YaHoWaH) said (‘amar), ‘My Spirit (ruwach ‘any – My influence and source of empowerment, this projection of My nature) will not remain in, nor will She contend and plead with (lo’ duwn ba – direct or vindicate), mankind (ha ‘adam) for an**

**unlimited duration of time** (*la 'owlam*).

**As a result of** (*ba wa gam*) **what he has preached and proclaimed as an animal** (*huw' basar*), **his time** (*yowmym huw'*) **will exist as** (*wa hayah*) **120 years** (*me 'ah wa 'esrym shanah*).’ (*Bare'syth / Genesis 6:3*)

**The Naphylym** (*ha naphylym* – those who prostrate themselves and will be cast down, those who have fallen away and will die, those who attack and oppress, representing a miscarriage of life) **existed** (*hayah*) **in the land** (*ba ha 'erets* – within the region, territory, or area) **in those days** (*ba ha yowmym ha hem*), **and also** (*wa gam*) **afterward** (*'achar*).

**As a result** (*ken*) **of this relationship** (*'asher*) **the sons of God** (*beny ha 'elohym*) **came upon and pursued** (*bow' 'el*) **the daughters of the man**, ‘**Adam** (*bath ha 'adam*), **and they bore children to them** (*wa yalad la hem*).

**These were those** (*hem ha 'iysh* – male individuals) **magnifying themselves, the victorious warriors who were powerful and acclaimed politically and militarily** (*gibowr* – those considered influential and heroic from the upstanding to despots, the accomplished with ability to achieve, the rich and powerful) **from the very beginning** (*min 'asher min 'owlam*), **the most renowned individuals** (*'ysh ha shem*). (*Bare'syth Genesis 6:4*)

**Therefore** (*wa*), **Yahowah** (*Yahowah*) **saw** (*ra'ah*) **that indeed** (*ky*) **the evil intent, the wickedness and depravity, the propensity to be wrong, and the misery this inflicted upon** (*ra'ah* – the deprivation and distress, the misfortune and immorality, the anxiety and calamity being wreaked on) **mankind** (*ha 'adam*) **in the land** (*ba ha 'erets*) **was excessive, great in magnitude and quantity** (*rab*).

**In addition** (*wa*), **every** (*kol*) **inclination** (*yetser* – predisposition, perspective, propensity, and proclivity, part of the framework from which the world is perceived and issues are framed, preoccupation with the imaginary and mythical) **and thoughts** (*machashebeth* – plans, plots, purposes, and schemes, the musings, desires, and reasoning, even the cunning devices) **of his judgment and motivations** (*leb huw'* – his reasoning, decision-making, and ambitions) **were exclusively** (*raq* – only, distinctly, and single-mindedly, indeed inappropriately) **bad** (*ra'* – undesirable and without merit or value, evil, wicked, and immoral, repugnant, miserable, and troubling, harmful and hindering) **every single and solitary day** (*kol ha yowm*). (*Bare'syth / Genesis 6:5*)

**Then** (*wa*) **Yahowah** (𐤏𐤃𐤏𐤃𐤁) **truly** (*ky*) **grieved, regretting** (*nacham*) **that He had engaged with and acted on behalf of** (*'asah 'eth*) **‘Adam** (*ha 'adam*) **within this region** (*ba ha 'erets*).

**And** (*wa*) **He was deeply hurt that He had been misinterpreted and that His intent had been deliberately twisted and distorted** (*'atsab* – He was displeased and disappointed He had been misconstrued, even grieved by the religious idolatry and perversions) **affecting His motivation and thinking** (*la leb huw'*).” (*Bare'syth / Genesis 6:6*)

Therefore, when these conditions exist, God views the society which breeds such distortions of the truth to be so far beyond hope that their extermination is not only moral, but in the best interest of others who are less corrupt. When poison oozes out of its confines, it contaminates everything it touches.

It would be reasonable to conclude that we are considerably worse today: more misguided, more controlling and abusive, more destructive and belligerent, as well as more offensive and

deadly.

Returning to this sidebar of the Covenant conversation...

**“From there** (*wa min sham*), **the individuals** (*ha ‘ysh*) **turned toward** (*panah*) **Cadom | Sodom** (*Cadom* – Scorched; from *cad*, meaning to be shackled with fetters to restrain and impede escape) **and began walking** (*wa halak* – traveling).

**And yet** (*wa* – but) **‘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) **lingered longer than what would be expected** (*‘owd* – he was unmoved once again).

**He just stood there before** (*huw’ ‘amad la paneh* – he took a stand in the presence of) **Yahowah** (𐤎𐤏𐤍𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence). (*Bare’syth* / Genesis 18:22)

**Then ‘Abraham** (*wa ‘Abraham*) **narrowed the gap** (*nagash* – came near, approaching and moving closer together, or in modern parlance: got up in His face) **and stated** (*wa ‘amar*), **‘Really** (*ha ‘aph*)! **You would destroy** (*saphah* – will You bring disaster upon and remove, snatching and sweeping away) **the righteous** (*tsadyq* – those who are right and ethical, vindicated and innocent, even correct and moral) **along with** (*‘im* – among) **the wicked** (*rasha’* – the wrong, the guilty criminals who are evil, the unethical and immoral)?” (*Bare’syth* / In the Beginning / Genesis 18:23)

‘Abraham’s stance, and the undertone of this discussion, implies that he was questioning God’s morality, suggesting that his would be better – fairer. His accusatory approach was somewhat masked by posing statements as questions rather than lambasting God with discrediting allegations. Nonetheless, his hypotheticals were still condescending.

Thankfully, God had lessons to teach, so He continued to listen and reply. Moreover, He knew the outcome. He has already told us what was going to happen.

**“Just suppose, what if** (*‘uwlay* – perhaps, maybe, there is the possibility of the unexpected, that a better option exists and) **there are** (*yesh*) **fifty** (*chamishym*) **who are upright and correct** (*tsadyq* – who are right, vindicated, innocent, and righteous) **within the midst** (*ba tawek*) **of the city** (*ha ‘iyr* – the population centers, inner shrines, and temple complexes)?

**Even in frustration** (*ha ‘aph* – in anger, is there a condition whereby), **would You actually destroy** (*sapah* – would You bring disaster upon, snatching and sweeping away) **the place** (*la ha maqowm*) **and not even try to lift it up or accept it** (*lo’ nasa’* – and not endure or tolerate it, support and sustain it) **on account of** (*la-ma’an* – on behalf of and for the sake of) **the fifty who are righteous** (*chamishym ha tsadyq* – fifty who are correct, vindicated, and innocent) **who are in it** (*‘asher ba qereb hy’* – who are in her midst)?

**Forbid such a reprehensible thing because far be it** (*chalylah* – it is so adversarial, profane, and abhorrent that never) **for** (*la* – for) **You to engage in or pursue** (*‘atah min ‘asah* – to follow through on) **this statement** (*ha dabar ha zeh* – what You have communicated regarding this [1QGen does not include the Masoretic “*ka* – such as this”]), **killing** (*muwth* – being identified with causing the death of (hifil infinitive)) **the innocent who are righteous** (*tsadyq* – the moral, upstanding, and correct) **along with** (*‘im*) **the guilty** (*rasha’* – the wicked and wrong, the criminals who are evil, the unethical and immoral).

**Then** (*wa*) **the comparatively upright and relatively moral** (*ka ha tsadyq* – the somewhat upstanding and relatively correct) **will be** (*hayah* – will share the same fate and come to exist) **as** (*ka* – comparable and similar to) **the wicked** (*rasha'* – the invalid and incorrect, the criminals who are evil, and the unethical and immoral).

**It is so adversarial, abhorrent, and reprehensible, You must forbid it** (*chalylah la 'atah* – far be it for You to do such a repugnant thing).

**Are you going to judge** (*ha shaphat* – will You pass judgment and make decisions, adjudicating) **the entire** (*kol*) **region** (*'erets* – land) **without exercising good judgment or doing what is right** (*lo' 'asah mishpat* – are You going to act without thinking, without being discriminating)?” (*Bare'syth* / In the Beginning / Genesis 18:24-25)

I am sorry, I realize that three religions claim ‘Abraham as their patriarch, but there is no excuse. This is just wrong. These are not questions, but instead accusations predicated upon moral superiority and equivalency.

We have no business telling the Creator what He should or should not do with the lives He has conceived. Our hypotheticals are no match for reality. Our thinking is not in His league.

The truth is, ‘Abraham was not the sharpest among us nor moral. Based upon his previous questions regarding his inheritance and his repulsive dealings with Pharaoh, where he became rich by pimping his wife out, this is inexcusable. Much of it is reprehensible.

Should you want to contrast man’s morality with God’s, compare the opportunities we were given by God with how they were constrained by civilizations. Look at who conceived life and who has made a habit of ending it.

Perhaps this is ‘Abraham pleading with Yahowah to overlook all that he had done, who he really was, and uphold him in spite of it. And while God would do so, it would not be predicated upon this pathetic argument. Sodom would be incinerated. Sparing it would have been immoral.

The truth is that there was no one worth saving in Sodom. Lot, his wife, and daughters were lost souls. Lot was a drunk, his daughters incestuous, and his wife longed to return. It had become a cancer – one that had metastasized throughout the entire region.

And might I add, there is a reason we are better off listening to God than lecturing Him. Case in point.

Let’s be forthright: some of what ‘Abraham said was beyond the pale – especially coming from him. For example, the primary meaning of *'aph* is “to be angry.” As such, his initial hypothetical reads “even in frustration and out of anger, is there a condition whereby” You would actually destroy the place. This is to infer that God cannot control His temper. It is to say that the destruction of Sodom was the result of an emotional outburst rather than for a just cause.

Second, ‘Abraham was asking Yahowah to spare “*ha maqowm* – the place” – to allow it to corrupt the region and ruin people’s lives. Worse, he was asking God to “*nasa'* – lift it up, embrace and accept it, endure and tolerate it,” even “support and sustain” what was occurring there. And his basis was an invalid hypothetical – that there were fifty decent humans in the city. That would be like asking God to forgive Rome from ravaging *Yahuwdah* | Judah and the world around them because there were a few nice people. Or perhaps, we should consider exonerating the guards at the Auschwitz concentration camp during the Holocaust because some of them did not beat their wives or starve their own children.

