

*Halak Min – Walk Away*

*The Long Journey Begins...*

The *Beryth* | Covenant relationship Yahowah created the universe to achieve, conceived life to enjoy, and authored His Towrah to enable, began with these words...

**“Then and now** (*wa* – so therefore) **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* – called out and expressed, asked and proposed (qal imperfect – genuinely with ongoing implications over time)) **to** (*‘el* – beside and in proximity to) **‘Abram** (*‘Abram* – from *‘ab* – father, and *ruwm* – to rise up and to be held in high esteem),

**‘Of your own volition walk, actually conducting your life’s journey** (*halak la ‘atah* – choose of your own freewill to proceed, moving (qal imperative – establishing a genuine and literal relationship based upon being upright and moving which is subject to freewill)), **apart and separate from** (*min* – out of and away from) **your country** (*‘atah ‘erets* – your land and region which was *Babel* | Babylon and thus the realm of confusion and corruption by intermixing and commingling), **apart and separate from** (*wa min* – out of and away from) **identifying with the circumstances of your birth, your contrarian culture, community, and customs as well as the incompatible religion and politics of your parents** (*mowledeth ‘atah* – your society which is adversarial, your relatives who are antagonistic, and the oppositional aspects of the discordant civilization in which you were conceived; from *muwl* – the principal characteristics which move someone in the opposite direction and *yalad* – to bear and bring forth a child), **and away from** (*min* – apart and separate from) **your father’s** (*‘ab*) **house** (*beyth* – home and household), **to God’s** (*‘el* – into the Mighty One’s) **realm** (*ha ‘erets* – the land and place) **which as a benefit of the relationship and to lead along the proper path** (*‘asher* – as a blessing and to reveal the correct path to walk to get the most out of life) **I will reveal to you and show you** (*ra’ah ‘atah* – I will enable you to see, to inspect, to consider, and to observe, to learn more about (hifil imperfect energetic nun jussive – God is offering ‘Abram the ability to see what He envisions and to participate in this evolving revelation as an understudy such that it continues throughout time, enabling others who perceive it to choose to have it more dramatically and emphatically revealed to them)).”  
(*Bare’syth* / In the Beginning / Genesis 12:1)

This begins as we should all begin with **“Yahowah** (*Yahowah*) **said** (*‘amar*),” and thus with God speaking and us listening. Based upon what Yahowah revealed, ‘Abram did not ask anything of Him. And even if he did, Yahowah did not consider it relevant.

If you are like most people and making pleas to a God you do not know, stop what you are doing and consider this example. Through His Towrah and Prophets, Yahowah is speaking to

everyone who is willing to listen. ‘Abraham’s example is one we should follow.

Until we have come to know Yahowah as He revealed Himself to us in His Towrah, there is nothing we can say to God that He will find interesting or acceptable. There is a reason that Yahowah consistently encourages us to *shama* | listen and *shamar* | observe but never once asks us to speak, much less pray, to Him.

After listening to Yahowah make a number of declarative statements to him, ‘Abram did as God asked. He did not question God, argue with Him, ask for proof, or even inquire, “Why me?” At the conclusion of Yahowah’s initial presentation: **“Abram walked, traveling through life along the beneficial path, consistent with how Yahowah had spoken to him.”** (*Bare’syth* 12:4)

The Covenant relationship was not up for discussion. Yahowah told ‘Abram what He expected from him and what He was willing to offer to him in return. This was not a negotiation. It was an invitation.

God’s offer came with a prerequisite, a caveat. Before we can engage in the Covenant, we must first choose to separate ourselves from human entanglements.

Here we find that *‘amar* | **said** was scribed in the qal stem, telling us to interpret this request relationally and literally. It was written in the imperfect waw consecutive, which denotes the closest thing that Hebrew has to “past tense.” Therefore, this statement is presented as a precondition or prerequisite for what follows. Furthermore, the imperfect aspect of this conjugation reveals that God’s proposal will have unfolding consequences over time if it is accepted, which in the consecutive form will influence ‘Abram forever.