*Chalylah* is perhaps the worst of all. It speaks of that which is reprehensible, abhorrent, and adversarial. By using it, he was accusing Yahowah of these things.

Moreover, ‘Abraham’s criticism was being leveled at what Yahowah “*dabar* – had stated, at His word.” He told God that it would be reprehensible for Him to engage and pursue or follow His word. Then what about the Covenant, ‘Abe?

Adding insult to injury, he said that if Yahowah followed through, doing what He had said, then He would come to be identified with the deaths He had caused. That is the most direct implications of the hifil infinitive when applied to *muwth*.

Also, by making a supposition which was not true, and by suggesting that there may have been fifty moral people in Sodom, ‘Abraham was accusing Yahowah of murdering the innocent. That is gut wrenching. After saying such a thing, the only reason that ‘Abraham was still alive was that God was trying to prove a point. His Covenant is capable of saving even the belligerent who are ignorant, immoral, insulting, inappropriate, and irrational.

With the dual implication of *ka* in the concluding statement, ‘Abraham ventured into comparative morality. Now, rather than “innocent,” the best of Sodom only had to be “*ka ha tsadyq* – comparatively upstanding, relatively moral, or somewhat correct.”

And then as if he hadn’t impugned his character sufficiently, he deployed the reprehensible and repugnant, truly abhorrent and appalling aspects of *chalylah* a second time – directing this insult at God once again.

As horrific and inexcusable, as insulting and belligerent as all of this had been, ‘Abraham left his most condescending statement for last: “**Are you going to make decisions and judge (*ha shaphat*) the entire (*kol*) region (*‘erets*) without exercising good judgment or doing what is right, acting without thinking (*lo’ ‘asah mishpat*)?”**

This is no laughing matter.

Beyond the fact that the Creator has the right to judge His creation. The Architect of life is entitled to determine who lives and who dies. Nothing exists without Him.

Moreover, Yahowah is committed to being fair, to being just and judgmental, even forthright and discriminating. He has established and communicated standards and has presented the consequences of ignoring them. He treasures life. And so the only reason He was going to curtail the lives of the wretched in Sodom was to protect the innocent who had yet to be infected. It would be like killing Hitler’s, Stalin’s, and Mao’s inner circles to spare the lives of the two hundred million which were snuffed out because of them. This is not a zero-sum consideration.

I am sickened by this – the second time now with ‘Abraham. My heart breaks for God. With all He has done for us, this man with compromised morals was the best He could find among us.

As we move through this exchange, the terminus of hope devolves into the primary issue. At what point does a society become so corrupt, so immoral, so errant, that there is no longer any chance of an individual within that culture coming out of it and finding the truth? As I examine Islamic nations today, I see such hopelessness. Political Correctness and liberal Progressivism in the West is nearing this same precipice. The Communist Party has taken China well past the point of no return.

May I remind readers that there was no hypothetical from God’s perspective. Yahowah

revealed back in Bare'syth 18:17 that He had already decided what He was going to do. Therefore, God is defusing a volatile situation because the continuation of life depends upon it. For better and for worse, 'Abraham was the last best hope for the Covenant.

**“Therefore (wa), Yahowah (Yahowah – the proper pronunciation of YaHoWaH, our ‘elowah – God as directed in His ToWRaH – teaching regarding His HaYaH – existence and our ShaLoWM – restoration) replied (‘amar – stated), ‘Since this condition cannot be met, should I find (‘im masa’ – if the impossible occurs and this incredible criterion can be met and I somehow discover and attain, even acquire (qal imperfect – genuinely and consistently)) within (ba) Cadom | Sodom (Cadom – Scorched; from cad, meaning to be shackled with fetters to restrain and impede escape) fifty (chamishym) who are in accord with the standard, innocent, and correct (tsadyq – who are right, upstanding, moral, ethical, and guiltless) in the midst of the city (ba tawek ha ‘iy – within the center of the populated area, inside the shrines and temples, and within all of the anguish, titillation, and terror; from ‘uwr – to rouse and incite, provoking), then (wa) I will, for the moment, lift up and bear (nasa’ – endure and tolerate at this instant (qal perfect – actually for the moment)), accordingly, everyone who has considered the implications of rising up and standing up (la kol ha maqowm – as a result of drawing near those who have pondered the consequence of being upright, or simplistically: the entire place; from a compound of ma – to question the who, what, why, when, where, and how of quwm – taking a stand so as to be established) for their benefit (ba ‘abuwr hem – for the sake of their participation in this beneficial exercise, and thus on account of them and for their sake based upon the expected result).”** (Bare'syth / In the Beginning / Genesis 18:26)

There is no possibility that Yahowah would ever lift up and bear the wicked who have not been vindicated, so you can be certain that He was choosing His words carefully to talk 'Abraham off of the precipice. Fulfilling the Covenant was so vital to humanity's continued existence, He would play the man who had just insulted Him. He did so without deception.

Without exception, Yahowah is personally engaged in a relationship with every soul who is vindicated. He did not have a relationship with anyone in Sodom. Therefore, He knew for certain that there was not a single soul therein who was right about Him. In fact, the Covenant, which makes vindication possible, had yet to be finalized. At the time of this discussion, we are still in the midst of its ratification.

With so much at stake, let's examine Yahowah's response carefully. It begins with 'im which speaks of “a condition incapable of fulfillment.” As such, Yahowah was telling us that the criterion raised by 'Abraham was not realizable. There was no one salvageable, much less innocent, in Sodom – and would never be. That was the reason it would be destroyed. There was no upside to its survival – just the unacceptable prospect of its wicked ways spreading and infecting Yisra'el if it was not obliterated.

*Masa'* means more than just “find.” As is the case within the Covenant where we are redeemed by God, it speaks of “acquiring” someone – which is to ransom them. This is particularly telling in Sodom since *cadom* means “to be shackled with fetters and thus restrained.”

The only way to become “*tsadyq* – right” with God, and thus “*tsadyq* – be perceived as vindicated and innocent,” is to listen to what Yahowah has to say and respond appropriately. There was no one listening to God in Sodom. In fact apart from 'Abraham and Sarah, there wasn't anyone listening anywhere else.

In this light, constraining the search area was to convey Yahowah's propensity to be clear and concise. The search parameters would include "*ba tawek ha 'iyr* – those within the city center, in her temples and shrines, including her terrorists and purveyors of titillation." And therein is yet another clue as to the problem: *'iyr* is from *'uwr* which means "to rouse and incite, provoking others."

Other than to toy with His current tormentor, and mimic his complaint, I was initially troubled by Yahowah's use of "*nasa*' – to lift up, endure, and bear, and thus to tolerate." There isn't any circumstance in which God is going to accommodate Sodomites. But upon a more careful inspection, I noticed that Yahowah switched to the perfect conjugation, which means that He would only be doing so momentarily. A reprieve of a few hours would suffice – long enough to get Lowt and family out of the city.

But even then, the most brilliant part of Yahowah's retort now lies before us: *maqowm*. Thoughtlessly and simplistically, it is translated "location, site, or place." I suspect that this is how 'Abraham used it. And yet to understand the word, all we have to do is consider its component parts. *Mah*, or *ma*, is an interrogatory, encouraging us to consider the who, what, where, why, when, and how of what follows. And in this case, it is *quwm* – a verb so popular it appears over 600 times in the Towrah and prophets. *Quwm* means "to rise up and to take a stand."

So, should there have been a modicum of courageous souls in Sodom who were willing to stand up against the plague of misguided and malevolent thinking, God was willing to provisionally accept them, at least temporarily, to see if they were capable of going from rejecting Sodom to embracing the Covenant. Life affords us this same opportunity.

Yahowah would for the "*ba 'abuwr hem* – benefit of these" individuals who were willing to consider the implications of rising up and taking a stand, should they exist, postpone the inevitable destruction of Sodom. And while there were none of them, "*ba 'abuwr* – for the sake of our participation in this beneficial exercise," which details who lives and who dies in the Covenant or estranged from God, this was brilliantly spoken.

For a frame of reference, the monstrous city-state of Sodom has likely been found near the mouth of the Jordan River. It is now being uncovered at Tall el-Hammam, where there are indications that there may have been upwards of 20,000 people, perhaps more, living there. At the confluence of waterways and trade routes, it was an entertainment and shopping metropolis – a mercantile oasis, the region's first megamall. And it was well protected – other than from God – with walls which were nearly one hundred feet thick.

Fifty individuals would have represented one quarter of one percent of the population. And as for the rest, the city was rife with gang rape and mob violence. It was arrogant and decadent. And lest I forget, the city unearthed at Tall el-Hammam reached its zenith around the time of 'Abraham, circa 2000 BCE. It was rapidly depopulated and destroyed in a cataclysmic event. Archeologists at the site have described the "civilization-ending catastrophic event as the result of an air burst explosion." (Phillip Silvia, PhD, College of Archaeology, Trinity Southwest University) Surviving pottery shards and rocks were heated to over 14,000 degrees Fahrenheit. It would have been more searing than an atomic bomb. The area scorched was between two and four hundred square miles.

There is the possibility that Yahowah is suggesting that we can negotiate with Him. While I was not so bold as to question Yahowah's morality and judgment, I discussed the conditions of engagement with Him – especially with regard to my exposure during His desired condemnation

of Islam. That said, however, as it would transpire, I asked God for what He was already committed to provide – a realization I discovered by translating the 91<sup>st</sup> *Mizmowr* / Psalm.

Let's return to the fellow tripping on his own tongue. His next statement was worse in many ways. 'Abraham is shown "'*anah* – answering" God rather than listening to Him. Worse, he is pleading with Yahowah to "*hineh* – pay attention" to him, rather than benefit from God's interests.

Then, considering his mindset, it is impossible to know if he referred to Yahowah as '*adony* | my lord or '*edony* | my upright one, firm foundation, and reliable base. He was not responding in a manner which would suggest either was appropriate. And speaking of inappropriate, 'Abraham actually told God that "*ya'al* – he had come to a conclusion regarding his response and that he was determined" to convey it. And if that were not bad enough, he said it using the hifil stem, which means he wanted Yahowah to act upon his thinking and reflect his response.

**"So 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) answered ('anah – replied and responded), and he said (wa 'amar) 'Pay attention (hineh – look here). Please (na' – I beg you out of a heightened sense of urgency and intensity). I have come to this conclusion and I am determined (ya'al – I have begun processing this information and have a proposition to offer that I want You to agree upon (hifil perfect – at this moment I want You to think like me)) to speak (la dabar – to convey it) to my lord or my upright one ('el 'adon / 'edon 'any – either my lord and master who owns me or my upright one who is my firm foundation and reliable base).**

**I am comprised of earthen matter ('any 'aphar – I am but dirt, dirty clods of dust) and carbon (wa 'epher – and ashes from burning carbon), (Bare'syth / Genesis 18:27) yet suppose, what if ('uwlav – perhaps, maybe, there is the possibility of the unexpected, that a better option exists and) five (chamesh) are lacking (chasar – are deprived and subtracted) of the fifty (chamishym) who are upright and correct (ha tsadyq – who are right, vindicated, innocent, and righteous)?**

**Would You actually destroy (ha sapah – ask Yourself, would You bring disaster upon, snatching and sweeping away (hifil imperfect)) the entire city ('eth kol ha 'iyv – all of the population within the shrines and temples, including those inciting anguishing titillation and provoking terrorism) for these five (ba ha chamesh)?'**

**And He said (wa 'amar), 'I will not destroy it (lo' shachath – I will not obliterate that which is corrupt (hifil imperfect)) since this condition cannot be met, should I find ('im masa' – unless the impossible occurs and this incredible criterion can be met and I somehow discover and attain, even acquire (qal imperfect – genuinely and consistently find)) forty-five there (sham 'arba'ym wa chamesh).'" (Bare'syth / In the Beginning / Genesis 18:28)**

If there had been so much as one Covenant member in Sodom, just one person willing to take a stand on behalf of Yahowah and His Covenant Family, there would have been every reason to give him or her the opportunity to reach others. But there was none – not there or anywhere else on the planet. The only ones even listening were 'Abraham and Sarah – and they were still stumbling all over themselves. The fact remains that for most of the past two thousand years the situation has remained the same.

As an interesting aside, while it is true that we are an insignificant carbon lifeform comprised of material particles, 'Abraham was feigning the humility his words did not convey. In other words,

he was being disingenuous.

God has never been impressed with numbers. He would have been delighted to have formed a relationship with one. Beyond that, to Him, two was no different than twenty, two hundred, or two thousand. ‘Abraham remained clueless in this regard.

**“So he once again, being repetitive (*wa yasap ‘owd*), spoke to Him (*la dabar ‘el huw’*) and said (*wa ‘amar*), ‘Now suppose, what if (*‘uwlay* – perhaps, maybe, there is the possibility of the unexpected, that a better option exists) **there are discovered** (*masa’* – there are found, acquired, and obtained) **forty there** (*‘arba’ym sham*).’**

**He answered** (*wa ‘amar*), **‘I will not act** (*lo’ ‘asah* – I will do it) **for their benefit** (*ba ‘abuwr hem* – for the sake of their participation in this beneficial exercise, and thus on account of them based upon the expected result) **of forty** (*‘arba’ym*).” (*Bare’syth / In the Beginning / Genesis 18:29*)

Emboldened, ‘Abraham asked for a ruling on thirty and received a favorable verdict. Pressing his good fortune, he positioned twenty to find that this quantity too would have been sufficient to spare Sodom. Questioning God for the last time, ‘Abraham asked: **“Suppose ten are found there?”**

**“And He said** (*wa ‘amar*), **‘I will not destroy it** (*lo’ shachath* – I will not obliterate that which is corrupt (hifil imperfect)) **for their benefit** (*ba ‘abuwr hem* – for the sake of their participation in this beneficial exercise, and thus on account of them based upon the expected result) **of the ten** (*ha ‘asarah*).” (*Bare’syth / In the Beginning / Genesis 18:32*)

And that was the end of the conversation. The fifth of seven meetings between Yahowah and ‘Abraham was over.

**“Then** (*wa*) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **walked, journeying** (*halak* – He traveled (qal imperfect)) **in the manner which was consistent with providing the beneficial relationship when** (*ka ‘asher*) **He had finished His message to** (*kalah la dabar ‘el* – had concluded speaking to, having grown weary of the discussion with (piel perfect infinitive – at this moment in time ‘Abraham was dramatically affected by this conversation being over)) **‘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).

**And ‘Abraham** (*wa ‘Abraham*) **returned** (*shuwb* – turned around, going back to) **to His place** (*la maqowm huw’* – to his dwelling, home, and office; a compound of *ma* – to question the reasons to *quwm* – rise up and take a stand).” (*Bare’syth / In the Beginning / Genesis 18:33*)

He kept coming back, but He never stayed long. Yahowah always made His point, dealt with ‘Abraham’s objections, and then journeyed on His way.

I would have preferred that they would have discussed the meaning of life, the purpose of the universe, and why we are here. And then, as if we were on a date, I would have said, “Yahowah, let’s talk about You. Tell me, how did You go about choosing Your name? Since Your appearance here is clearly a façade, just a reflection of who You are, what do You really look like? What is important to You? What do You enjoy most? What do You want to achieve through our relationship? How can we make that happen? Can others join us. Where do You live? What is it like there? Will You take me back with You? Why me, and what are You looking for in others?

What do You want from us? Tell me more about Your Covenant. And Yahowah, since You have brought it up, what is it about Sodom that has caused You to conclude that we are all better off with it gone? And Yah, I don't know if You have ever played golf, but if You have, could I get a mulligan on my behavior in, well... You know what I did? Is there a way to wipe the slate clean and start over? And, oh, who are these other guys with you?...

Yes, I know, I will get my chance and so will you. And, at least to the extent we are able to comprehend His guidance, Yahowah has answered most all of these questions in His Towrah and through His prophets. But still, wouldn't you love to know more about traveling in time, what we will experience in the 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> dimensions, what life is like out there on other planets, and how we are going to relate to one another spiritually?

There is no end to the questions or desire to learn. Thankfully, eternity is a very long time and Yahowah loves to share, explore, and teach.

While we were not told who the other two 'ysh | individuals were who were accompanying Yahowah during this meeting with 'Abraham, it is now obvious. In the next revelation we are told...

**“The two spiritual messengers** (*wa shanaym ha mal'ak* – then both supernatural envoys and heavenly implements) **came to** (*bow'* – arrived to pursue) **Cadom | Sodom** (*Cadom* – Scorched; from *cad*, meaning to be shackled with fetters to restrain and impede escape) **in the evening** (*ba ha 'arab* – during the time light and darkness are mixed and joined together creating a grayish interwoven fabric at dusk as the world grows darker) **while** (*wa*) **Lowt | Enveloped and Intertwined** (*Lowt* – Lot, the one wrapped too tightly who was encircled, encased, and entangled) **sat** (*yashab* – settled down, inhabiting and remaining, establishing his dwelling place) **in the doorway** (*ba sha'ar* – within the gateway, entrance, and opening) **of Sodom** (*Cadom* – Scorched).” (*Bare'syth* / In the Beginning / Genesis 19:1)

The account of what occurred in Sodom is something we will study – dissecting every nuance of every word to learn the truth. That story is told at the beginning of the 5<sup>th</sup> volume of *Observations – Understanding*. Suffice it to say for now, the Sodomites valued things and abused people. Through their politics, religion, and culture they justified using people as commodities.

אָרָב

Should you think that I have been too critical of 'Abraham, judging his ploy with Pharaoh too harshly, or reading too much into His protestations over Sodom, I would like to share yet another frame of reference. It was sufficiently important for Yahowah to communicate this with us that He devoted half as many words to this otherwise minor episode as He did to the entire experience in and out of Sodom.

He did so because He wants us to know that 'Abraham was a deeply troubled individual. He was selfish and immoral, an awful husband and an unethical man. He was much like the Sodomites he had been defending. As we consider what follows, it becomes ever more obvious why 'Abraham was pleading with Yahowah not to destroy that place.

Nonetheless, Yahowah knew better. 'Abraham would witness Sodom's destruction. Thereafter...

**So then (wa) from there (min sham – out of where the name was known), ‘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*) **moved on to (nasa’ – tore himself loose from and set out for (qal imperfect)) the region (‘erets – the land and territory) of the Negeb (ha Negeb – the Parched South of Yahuwdah) and settled (yashab – lived) between (bayn – making a connection to understand the distinction between) Qadesh | Being Set Apart (Qadesh – being separated and dedicated versus being a male prostitute) and to promote understanding regarding (wa bayn – making reasoned connections to advance comprehension) Shuwr | to Be Perceived as Adversarial (Shuwr – to travel on a journey which is revealing and should be observed in connection with the head of a bull and thus being bullheaded, a wall, and thus being impenetrable, and a foe, and thus adversarial, even to act as if empowered while seeking to prevail over others).**

**In addition (wa), he lived as a guest in (guwr ba – he dwelt as a stranger, albeit congregating together with) Garar | Masticating (Garar – to bite down upon and continuously chewing something destructive, grinding away on that which is divisive and separating).” (Bare’syth / In the Beginning / Genesis 20:1)**

Yahowah has laid His cards on the table for all to see. ‘Abraham was still a man on the move. While he was wrong, he was given the opportunity to be right. But he was not there yet, not by a long shot. He was closer to being “*shuwr – perceived as adversarial and bullheaded*” as he was to being “*qadesh – set apart.*” He was still “*garar – biting into and chewing away on some exceedingly divisive*” behaviors.