Further contributing to our understanding, the verbal clause, *“halak la ‘atah min – of your own volition walk, actually conducting your life’s journey apart and separate from,”* was conveyed in the qal imperative, thereby establishing a genuine and literal relationship based upon being upright and moving together which is subject to freewill.

The imperative mood conveys a request or exhortation which is subject to freewill. Therefore, Yahowah was encouraging ‘Abram and, through him, us to choose to walk away from home and country to be with Him. The imperative mood may be among the most important and least understood aspects of Hebrew grammar. It is called “the mood of volition” and thus is always subject to freewill. It is, therefore, a request – or in this case, an invitation.

The imperative also serves as an expression of what is possible, differentiating it from the current condition. So here God is saying that He recognizes that ‘Abram is currently trying to extricate himself from man’s world, which is symbolic of the corruption and confusion of human political and religious schemes. But also that it is possible for him to walk away from Babylon’s ill effects should he continue to do so.

But make no mistake: God is not commanding us to obey an order. We are free to wallow in Babylon as long as we would like. He is simply asking us, encouraging us, recommending to us, to choose to distance ourselves from all forms of human corruption.

Yahowah is aware that religion and politics form a cleverly interwoven trap. He understands that we are born into cultures and customs that are incongruent with the relationship He is offering. And He realizes that leaving the underpinnings of human society, of our culture, civilization, and nation will be challenging, albeit cathartic.

Man's way is collectively ignorant, deceptive, destructive, oppressive, deadly, and damning. However, individually we can avoid all of this so long as we are willing to listen to Yahowah, keep an open mind, remain receptive to His guidance, and show a willingness to walk away from it.

These things known, when it comes to our participation in the Covenant, there is a very fine line between a request and a requirement. So while this prerequisite is indeed an invitation which is subject to freewill, if we choose to disregard it, we will be excluded from God's company. Therefore, it is not possible to form a relationship with God without first walking away from religion and politics, culture and customs, without coming out of Babylon. God will not allow anyone to drag mankind's muck into His home.

The same fine line between a request and a requirement exists relative to the seven *Mow'ed Miqra'ey* | Invitations to be Called Out and Meet which serve as the basis of our inclusion in the Covenant. They are invitations from God to meet with Him. As such, they are requests. And yet should you choose to ignore His invitations, your soul will die, ceasing to exist. As is the case with the conditions of the Covenant, our acceptance is a requirement for reconciliation and life eternal.

Therefore, it would be accurate to render the Covenant's lone prerequisite, that we "choose to move away from our country, culture, and father's house," as a request which if not answered will exclude us from engaging in a relationship with God, making it a requirement for participation in the Covenant.

Before we consider the full implications of what God was asking 'Abram to abandon to engage in a relationship with Him, let's consider what is at stake. There is only one Covenant in the whole of the Towrah, Prophets, and Psalms, and thus there is only one way to form a personal relationship with God. And the means to participate in this Covenant is presented in only one place: the opening book of the Towrah.

As we have already discovered, the Covenant is reaffirmed many times, with 'Abraham, with Yitschaq, with Ya'aqob, with Yisra'el, and with Yahuwdah. And we have learned that it will be reaffirmed and renewed upon Yahowah's return on the Day of Reconciliations. But there is no mention anywhere of a "New Covenant," and thus there is no "New Testament." There is no room for a Talmud, either.

Therefore, based upon this testimony, it is impossible to form a relationship with God apart from what He taught us in the opening book of His Towrah. There simply is no other place where, and no other person with whom, Yahowah delineates how to benefit from this relationship agreement. And that is why throughout the Towrah, Prophets, and Psalms we are consistently and repetitively reminded to observe and consider the terms and conditions associated with this Covenant as it is presented in the Towrah.

Working our way through the directions God gave 'Abram, we will discover that all five of the Covenant's terms and conditions require our consent. The remainder of what is written about the Covenant describes the benefits God is offering to us. And while we will consider all of these, as they are exceedingly important, our focus shall be on what Yahowah is expecting from us and offering to us in return.

As we are aware, "Yahowah communicated with 'Abram." God, the source of existence and life, talked with a man named "Uplifting Father." Beyond the confirmation that God exists and that He is interested in man, one has to be sitting on the edge of their seat in anticipation of what He is going to say, to ask for. We are at the precipice of knowing the answer to the second most

important question in the universe. The first has already been answered: does God exist? The second is: what does He want?

Yahowah wanted ‘Abram to leave his country, his culture and society, even his father’s family and come to God’s place, family, and people. We are talking about choice and separation – two of the most important, albeit related, concepts in the Towrah. It is the question Yahowah encourages all of us to answer; it is the reason we were created with freewill.

Love requires choice. Are you going to cling to and adore the things of man, or are you willing to leave them to be set apart unto God, choosing to become part of His family? In whose world do you choose to live?

Yahowah introduced Himself by name. That is significant because it is what one does when they are interested in forming a personal relationship. ‘Abram was on a first-name basis with Yahowah, as should we.

This brings up an interesting and controversial point. Islam claims that ‘Abraham spoke with Allah. And rabbinic Jews say the conversation was with the Lord, HaShem. Unfortunately for the practitioners of Judaism and Islam, those conclusions are in conflict with the evidence.

The Covenant’s lone prerequisite was addressed to ‘*Abram* | Abram. His name is based on ‘*ab*, the first and among the most important words in the Hebrew lexicon. It means “father.” ‘*Ab* | father is combined with *ruwm* | to raise and lift up to complete the picture. This name, as is the case with all of Yahowah’s monikers, works as a metaphor to frame the central issue. It is all about establishing a family where the father is the one who raises his children and lifts them up. It is a family which is held in high esteem. The role Yahowah desires most is that of Heavenly Father.

The Covenant is based upon the concepts of father and family. In fact, the only reason the universe exists is because of the first word in the Hebrew dictionary: ‘*ab* – father. Yahowah wants to be our Father. He wants to adopt us, care for us, grow with us, walk with us, communicate with us, and explore with us. The need for a father and mother, and their unique roles in perpetuating, nurturing, protecting, and enjoying life, are designed into human nature so that we would be better able to relate to Yahowah’s purpose.

Since God has delineated the first step toward the Covenant, it is incumbent upon us to ascertain precisely what Yahowah was asking ‘Abram to walk away from. And fortunately, the Towrah revealed the answer on this referendum between life and death. Remember...

**“*Haran* | the High and Mighty died in the presence of *Terach* | to Choose God’s Way or Man’s, his father, in the land of his relatives with whom he identified politically, religiously, and culturally, whose contrarian customs and incompatible philosophy was antagonistic, in ‘*Uwr* | Enlightenment of the *Kasdym* | Babylonians – the religious sages and astrologers, fortune tellers and priests who were self-willed, stubborn, and headstrong.**

***Terach* | to Choose God’s Way or Man’s grasped hold of and took ‘*Abram* | the Uplifting Father, his son, and *Lowt* | One who Blocks the Light, the son of *Haran* | the High and Mighty, his grandson, and *Saray* | Noble Woman, his daughter-in-law, the wife of his son, ‘Abram.**

**And they came out of ‘*Uwr* of the *Kasdym* | Babylonians – the sages and astrologers, the fortune tellers and self-willed priests who cripple the lame and cause the stubborn to stagger and stumble – to walk to the land of Kana’any.” (*Bare’syth* 11:28-29)**

This was poetic in a way. The Garden of 'Eden had been located at the headwaters of the Tigris and Euphrates Rivers – and thus where they began. And Ur is where these waterways discharged into the sea – and thus was where they ceased to exist.