As God was deciding whether or not to reveal His intent with Sodom to ‘Abraham, Yahowah explained that his duplicity was among the reasons He chose this man with whom to establish His Covenant. For better and for worse, ‘Abraham represents what Yisra’el would become. And yet, even this man was redeemable – just as is the case with Yisra’el. And therein is the reason ‘Abraham’s mercurial behavior is being showcased for our consideration.

We can no longer look away and ignore ‘Abraham’s covetous and controlling, indeed contentious and condescending attitude. This was not a horrible accident, but instead an appalling plan. He did it again...

**“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) said (‘amar – declared) of Sarah (‘el Sarah – to engage and endure with or to strive against and wrestle with), his wife (‘ishah huw’ – his woman), ‘She is my sister (‘achowth ‘any hy).’**

**And so (wa) King (melek) ‘Abymelek (‘Abymelek – My Father was King) dispatched envoys (shalach – sent out, sending messengers away) and (wa) he took Sarah (laqach ‘eth Sarah – he received Sarah, taking control of Sarah, grasping hold of Sarah, as Sarah was transferred to him (qal imperfect)).” (Bare’syth / In the Beginning / Genesis 20:2)**

He has established a pattern of disreputable and destructive behavior. He has every trait one would likely see in a narcissist. He was manipulative, misleading, controlling, and abusive, greedy and self-serving. He had no apparent empathy and readily projected his own faults on others.

This time, however, there was too much at stake with the Covenant to allow this betrayal to materialize. Yahowah intervened to stop it. And this means that the reason this story is being shared

is because Yahowah wanted us to know the forefather of Yisra'el.

**“But then (wa) the Almighty (‘elohym – God) came to (bow’ ‘el – pursued) ‘Abymelek (‘Abymelek – My Father was King) in a dream (ba chalom – in a series of thoughts, images, and feelings during an altered state of awareness or sleep) at night (layl) to convey to him (wa ‘amar la huw’), ‘Pay attention (hineh – behold, look here and take notice), ‘You are about to exemplify death and perish (‘atah muwth – you are going to reveal what causes souls to die and be destroyed (qal participle – a genuinely descriptive verbal adjective)) over (‘al – near and on account of) this woman (ha ‘ishah), whom, to reveal your way, you have taken (‘asher laqach).**

**She (hy’) is married to a lord (ba’al ba’al – is the wife of one who owns and controls possessions, a master; from ba’a’ – to seek what one desires, to petition and pray, to be sought out eliciting passion and ‘al – Almighty God, and thus ba’al is to seek to be God).” (Bare’syth / In the Beginning / Genesis 20:3)**

The use of *Ba’al* | Lord, which is one of Satan’s names and titles, is telling with regard to ‘Abraham, his relationship with Sarah, and his overall mindset. He was, in fact, treating Sarah as if he owned her, as if she was his possession to work or loan out as he saw fit – as a commodity. He was acting like a pimp, prostituting her for financial gain. But this time, before this illicit scheme could be consummated, Yahowah intervened. It was wrong.

*Ba’al* does more than depict Satan’s desire to possess and control mankind and to lord over God’s creation. From *ba’a’* and *‘al*, *Ba’al* depicts the Adversary “pursuing what he desires and eliciting passion through prayer, as he seeks to be Almighty God.” Sadly, Satan has achieved his ambition, as he is worshiped as the Lord God in almost every religion.

It is also interesting that *ba’al* can mean “married,” and speak of either the “husband or wife.” Since He invented the language, this suggests that Yahowah views man’s interactions with the Lord as an act of infidelity, and thus adultery.

To some extent, ‘Abymelek had a point. He had been deliberately misled or, shall we say, played. ‘Abraham and Sarah were running a con. And they were both complicit.

As for the King, he had the intent but was not afforded the time...

**“Now (wa) ‘Abymelek (‘Abymelek – My Father was King) had not yet approached her to enter her (lo’ qarab ‘el hy’ – had not presented himself in proximity to her (qal perfect)).**

**So he said (wa ‘amar), ‘My Lord (‘adony – Sir), would You kill (ha harag – would You intentionally slay, putting to death) a community of gentiles (gowy – a different ethnicity, a nation and culture) even though (gam – although) they are innocent and upright (tsadyq – they are correct thinking, guiltless, and moral)?” (Bare’syth / In the Beginning / Genesis 20:4)**

The man who would become synonymous with Yisra’el had made Gowy look innocent and upright by comparison. It was a trait that would linger.

As for complicity, ‘Abraham was up to his old tricks and Sarah played along...

**“Did he not, himself, say to me (ha lo’ huw’ ‘amar la ‘any – didn’t he, himself, actually declare at that time (qal perfect)), ‘She is my sister (‘achowth ‘any hy’)?”**

**And (wa) she (hy’) also (gam – in addition and as well), herself (hy’), said (‘amar – actually claimed and literally announced at that time (qal perfect – she actually said this without being manipulated or coerced to do so)), ‘He is my brother (‘ach ‘any huw’).**

**My motivation was entirely of the heart** (*ba tom lebab* ‘any – that it was only as a result of my feelings and purely emotional). **And also** (*wa* – in addition), **with the moral impeccability of my hands** (*ba niqaywon yad* ‘any – with a pure and innocent influence and clean hands) **I have done this** (‘*asah zo’th* – I have engaged in this).” (*Bare’syth* / In the Beginning / Genesis 20:5)

As for ‘Abraham and Sarah, they played the ruse of a half-truth – something far worse than had they stated an outright lie. It is the broken shards of candor which make such a deceptive scheme appear credible – fostering its appeal. This is the essence of religion, and it explains the reason so many are so readily fooled.

‘Abymelek’s argument was threefold. He made a distinction, suggesting that he and his people were better than those Yahowah had chosen. He was right in that regard, and yet the comparative morality argument did not pass muster with God. Those who would claim that “the Lord” will not judge them, because their life on balance has been more good than bad, may want to take notice. ‘Abymelek nor his people were spared for this reason.

Second, the King suggested that he should not be punished for acting entirely out of emotion – especially since his hands were clean. That is to say he wanted to have sex with her but had not yet done so. He was also saying that this was not a conscious decision or the product of thoughtful contemplation – but simply a natural and normal biological impulse. And while Yahowah acknowledged His assertion, He quickly dismissed it as being irrelevant. Having a “good and pure heart” is, therefore, immaterial.

Third, he said that it would be wrong to hold him accountable because he was misled. And yet, demonstrating that God did not agree, his life would have been over had he been given the chance to act upon his desire. This means that Yahowah is not going to absolve anyone who claims that they were misled by religion, either.

The three most common claims regarding Divine judgment have just been torn asunder. God does not support man’s view.

The fact that he had been misled by ‘Abraham regarding their relationship did not make his relationship with Sarah moral. The King was anything but innocent. Taking women is not okay. Moreover, as a mortal man, he was going to die anyway – it was just a matter of when and where.

**Then** (*wa*) **the Almighty** (*ha ‘elohym*) **said to him** (‘*amar ‘el huw’*) **in the dream** (*ba chalowm* – during this series of thoughts, images, and feelings of an altered state of awareness), **‘Although** (*gam*) **I am aware** (‘*any yada*’ – I realize) **that your motivation was entirely emotional** (*ky ba tom lebab ‘atah* – that it was only as a result of your feelings and purely of the heart) **for you acting this way** (‘*asah zo’th* – for doing this), **it was I who restrained you** (*wa chasak* – who withheld you, holding you back and thus sparing you).

**In addition** (*gam*), **I kept you** (‘*any ‘eth ‘atah*) **from corrupting the way to Me** (*min chata’ la* ‘any – from missing, forfeiting, misconstruing, and misappropriating the way to Me).

**It was for this reason that** (‘*al ken*) **I did not give you the opportunity** (*lo’ nathan ‘atah* – I did not at this time allow you (qal perfect)) **to touch her** (*naga’ hy’* – to make contact with her (qal imperfect)).” (*Bare’syth* / In the Beginning / Genesis 20:6)

Yahowah’s interest was in keeping ‘Abraham and Sarah from convoluting the purpose of the Covenant. The *beryth* is more about love than sex, integrity rather than infidelity, legitimacy not larceny, being set apart instead of being tossed out. Children should know their father as someone

who loves their mother. Wives should be protected and supported, not thrown to the wolves and used as bait.

The model Yahowah intended was being corrupted to the point that, had He not intervened, the way to Him would have been so maligned and misconstrued that His approach would no longer be recognizable. And yet, by allowing it to go this far and no further, Yahowah demonstrated the difference between His way and man's approach to life. And He affirmed that He would not allow anyone to misappropriate His Covenant such that the way to Him was forfeited.

The fact is: Sarah was already pregnant. When Yahowah passed by on *Pesach* | Passover, I think she became pregnant on *Bikuwrym* | Firstborn Children. In the next chapter, Yahowah reveals that Yitschaq was born not long after this sordid affair was over – which would have been seven months later on the *Mow'ed* of *Sukah* | Camping Out with God. Therefore, Yahowah was insistent on keeping 'Abymelek | My Father was King away from Sarah so that there would be no question about who had fathered her child. There was already a dispute brewing due to the maternity of the other boy, Ishmael, and God did not need or want another dispute.

But that was not the end of the story. 'Abymelek wanted to know what 'Abraham was envisioning. How had he managed to devise such a sinister and diabolical plan. What was his end game?

**“So then (wa) 'Abymelek ('Abymelek – My Father was King) said to ('amar '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), 'How and why (mah – when and what) did you actually envision (ra'ah ky – did you see happening and perceive would occur by) engaging in ('asah – acting upon and doing) this way of speaking ('eth ha dabar ha zeh – communicating like this)?”**

The answer was simple. He had been enriched monetarily when he lied to Pharaoh and let him take Sarah. He coveted possessions more than he loved her. Money was more important to him than morality.

If you are uncomfortable with this assessment, then may I suggest that the man you may be upholding is not the same one presented within the pages of the Towrah. I have made a promise to go where Yah's words lead, no matter what. There is a reason that this story, and the one before Pharaoh, were so vividly presented.