The Hebrew word, *min*, meaning “out of and away from” is used three times in the Genesis 12:1 statement. That means Yahowah wants His people *separated* from the realm of deceptive, destructive, deadly, and damning dogmas. To be with Him, we must not only disassociate from everything *Kasdym* / *Babel* represents, we must also move away from *mowledeth* “identifying with the circumstances of our birth, our contrarian culture, community, and customs as well as the incompatible religion and politics of our parents.” We, like 'Abram, must come out of *Babel* | Confusion.

In the Prophets, Yahowah speaks of the “Whore of Babylon,” which is a metaphor for man’s politicized religious schemes. In Revelation, we read something that reverberates throughout His testimony: “Come out of her My people so that you do not participate in her sins, and so that you do not receive her plagues.” (Revelation 18:4)

Every religion on earth, and most especially Roman Catholicism, is based upon Mystery Babylon. Ur of the Chaldees, the town in which 'Abram lived, was under Babylon’s dominion. Its people prostrated themselves to Satan in the guise of the sun, moon, and stars. Ba'al, the sun god, was Lord, and Sin, the national lunar deity, was worshiped as divine. Allah was not the first false god to be revered in this part of the world under the symbol of a crescent moon.

The notions of controlling people through religion, of bowing down, of worship, of gathering on Sunday, of calling God Lord, of the Madonna and Child, of praying to saints, of infant baptism, of holy water, of crosses, of Lent, of Easter, and of celebrating Christmas, are all direct derivatives of the Babylonian religion of which Yahowah was calling 'Abram out and, through him, us. Today that means Christians must leave the Church and the religion of Christianity, as they are polluted by this Whore. But it also means that Jews must leave Judaism because the Babylonian Talmud and their Aramaic translation of the Towrah were not just written there, within them, Babylonian myths were mixed together and commingled.

The city of Ur became the capital of Sumer five hundred years before this conversation occurred, but now it had been incorporated into Chaldea – a name still used to describe Greater Babylonia. In Hebrew, it means “to confuse and confound by intermixing and commingling.” Inclusive of Sumer and Assyria, *Babel* served as the birthplace of written language, and thus recorded history.

The Babylonians and Assyrians were the first international merchants, and they built and deployed the most ruthless militaries to ever march. But most telling of all, it was in Babylon that the counterfeit religious schemes Satan would deploy throughout the ages to undermine Yahowah’s testimony were first conceived. And it was in Ur that the integration of religion and politics was first used as a control mechanism.

Just as civilization flows from one end of the Tigris and Euphrates Rivers to the other, from 'Eden to 'Uwr, God’s marvelously open and meticulously documented conversation with mankind begins in *Bare'syth* / In the Beginning / Genesis and it ends with *Mal'aky* / My Messenger. Everything in between was scribed to encourage us to walk along the path Yahowah has provided from man’s immoral and oppressive world to the freedom of the perfect Shelter He has created for us.

In addition to walking away from one's “*‘erets* – **country**,” and thus disassociating from politics and patriotism, government and militarism, we are asked to avoid “*mowledeth* – **identifying with the circumstances of our birth, our contrarian culture, community, and customs as well as the incompatible religion and politics of our parents.**” *Mowledeth* depicts “human society which is adversarial, our relatives who are antagonistic, and the oppositional aspects of the discordant civilization in which we were conceived.” It is from “*muwl* – the principal characteristics which move someone in the opposite direction” and “*yalad* – to bear and bring forth a child.”

And therefore, it not only politics, patriotism, and militarism, we must eschew, but also the contrarian culture, antagonistic ideology, the incompatible customs, the mind-numbing conspiracies, and the adversarial religion of our birth. We can cling to man or God, remain mired in human decadence or reach up and grasp Yahowah's hand, allowing Him to lift us out of and above man's mess.