**“So now, at this point in time (wa 'atah – as a logical response to this discussion), choose to return (shuwb – of your own volition, change your approach and take back and restore (hifil imperative)) the man's (ha 'ysh – the individual's and husband's) wife ('ishah – woman) because (ky – for the reason) of his prophetic implications (huw' naby' – his influence on prophecy and the Divine message being proclaimed through him, even the future implications regarding him).**

**He can make intercession for your benefit (palal ba'ad 'atah – considering the choices, contingencies, and consequences before him in the future, you can expect that the agreement reached with him will decide your fate (hitpa'el imperfect – when the subject, 'Abraham, is not influenced by outside interests, his actions will have ongoing implications throughout time with regard to mediation, arbitration, and intercession)), such that you can choose to preserve your life (wa chayah – so that you can elect of your own volition to be restored to life (qal imperative – a genuine offer to live which is subject to freewill)).**

**But if you do not return her (wa 'im 'ayn 'atah shuwb), be aware (yada' – realize and**

appreciate, know and understand) **that, indeed** (*ky*), **you will absolutely die** (*muwth muwth* – you have no chance of living), **you** (*'atah*) **and all who follow your path** (*wa kol 'asher la 'atah* – as well as everyone who views the relationship like you).” (*Bare'syth* / In the Beginning / Genesis 20:7)

Theologians throughout the years have rendered *ky huw' naby'* as “because he is a prophet,” but there is no verb justifying this, nor any prophecies. ‘Abraham could not seem to tell the truth, much less the whole truth, to save his soul. He does not measure up to the standard of a *naby'* – in which one mistaken claim is a death sentence.

But that is not to say that ‘Abraham’s very existence, his choices and character, did not have enormous prophetic implications. His marital failures, his propensity to lash out when he should have listened, and his penchant for material gain over the Covenant’s benefits, would all become indicative of Yisra’el – and thus prophetic. Moreover, the promises Yahowah made to ‘Abraham shape the course of human events. What God accomplished through this resoundingly flawed man has had a greater influence on prophecy than any other life, save *Dowd* | David. In this story, there is even a witness to the emergence of the three ‘Abrahamic religions – including how they were formed.

As a result of what Yahowah subsequently achieved with ‘Abraham by codifying the Covenant, intercession for our benefit is now possible. Our response to the Covenant determines our fate. We can now choose to preserve or extinguish our very existence. A person’s failure to return to God was then as lethal as it is today.

‘Abymelek told his people and staff what he had seen and heard during the night, and they were rightly terrified. So with everyone’s life hanging in the balance...

“**Abymelek** (*'Abymelek* – My Father was King) **summoned** (*qara' la* – called out to) **‘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), **and he said to him** (*wa 'amar la huw'*), **‘What have you done to us** (*mah 'asah la 'anahnuw* – why have you done this to us)?

**How have I misled you** (*wa mah chata' la 'atah* – so why have I done that you misconstrued) **such that** (*ky*) **you have arrived and come to me, bringing upon me** (*bow' 'al 'any* – you have entered and brought over me), **and upon my kingdom** (*wa 'al mamlakah 'any*), **such a great offense** (*chata'ah gadawl* – so grievous a crime, such a significant wrongdoing, and such an enormous condemnation), **practices** (*ma'aseh* – things, deeds, acts, and customs) **that should never be done** (*ky lo' 'asah*)?

**You have done them against me** (*'asah 'imad 'any* – you have performed them in association with me).” (*Bare'syth* / In the Beginning / Genesis 20:9)

‘Abymelek was being judgmental to be sure, but who among us can blame him. His life, and those of everyone within his kingdom, were imperiled as a result of an immoral con.

Frankly, every word of this reads like the divorce decree presented throughout *Howsha'* / Hosea – a prophecy we introduced earlier in *Ryb* | Quarrelsome (*Yada Yahowah*, Volume 2, Chapter 3), and will study in its entirety in the *Azab* | Separation volume of *Yada Yahowah*. In it, Yahowah refers to Yisra’el as Sodom, and as an unfaithful prostitute, whoring around with *ha Ba'alym* | the Lords. The same accusations are leveled again, explicitly and symbolically, in *Yach'ezq'el* / Ezekiel 23.

The King was searching for answers, as are we. ‘Abraham’s behavior was reprehensible. What would cause a man to do such a thing? I suspect that the answer is ego, coupled with a broken moral compass. He coveted the status he believed wealth would bring. And he seemed to enjoy toying with people’s lives. It may have made him feel superior to them – thereby quelling his insecurities and feelings of inadequacy. I have been scarred by a score of men and women like this and find no sanctuary in these revelations.

**“Further (wa), ‘Abymelek (‘Abymelek – My Father was King) said to (‘amar la – conveyed to) ‘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), ‘What (mah) did you actually envision (ra’ah ky – did you see happening and perceive would occur by) by you acting upon (‘asah – you engaging in and doing) this way of speaking (‘eth ha dabar ha zeh – communicating like this)?” (Bare’syth / In the Beginning / Genesis 20:10)**

What ‘Abymelek did not realize is that there is no point to asking a liar to explain his behavior. After all, he is going to lie about his motivations, too. Liars lie: it is what liars do.

In listening to ‘Abraham’s response, we find that his premise was irrelevant, even inaccurate, and his excuse pathetic...

**“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) explained (‘amar – conveyed), ‘Because (ky) I expressed (‘amar – I said), “Universally (raq – exclusively, while spitting it out), there is no respect or reverence (‘ayn yr’ah – there is no admiration or veneration) of God (‘elohym) in this place (ba ha maqowm ha zeh – in this location where taking a stand is questioned), and so they will kill me (wa harag ‘any – they will put me to death) over (‘al) the statements regarding (dabar – the way of speaking about and messaging pertaining to) my wife (‘ishah ‘any – my woman).”” (Bare’syth / In the Beginning / Genesis 20:11)**

For the most part, the opposite was true. ‘Abraham was projecting his faults, his lack of integrity, even his insecurities.

It has become obvious that ‘Abraham was clueless about the Covenant. Because Yahowah was promising to protect him, even adopt and empower him, make him immortal and enrich him, it was ‘Abraham who did not trust God or rely upon Him. And that means that we were correct. He lashed out against Yahowah over Sodom because he did not respect God. Moreover, since projecting one’s own faults onto others is a signature trait of narcissists, ‘Abraham has confirmed our assessment.

Ironically, ‘Abymelek and his people demonstrated far more respect for Yahowah as a result of a momentary revelation in a dream than ‘Abraham had mustered after all of this time together. Further, ‘Abraham did more to hurt God’s standing among men than Sodom. When someone Yahowah has chosen to work with acts so disingenuously and deceptively for short-term personal gain, it tarnishes God’s credibility and calls His judgment and integrity into question.

This is really bad. But at least it was good that ‘Abraham was into washing feet. He had both of his in his mouth.

**“And besides (wa gam – so then in addition), she really is my sister (‘amnah ‘achowth ‘any), the daughter of my father (bath ‘ab ‘any hy’), only not the daughter of my mother (‘ak**

*lo' bath 'em 'any*). **And then she became** (*wa hayah*) **my wife** (*la 'ishah 'any*).” (*Bare'syth / In the Beginning / Genesis 20:12*)

Some of what Paul, Akiba, and Muhammad, Hadrian, Maimonides, and the Popes, Hitler, Lenin, Stalin, and Mao said was partly true as well – or they would never have garnered a following. ‘Abraham was being deliberately deceptive, and now he was including God into his ploy – doing the one thing Yahowah detests most of all. If Yahowah was like ‘Abraham, we could not trust anything He said.

As the old adage goes: It is better to keep your mouth closed and let people think you are a fool than to open it and remove all doubt. (Mark Twain) However, at this point, the problem was much worse than seeming dumb. Now it was God’s fault...

**“And also** (*wa*) **as it would transpire, when** (*ka 'asher* – as a result of the relationship and along the way) **it came to be** (*hayah*) **that God** (*'elohym*) **caused me to wander aimlessly and go astray, even to err** (*ta'ah 'eth 'any* – to mislead me, without providing me with any direction, such that I traveled place to place without purpose, staggering and stumbling) **away from** (*min* – out of, disassociating from) **my father’s household** (*beyth 'ab 'any* – my father’s home and family).

**It was then I said regarding her** (*wa 'amar la hy'* – I stated to approach her), **‘This is the favor and shame** (*zeh chesed* – this represents the lovely appearance and offsetting disgrace, the benefit of merciful love along with the embarrassing immorality, the privilege and insulting reproach) **which, for the benefit of the relationship** (*'asher*), **you must perform for me** (*'asah 'imad 'any* – you have to act out and engage in with me (qal imperfect jussive – in that it is His will, you will actually and consistently play this out with me)) **at every one of the places** (*'el kol ha maqowm*) **to which we come** (*'asher bow'*).

**Then and there** (*sham*) **you must say regarding me** (*'amar la 'any* – you should declare with regard to me), **“He is my brother** (*'ach 'any huw'*).”” (*Bare'syth / In the Beginning / Genesis 20:13*)

What a horrible thing to think, much less say. And to blame God for this reprehensible deception is beyond the pale. Yahowah guides; He never misleads.

It was not until translating ‘Abraham’s statement while editing this chapter in the fall of 2020 that I finally came to understand why *chesed* has a dark and light side. Not only is *chesed* a blessing and a curse, the primary meaning conveys embarrassment over mercy, shame before favor. As such, it is a transformational verb, offsetting immorality with love, embarrassment with acceptance.

But it was all God’s fault according to ‘Abraham. From his putrid perspective, the centerpiece of God’s will was a lie. He had been misled, taken for a ride without a map. He was a lost soul, trying to survive, stumbling around in a world that was not to his liking.

It was, however, a profitable one for a non-prophet...

‘Abymelek was no doubt confused, bewildered by the disconnect between the vision of God protecting this couple and ‘Abraham’s rebuke of that very same God. Concerned over the apparent duplicity, of God speaking on behalf of a man who would blame Him for his propensity to lie, the king sought to throw money at the problem, hoping it would resolve the dispute...