If ever there was an indictment against Orthodox Judaism, it is this declaration. The religion is predicated upon tradition and culture, and its repressive ideologies are universally imposed at birth. The Orthodox religious community is not only contrary to God, and especially His Towrah, it is incompatible with the values Yahowah cherishes, in particular freedom, choice, respect for women, and the merits of work. The Jews who play religious dress up, who remained mired in their suffocating 18<sup>th</sup> century culture of ignorance and oppression, and who claim to be “pure and holy” are universally seen as an abomination to the God whose name they never mention and seek to obscure.

Recognizing that our Heavenly Father, by way of His Covenant, has been offering to adopt us into His family for nearly four thousand years, all so that we can live with Him; it is a bit surprising that one of the last pleas of the prophets concludes with God asking His people to come out of Babylon. What is also surprising is that even though it is obvious that Babylon is used as a metaphor for the beguiling and immoral nature of religious and political schemes, and that it is represented by Roman Catholicism and the United States religiously and politically, mankind remains oblivious to God's call to walk away from these damning institutions.

It is also telling that Bible and Babel share the same root, and that they both serve to confuse by inferring that *Ba'al* | the Lord is God. It is the most damning of counterfeits.

In this case, and as a prerequisite for participating in the Covenant, separating oneself from “*beyth 'ab 'atah* – **your father's house and household**” affirms that, from God's perspective, there is something seriously wrong with most families. And indeed, almost all are fractured at multiple levels, with one or both of our parents, with our siblings (which was the case with 'Abram), with our spouses, and with our children, even with in-laws, aunts and uncles, nephews (which was again the case with 'Abram), nieces, and cousins.

To be part of Yahowah's Family, He wants us to leave all of that behind. It's fine that we learn from it, grow as a result of overcoming those challenges, but not linger there and succumb to the abuse, religious and political indoctrination, and dysfunction.

Speaking personally, I did not know my grandparents. My father was abusive, and my mother was not only religious, she supported my father. My brother, who was mentally handicapped, was used as a pawn against me by my father after I obtained a restraining order against him. I was in a horrible marriage for 34 years, with a wife who was psychotic. In the divorce, she turned my eldest

against me by projecting her own faults onto me, not only destroying that relationship, but eventually corrupting it to the point I no longer have the opportunity to contribute to my grandchildren's lives.

My ex nearly killed my youngest son, with whom fortunately I remain close in spite of the onslaught of false allegations. So I know of what Yahowah speaks, as do most Covenant members. Fortunately, I have found loving brothers and sisters in the Covenant, a loving Father, a devoted Mother, and the most wonderful woman in the world who has become my wife.

It is interesting to note in this regard that, so long as we are honorable individuals and continue to support our children, God is not opposed to divorce. If a relationship sours and the issues become irresolvable, divorce is not only beneficial, it is achieved by simply writing a letter, explaining the reasons behind the separation.

Now if you will allow me a brief diversion into a related topic, I would like to condemn an appalling counterfeit. An exceedingly abusive cult emerged in California and then moved to Mexico so that they could continue to commit atrocities against women and children, crimes that would have otherwise sent the founders to prison. At the time, they operated under the false moniker "The Children of God." To hide from their hideous past, they adopted a new name, "The Family." Politically, they call themselves "The Fellowship." I was solicited by them back in the day I was both a Christian and dot.com founder. Their advocate, David Kuo, worked for me as he was plotting to use me, introducing me to the Family's master manipulator, Doug Coe.

Jeff Sharlet has written extensively about the "The Family," and Netflix is now airing a documentary on this cult which was produced in the mid-1990s. They are the impetus behind the National Prayer Breakfast in Washington and hold sway through secret dossiers on scores of conservative Republican congressmen, senators, and even presidents – as well as international tyrants and dictators. They, under their "cell" strategy, have fostered lucrative relationships with businessmen in the service, oil, defense, and aerospace industries. Professing their "faith in 'Jesus Christ' and a dedication to God-centered leadership," they have left countless broken souls in their wake. I know – survivors have become personal friends. Just as Yahowah asked 'Abram to walk away from his father's family – it is long past time everyone disowns "The Family."