**“Abymelek** (*'Abymelek* – My Father was King) **took** (*laqach* – obtained and brought into

his possession) **flocks of sheep** (*ts'on*) **and herds of cattle** (*baqar* – oxen) **in addition to male and female slaves** (*wa 'ebed wa shaphah* – men and women as servants) **and gave them to** (*wa nathan la* – and offered them to) **‘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).

**He returned** (*wa shuwb*) **Sarah** (*Sarah* – to strive and wrestle), **his wife** (*'ishah huw'*), **to him** (*la huw'*).” (*Bare'syth* / In the Beginning / Genesis 20:14)

Had I been in his position, having seen the vision and then heard this diatribe, and had the wherewithal, I would have done anything to bring this matter to a close. ‘Abraham was living up to the worst of his name: father of the abundantly enriched multitudes who are confused and troublesome.

If I ever meet ‘Abraham or Sarah, I trust that they will be ashamed of their behavior and will have learned from it. But I guess the same could be said of most of Yisra’el.

So then, with all of the sincerity and sarcasm of a late-night comic...

“**‘Abymelek** (*'Abymelek*) **said** (*wa 'amar*), **‘Behold** (*hineh*), **my land** (*'erets 'any* – my country and territory) **is before you** (*la paneh 'atah*).

**In that it seems to please you and has been profitable for you** (*ba ha towb* – in that it has been good to you and fortunate for you) **from your perspective** (*ba 'ayn 'atah*), **choose to live and stay** (*yashab* – settle down and linger a while longer (qal imperative)).” (*Bare'syth* / In the Beginning / Genesis 20:15)

This was his rather humorous attempt at a snide comment, revealing the irony of what had transpired while being as snarky and dismissive as he dared before God. And yet it was ‘Abymelek’s sense of humor, even his candor, as well as his willingness to listen to Yahowah and do as He asked, that endeared him to God and man.

These men would meet once again following Yitschaq’s birth. After ‘Abymelek made ‘Abraham swear that he would never deal falsely again, they formed a covenant. And in the end, ‘Abraham returned the King’s sheep and oxen. It was a giant leap in the right direction.

As a result, I think this was from the heart. ‘Abymelek felt sorry for Sarah.

“**Approaching Sarah** (*la Sarah*), **he said** (*'amar*), **‘Look** (*hineh*), **I have given to your brother** (*nathan la 'ach 'atah*) **a thousand** (*'eleph*) **pieces of silver as a result of the longing** (*keseeph* – silver metal coins due to the yearning and craving) **here and now** (*hineh*).

**It is for you to hide, concealing yourself** (*huw' la 'atah kesuwth* – this is for you to cloak yourself and provide cover; from *kasah* – to cover, conceal, and hide) **from the sight of everyone, especially from the perceptions of anyone** (*'ayn la kol* – from the presence and being seen by) **who is related to you or around you who is arguing with you or judging you** (*'asher 'eth 'atah yakah* – who is deciding your guilt or innocence, to rebuke you, convict you, chide you, or correct you).” (*Bare'syth* / In the Beginning / Genesis 20:16)

Money can do many things, and among them is that it provides the ability to hide, to distance oneself from prying eyes and critical allegations. He was giving ‘Abraham enough money to keep him from ever having the urge to exploit his wife again. It was a most considerate gift for Sarah.

It is, however, odd that Sarah would need to be hidden away to keep her husband / brother

from prostituting her. It was just two chapters ago that she had thought: “**So Sarah** (*wa Sarah*) **laughed** (*tsachaq*) **inside** (*la qereb hy’* – to herself), **saying** (*la ‘amar*), **‘After** (*‘achar*) **I have become worn out** (*balah* – become old and obsolete, and am falling apart), **and my husband** (*wa ‘adon ‘any* – my lord and partner) **is old** (*zaqen* – elderly and advanced in age), **am I to experience** (*‘any hayah*) **personal pleasure** (*‘any ‘ednah* – delight and great joy in sensual sexuality based upon this favorable circumstance)?” (*Bare’syth* / Genesis 18:12) She would have been ninety.

Even after everything Yahowah has revealed regarding ‘Abraham, should you still be hesitant to see him as a deeply flawed individual, or as emblematic of Yisra’el, perhaps Yahowah’s assessment through *Yasha’yah* / Isaiah will provide some comfort.

“**Your first and foremost father** (*‘ab ‘atah ha ri’shown*) **was wrong** (*chata’* – went astray, often missing the way, he was guilty of serious offences, culpable and blameworthy, errant and at fault), **and** (*wa*) **your spokesmen and intercessors** (*melyts ‘atah* – your mediators and those claiming to interpret this message for you, especially with their allusive sayings and ridiculous attempts at unraveling the meaning), **have defiantly transgressed against Me** (*pasha’ ba ‘any* – have been in open rebellion against My authority, revolting against Me in an offensive and indignant manner).” (*Yasha’yah* / Freedom and Salvation are from Yah / Isaiah 43:27)

There is only one man who serves as the “first and foremost father” of Yisra’el, ‘Abraham. There is no other candidate. Moreover, *chata’* is indicative of his behavior. As for comparing him to Yisra’el, God does this for us by saying that the nation’s spokesmen and those who claim to interpret His testimony, are revolting. In fact, this entire section of *Yasha’yah* exists to make this comparison.

## אֵלֹהֵינוּ

Fortunate for them, and for us, the Covenant perfects – which means that Yahowah is forgiving. More important still, His word is His bond. We can trust Him, even when we are not worthy.

“**Then** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **assessed** (*paqad* – took inventory and stock of) **Sarah** (*‘eth Sarah* – to struggle and strive or to engage and endure with) **as He had said and promised** (*ka ‘asher ‘amar* – in accordance with His prior statements and assertions).

**And** (*wa*) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **did** (*‘asah* – acted and engaged, performing (qal imperfect)) **for Sarah** (*la Sarah*) **in accordance with** (*ka ‘asher* – consistent with the means to show the way to the benefits of the relationship) **His word** (*dabar huw’* – His statement, message, manner of speaking).” (*Bare’syth* / In the Beginning / Genesis 21:1)

**Sarah** (*wa Sarah* – to struggle and strive or to engage and endure) **gave birth** (*harah* – was pregnant with child and was in the process of having her baby leave the womb).

**She bore** (*wa yalad* – she gave birth to) **‘Abraham’s** (*‘Abraham’s* – 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) **son** (*ben* – male child) **in his old age** (*la*

*zequnym huw'* – his advanced state of life) **during the Mow'ed | Appointed Meeting Time** (*la ha mow'ed* – in accordance with the designated celebratory feast in the proper season) **of which, to show the way to the benefits of the relationship** (*'asher* – to reveal the proper path to get the most out of life), **God** (*'elohym*) **had spoken to him about** (*dabar 'eth huw'* – had discussed with him, giving him His word).” (*Bare'syth* / In the Beginning / Genesis 21:2)

Previously, I had speculated that Sarah became pregnant prior to their previous *Pesach* | Passover meeting with the Almighty so that she would deliver *Yitschaq* | Laughter during the *Mow'ed of Sukah* – the *Miqra'* | Invitation to Meet where Camping Out with God forevermore is celebrated. My supposition appears valid except with Yahowah's affinity for seven and His Mow'ed *Miqra'ey*, it is more likely that she became pregnant on *Bikuwrym* | Firstborn Children as part of the Passover celebration. It was a harbinger, reminiscent of a time in which the firstborn sons of the Covenant were given the gift of life as a result of the sign of the sacrificial lamb's blood on the doorway of their home. At the conclusion of a seven-month pregnancy initiated and inspired by God, her son would have been around four pounds, large enough to live and yet small enough not to kill his mother during childbirth. A baby is fully formed, with hearing the final sense developed at seven months. It is just a matter of adding fat after that time.

“**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) **called** (*qara'* – welcomed, read, and recited, proclaiming) **the name** (*'eth shem*) **of his son** (*ben huw'*) **who was born to him** (*ha yalad la huw'*), **whom to show the proper way to get the most enjoyment out of life** (*'asher* – whom to reveal the benefits of the relationship), **Sarah** (*Sarah* – to struggle and strive or to engage and endure) **conceived and delivered for him** (*yalad la huw'* – bore on his behalf, giving birth to him), **Yitschaq | Laughter** (*Yitschaq* – I thought it was funny and laughed).” (*Bare'syth* / In the Beginning / Genesis 21:3)

The first child born into the Covenant was named for its purpose: to make us laugh, to find the things which, while meaningful, are playful and joyful in life.

It had been a rough road getting to this place, and there would still be some additional bumps along the way, but life was now fulfilling and worth living. Being a good father, he would do as Yahowah had asked...

“**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) **circumcised** (*muwl* – removed the front or foreskin) **Yitschaq | Laughter** (*Yitschaq* – I thought it was funny and laughed), **his son** (*ben huw'*), **when his son was eight days old** (*ben shemoneh yowm*), **according to the way to receive the benefits of the relationship** (*ka 'asher*) **God** (*'elohym*) **had instructed him** (*tsawah 'eth huw'* – had directed him, providing guidance for him).” (*Bare'syth* / In the Beginning / Genesis 21:4)

Life is so much more joyful when we listen to Yah and engage accordingly, even playfully. A little snip was all it took to affirm his desire to do right by son and be right with God.

He was a slow learner, but late is better than never. And the woman he had used, now had a purpose of her own...

“**Abraham** (*'Abraham*) **was a son of one hundred years** (*ben me'ah shanah*) **when** (*ba*) **Yitschaq | Laughter** (*Yitschaq* – I thought it was funny and laughed), **his son** (*ben huw'*), **was born to him** (*yalad la huw'*). (*Bare'syth* / Genesis 21:5)

**Then (wa) Sarah (Sarah – to struggle and strive or to engage and endure) exclaimed (‘amar), ‘God (‘elohym) has engaged on my behalf, bringing about (‘asah la ‘any) Yitschaq | Laughter (Yitschaq – I thought it was funny and laughed).**

**Everyone (kol) who hears (ha shama’ – who listens) will laugh joyfully and playfully (tsachaq – will have fun and find enjoyment) over me (la ‘any – regarding me).” (Bare’syth / In the Beginning / Genesis 21:6)**

It had been no laughing matter, but even that had changed. The promised child was born, a son was given.

The sixth conversation with the most controversial man in the world was significantly less contentious. It occurred as a result of a conflict in the *beyth* | home of the future *beryth* | Covenant.

**“Sarah (Sarah – to struggle and strive or to engage and endure) saw (ra’ah – perceived and envisioned) the son (‘eth ben) of Hagar (Hagar – to devise a sorrowful plot and commit it to writing; from *hagy* and *hegeh* – lamentable words which tell a woeful tale), the Mitsry (Mitsry – from the guarded crucible of chronic oppression and serious impairment, anguish, and distress, the Egyptian), who had relations with (‘asher) ‘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), bearing a child (yalad), laughing (tsachaq – laughing).” (Bare’syth / In the Beginning / Genesis 21:9)**

We are left to wonder if Hagar and Ishmael were laughing at Sarah trying to deal with Yitschaq at ninety years of age, or if the joking around included ‘Abraham. But either way, Sarah was not amused.

I always find the search for potential roots of the names of people mentioned in the Towrah interesting. Hagar could be based upon *hagy* or *hegeh* which would be “to devise a sorrowful plot and commit it to writing,” even “lamentable words which tell a woeful tale.” This sounds a lot like the Qur’an – a sorrowful tale originally recited by Muhammad, who claimed to be a descendant of Ishmael.

In addition, *hagah* means “to be removed and expelled, driven out.” That would be consistent with what follows, and of Muhammad’s plight in Mecca. In this light, there is an interesting aside regarding Hagar the Egyptian. Muhammad ascribed her name to his flight on the winged ass from Mecca to Jerusalem, calling the mythical affair “the Hegira.” Islam has long represented a return to slavery.

**“So (wa) she said (‘amar) to ‘Abraham (‘Abraham), cast out and banish (garash – remove, expel, divorce, and drive away (piel imperative – of your own volition cause them to be expelled, sending away)) this slave woman (ha ‘amah ha zo’th – the female servant, this piece of property and lowlife of a woman) along with her son (wa ‘eth ben hy’), because (ky) the son of this piece of property and lowlife of a woman (ha ben ha ‘amah ha zo’th – the child of the female servant and slave) shall not share in an inheritance (lo’ yarash – shall not be an heir) with my son (‘im ben ‘any), Yitschaq | Laughter (Yitschaq – I (somehow forgot that I) thought it was funny and laughed).” (Bare’syth / In the Beginning / Genesis 21:10)**

Sarah was jealous, but so is God. Not everyone shares in the inheritance.

There was a time when Sarah delighted using Hagar to further her husband’s agenda. And it had not been all that long ago that they were still collecting slaves – albeit from less than honorable

means. But this was different. Sarah was now a mother and she was protective.

It is also likely that her relationship with Hagar and with Ishmael changed appreciably. Hagar had served at her bequest as a surrogate mother. She bore her husband's child. As a result, her status would have risen. But now, the attention was being showered upon Sarah and her son, Yitschaq. Uncomfortable with the turn of fortune, Hagar copped an attitude. Worse, it appears that Ishmael had become a burden.

And unlike his wife, 'Abraham had divided loyalties...

**“But (wa) this statement (ha dabar – these words and manner of speaking) was exceedingly (ma'od – tremendously and utterly, highly and greatly) distressing and inappropriate (ra'a' – troubling and hurtful, displeasing and sad, disturbing and harmful) in the sight of (ba 'ayn – from the perspective 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) on account of (al 'owdowth – because of) his son (ben 'any).”** (Bare'syth / In the Beginning / Genesis 21:11)

Yahowah's loyalties were not divided. Ishmael had been Sarah's idea and 'Abraham's mistake. Yahowah had made it possible for them to conceive Yitschaq, and he would be their heir.

**“God (wa 'elohym – the Mighty Ones) said ('amar – explained) to ('el) 'Abraham ('Abraham), 'You should not perceive this in a negative way ('al ra'a ba 'ayn 'atah – you should not see this as hurtful nor harmful, avoid viewing this as wrong, and do not be seen appearing anxious) before ('al – or against) the boy (ha na'ar – the teenager; from na'ar – to be shaken over the emptiness and lack of adherence and to shake off and free) or because of (wa 'al) your female servant ('amah 'atah).**

**Whatever (kol – everything) for the benefit of the relationship ('asher – which, to show the way to get the greatest joy out of life) Sarah (Sarah – to struggle and strive or to engage and endure) says to you ('amar 'el 'atah), listen (shama') to the sound of her voice (ba qowl hy') because, indeed (ky – for the reason that surely by contrast), with Yitschaq | Isaac (Yitschaq) your offspring (la 'atah zera') shall be called out and summoned (qara' – invited and welcomed, designated and known).”** (Bare'syth / In the Beginning / Genesis 21:12)

It was a short meeting with a simple and clear intent. Listen to your wife when she addresses the benefits associated with your relationship. What she is saying is in your interests. It was now time to “garash – cast out and remove” his possessions, freeing the boy and her mother in the process. Those in and out of the Covenant would not live together. Turf wars and feuding over misperceptions would lead to conflict and bloodletting.

Being a master linguist, Yahowah often manages to define His terms and to convey relevant instructions in the text of a discussion. Yshma'el's name has not yet arisen in this conversation, and yet it is clearly about him, his descendants, what rights they have, and whether they should be included in the community. But since the fate of a mistake in judgment does not merit this much of the Towrah's attention, Yahowah expanded the scope of the discussion by choosing His words carefully.

God knew that Yshma'el | Ishmael would become the patriarch of Islam, Arabic for “submission.” He recognized that Muslims would attest to being his descendants. He even knew that they would claim that by “shama' – listening to” their “Qara' – Qur'an being read and recited” that they would claim the land and kill the people He loved. And that is why his name has been

juxtaposed against two others, Hagar and Mitsry. Collectively they represent a “divisive and sorrowful plot which was committed to writing, a lamentable compilation of words which tell” of “chronic oppression and serious impairment, anguish, and distress.”

A religion of 1.5 billion people bent upon seizing His Land and obliterating His people does not go without notice. It was, after all, of *Yshma'el* | Ishmael, Yahowah said: **“He shall consistently be (*wa huw' hayah*) a wild ass (*pere'*) of a man (*'adam*). His hand (*yad huw'*) will be against everyone (*ba ha kol*) and everyone's hand (*wa yad kol*) against him (*ba huw'*). Even in opposition to the presence (*wa 'al paneh*) of all of his brothers (*kol 'ach huw'*) he will live and remain (*shakan*).”** (*Bare'syth* / Genesis 16:12)

Now, since God is both pro-choice and pro-life, He said...

**“Besides (*wa gam* – also as an alternative), the son of the slave woman (*ha ben ha 'amah*) I will move into and put in a different place (*sym la* – I will relocate and set in another location) as a confluence of ethnicities and cultures (*la gowy* – becoming a people from different races and places, albeit the walking dead who are heathens estranged from *Yisra'el*).**

**Indeed he (*huw' ky* – surely, making a contrast with him), he is your offspring (*zera' 'atah huw'* – he is the seed you have sown).”** (*Bare'syth* / In the Beginning / Genesis 21:13)

The realization that Ishmael was the seed 'Abraham had sown is why his name carries such positive and negative connotations: *'Abraham* – father who raises and lifts up those who stand up and reach up for mercy and the father of multitudes who are confused and troublesome.

This known, *sym* does not infer that Yahowah was nation-building with Gentiles – as is conveyed in English Bibles. It means “to put or set something in a different place.” He relocated *Yshma'el* | Ishmael toward what would become the Muslim Middle East.

God's statement carries overtones of His desire to walk 'Abraham off the cliff of his unsubstantiated support for Sodom. 'Abraham doted over Ishmael, largely because the two men were so much alike. And that was a problem. So Yahowah not only needed to separate them for the Covenant to prevail, He had to do so in such a way that 'Abraham would continue to listen to Him – to trust Him. God would put Ishmael in his place.

'Abraham didn't send Hagar and Ishmael out into the desert to die. They were sent away with provisions. It is how I would deal with the errantly named and misinformed “Palestinian” Muslims in Israel, today.

**“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) arose early in the morning (*shakam ba ha boqer* – started the day at dawn and) grasped hold of (*laqach* – obtained) a loaf of bread (*lechem*) and a skin of water (*wa chemeth maym*) and gave them (*wa nathan* – he offered them) to (*'el*) Hagar (*Hagar* – to devise a sorrowful plot and commit it to writing; from *hagy* and *hegeh* – lamentable words which tell a woeful tale), placing them (*sym* – setting and putting them) on (*'al*) her shoulder (*shakem hy'* – her upper back), along with the child (*'eth ha yeled*).**

**And then he sent her away (*wa shalach hy'* – he dispatched her, directing her to leave).**

**So she began walking (*wa halak* – walked away), and wandered around aimlessly in error (*wa ta'ah* – she went astray intoxicated, staggering around without understanding, traveling place to place without purpose) into (*ba*) lifelessness, the desolation devoid of the word (*ba midbar* –**

desert wasteland, the wilderness, a place of illiteracy where the word is questioned; a compound of *my* – to question and *dabar* – the word) of **Ba'er Sheba'** (*Ba'er Sheba'* – the pit of swearing).” (*Bare'syth* / In the Beginning / Genesis 21:14)

Ishmael, at fourteen, was no longer a small child, and yet he was carried out of the Promised Land on his mother's back along with their provisions. For comparison, by eight, *Dowd* | David had already slayed Goliath.

In telling this story this way, God is establishing a standard we should follow. There are people who do not belong in Judea today. Rather than accept the presence of the millions of Muslims, rather than killing millions of Ishmael's heirs before they kill God's Chosen People, we ought to send them out into the deserts of Egypt, Jordan, Syria, and Saudi Arabia with sufficient food, water, and shelter to survive. With ample land and material, if they were willing to show some initiative and were willing to work, they would thrive.

Each of the Islamic nations surrounding Israel – Egypt, Syria, Jordan, and Saudi Arabia – have a surplus of land and very low population density. They all share common ethnicity, language, religious, and societal customs. Therefore, if the issue was providing a place for the so-called “Palestinians” to live, instead of trying to possess Israel and annihilate Jews, the problem would have been easily resolved. But it exists because Islam is more anti-Semitic than Nazism, and Allah (who is Satan) not only covets the Promised Land, he wants the Chosen People silenced – as in dead.

In the desert we find...

**“When the water from the skin (*wa ha maym min ha chemeth*) was gone (*kalah* – was finished), she threw (*shalak* – she hurled and flung, casting down and rejecting) the young man (*ha yeled* – the boy and adolescent child) beneath (*tachath* – under) one (*'echad*) of the bushes (*ha syach* – shrubs; from *syach* – complaint and expression of discontent).”** (*Bare'syth* / In the Beginning / Genesis 21:15)

There is a violent tone to the Hebrew word *shalak*. There is nothing maternal or loving about it. It means she threw the young man down, hurling him to the ground. *Syach* is also an intriguing word in that it is “a place of anguish and discontent where one contemplates foolishness while expressing anxiety.”

**“And she took a walk (*wa halak*), settling down (*yashab* – remaining in place for an indefinite period) such that she went well beyond (*la hy' min neged*), far enough away to avoid any association (*rachaq* – a great distance, to be aloof, severing the relationship), similar to a bowshot (*ka tachah qeshet* – about as far as an arrow can be hurled).**

**And she said (*wa 'amar*), ‘I do not want to witness (*'al ra'ah*) the death (*ba maweth* – the process of dying associated with the plague) of the teenage boy (*ha yeled* – of the young man).’**

**And as she settled down (*yashab* – remaining in place for an indefinite period) opposite and beyond (*min neged*), she raised her voice (*wa nasa' 'eth kol hy'*) and wept (*wa bakah* – wailed, sobbed, cried, and mourned).”** (*Bare'syth* / In the Beginning / Genesis 21:16)

It is perplexing that a young man, who was being carried by his mother, would be in the throes of death, while she was not. Considering the hostility embedded in this language, and the animosity she engendered with Sarah, it is apparent that Hagar resented her son to the extent she hurled him down and walked away from him, severing their relationship. She did not even refer to him as her

son. Therefore, it is reasonable to conclude that she was crying for herself over the demise of the life she had enjoyed as the mother of ‘Abraham’s child.

And yet Yahowah had made a promise to ‘Abraham, garnering his support for sending the young man and his mother out of the Promised Land, by telling him that he would find a place for Ishmael’s descendants. That would not materialize if he had died. Therefore, while Yahowah was aware of the boy’s plight, as He had made prophetic promises regarding him, He did not send him back to the Promised Land. He did as He had asked ‘Abraham: He had an envoy resupply him, offer some encouragement, and then sent him on his way. What is also telling, God was responding to the young man – not his mother.

In this next statement, the message behind *Yshma’el* | Ishmael is explained: God Hears Me. His name is, therefore, the antithesis of Yahowah’s intent. It is the roar of religious rhetoric over Yahowah’s teaching and guidance. His name begs the question: do you want to listen to God or do you want God to listen to you?

**“And God (*wa ‘elohym*) heard (*shama’*) the sounds (*‘eth qowl* – the noise and voice) of the teenage boy (*ha na’ar* – the young man and former servant, even the lost sheep who had strayed away and into harm’s way).**

**So a messenger (*wa mal’ak* – a spiritual implement and heavenly envoy) of God (*‘elohym*) summoned (*qara’* – called out to) Hagar (*Hagar* – to devise a sorrowful plot and commit it to writing; from *hagy* and *hegeh* – lamentable words which tell a woeful tale) from the heavens (*min ha shamaym* – out of the spiritual realms).**

**And he asked regarding her (*wa ‘amar la hy’* – so concerning her he said), ‘What is your objective (*mah la ‘atah* – What is your purpose and why are you concerned), Hagar (*Hagar* – one devising this sorrowful plot with all the lamentable words telling a woeful tale)?**

**Have you no respect (*‘al yare’* – have you no regard, esteem, admiration, or reverence)? In actuality (*ky* – by contrast), God (*‘elohym*) has heard (*shama’*) the intent (*‘el* – the goal) of the young man’s (*ha na’ar* – the teenager’s) sounds (*qowl* – noises and audible cries) in relation to where he is over there (*ba ‘asher huw’ sham*).” (*Bare’syth* / In the Beginning / Genesis 21:17)**

Such a simple, and yet probing, question: “What is your objective, and why are you concerned, Hagar?” She was the problem. She had no respect or regard for Yahowah. And so, by contrast, it was Yahowah who was concerned about the young man’s life. She had, after all, walked away.

Yahowah did not want to engender a relationship with the obstinate and violent teenager either. His messenger had warned Hagar about Yshma’el’s nature and his fate, even before he was born. It was just a handful of pages ago that we last considered God’s assessment of Islam’s forefather: **“He shall consistently be (*wa huw’ hayah*) a wild ass (*pere’*) of a man (*‘adam*). His hand (*yad huw’*) will be against everyone (*ba ha kol*) and everyone’s hand (*wa yad kol*) against him (*ba huw’*). He will live and remain (*shakan*) in opposition to the presence (*wa ‘al paneh*) of all of his brothers (*kol ‘ach huw’*).” (*Bare’syth* / Genesis 16:12)**

All one has to do today to properly assess Islam is open one’s eyes, to confront the violence and death stemming from it, something Hagar could not do. Islamic nations are the least free, least democratic, least prosperous, least inventive, least productive, least moral, least civil, least educated, and least peaceful places on earth. Islam is a “*maweth* – plague of death.”

It is also telling that Muslim women are renowned for making a show over their sons’ demise,

especially when they die as terrorists, killing Jews. Since they celebrate the behavior of their wild asses, their tears are for themselves – as without sons they are considered worthless.

Allah's Qur'an says, "those who fear will submit and obey." Satan wants his devotees to bow down and worship him. It is the opposite of what Yahowah wants. So God's messenger said...

**“Stand up (*quwm* – get up), pick up (*nasa'* – lift up) the young man (*'eth ha na'ar*) and hold him firmly (*wa chazaq ba huw'* – grasp him strongly and resolutely, even harshly and with a degree of intensity) with your hand (*'eth yad 'atah* – under your influence).**

**Indeed (*ky* – surely), I will move him into a different place in another location (*sym* – I will relocate him, setting him elsewhere) as a substantial confluence of ethnicities and cultures (*gowy gadowl* – to become multitudes of strange and estranged people from different races and places, many akin to the walking dead, a sizable animalistic and Godless community of non-Yahuwym, representing a different nation).”** (*Bare'syth* / In the Beginning / Genesis 21:18)

**“Then (*wa*) God (*'elohym*) had her ability to be perceptive enhanced (*paqach 'eth 'ayn hy'*) and she saw (*wa ra'ah*) a pit (*be'er* – well or shaft) of water (*maym*).**

**So she walked over (*wa halak*) and filled up (*wa male'*) the skin (*'eth ha chemeth*) with water (*maym*) and gave a drink (*shaqah*) to the young man (*'eth ha na'ar* – to the teenage boy).”** (*Bare'syth* / In the Beginning / Genesis 21:19)

She had been so caught up in her own miserable existence, after disowning the boy, she didn't even bother to look for water. The well had been right there, beside her, all of the time. And yet to honor His promise, He had to work around humankind's ineptitude. And apparently, a sip of water was all it took for Hagar and Yshma'el to be on their way.

**“So God (*wa 'elohym*) remained (*hayah* – continued to be) opposed to (*'eth* – against) the young man (*ha na'ar* – was a lost sheep).**

**He would become exalted (*wa gadal* – he would garner status and acclaim and be honored and glorified) living (*yashab* – dwelling and remaining) in the desert (*ba ha midbar* – in the wilderness where the word is questioned).**

**And he came to be (*wa hayah*) great at shooting arrows from a bow (*rabah qashath* – a formidable and superior archer and hunter).”** (*Bare'syth* / In the Beginning / Genesis 21:20)

In other words, apart from being acclaimed as the forefather of Muhammad and Islam, he was a formidable killing machine. His mother should be so proud.

The last time someone was presented as a mighty hunter in opposition to Yahowah, it was Nimrod, the King of *Babel* | Babylon. And therefore in these two deadly individuals we have the foreshadowing of Yisra'el's greatest foes: Christianity and Islam.

Also interesting, after marrying an Egyptian, and thus further embracing all of the religious, political, military, and economic corruption associated with Mitsraym, Ishmael settled **“in the wilderness (*ba midbar* – in the place of desolation and lifelessness devoid of the word and literacy) of Paran (*Pa'ran* – place of caves).”** Paran is in the shadow of Mt. Horeb, and thus in Arabia. It is east of the valley of Arabah, which in turn is based upon 'Arab – those who live in darkness and ambush through deceit.” Also telling, Islam's Qur'an was initially revealed to Muhammad by a demon in a cave not far from this place.

The next time we hear something from God regarding Ishmael, he and Isaac were burying

‘Abraham. Then we learn that ‘Esau earned Yahowah’s wrath for having married two of his daughters, Mahalath and Bashemath. From that point, the bastard child fades into oblivion, only to be resurrected by Muhammad to serve Allah and Islam.

Laughably, ‘Esau is the name the Qur’an ascribes to “the son of Mary,” and thus to Yahowsha’, more popularly known as the Christian Jesus Christ. In an enlightened world, that error alone would have been sufficient to derail the world’s fastest growing religion. But as God has shared with this story, saying goodbye and good riddance is hard to do.