On the positive side, in the *Bare'syth* / Genesis 12:1 passage, the word Yahowah used for "house, family, and home" is telling. *Beyth* (בֵּית or תּוֹכַל) and *beryth* (בְּרִית or תּוֹכַל), meaning "Covenant Relationship," differ only in the addition of a Rosh ר. They are related concepts, and the relationship is familial. The Covenant is about building a home based upon men and women coming together in love to become fathers and mothers to conceive and raise children together. The purpose of the *beryth* | Covenant is for us to live in Yahowah's *beyth* | Home, adopted into His family.

In Ancient Hebrew, the consonant ת *Beyth* was drawn to represent a home and means "house, home, household, and family." And in this case, there is just one way in and it is from above. The vowel י *Yowd* is "hand," representing "power, influence, and authority." It is also the first letter in Yahowah's name. It was drawn to reflect an arm reaching down and out with an open hand. The ת *Taw* means "mark" in the sense of "claiming responsibility, denoting the author, and signature." It depicts the upright pole and lintel of a door and the support structure used to raise the center of a tent – enlarging it. As such, the family is presented as living within a home aided by an uplifting and welcoming hand. It bears the mark and support of those living inside.

*Beryth* | Covenant | †רןב conveys all of this and more. The only way into Yahowah's Family is from above. His Home ב is well-protected, especially from the sides where threats are most likely to approach. It is built with a solid, straightforward foundation. The open hand ר reaching down and out to those within this family belongs to Yahowah, as it is the first letter in His name and the name of His people – *Yahuwdym* | Jews. Within *beryth*, we also find that the person living within is observant and thoughtful. The addition of a ר Rosh, which means "first and foremost," shows a person's head, conveying the desire to listen, see, contemplate, and communicate. This individual is focused upon the † Taw, and thus upon the realization that the Covenant Family is not only supported by Yahowah, it bears His mark and signature. What is more, the upright pillar and lintel now represent Passover, which is the Doorway to Life. The Upright Pillar is also one of Yahowah's more endearing titles and it represents the central beam enlarging and securing the Tent of the Witness.

The *Beryth* | Covenant is the Home and Family of Yahowah. He is also the *Rosh* | Head of the First Family. Those who bear His mark, His name, are invited to live there. And we arrive by way of His outstretched hand, His power and authority. We cannot get there on our own.

There is little consensus among translators on how to render '*asher*' in this statement or anywhere else. And yet, the word I translated, "**which, as a benefit of the relationship and to lead along the proper path,**" has become one of my favorite Hebrew concepts. It is the reason we are here, translating and amplifying Yahowah's testimony. '*Asher*' is the term which caused me to stop trusting men, and to start relying exclusively on the Spirit and the Word some twenty years ago.

What I discovered along the way is that '*asher*' speaks of "being shown the correct path to walk to receive the benefits of this relationship and to get the most out of life." By using this relational term, Yahowah was associating Himself with 'Abram and also with the place to which He was leading him. In a subtle way, God was saying that the purpose of asking 'Abram to come out of Babylon was to form a relationship. Further, Yahowah was offering to lead him along the proper path every step of the way. And at the end of this journey, '*asher*' reveals that 'Abram would receive all of the benefits of this relationship within the Promised Land. As such, '*asher*' speaks of "a blessing and of good fortune, even of a joyous life."

To a meaningful degree, '*asher*' was defined in this instance by the inclusion of "*ra'ah 'atah – I will reveal to you and show you*" in the hifil stem, imperfect conjugation, energetic nun form, and jussive mood. God was offering 'Abram the "ability to see what He envisions and to participate in this evolving revelation as an understudy such that it continues throughout time, enabling others who perceive it to choose to have it more dramatically and emphatically revealed to them." Yahowah remains committed to showing each of us the "*asher* – correct path to walk to receive the benefits of the relationship and get the most out of life."

Therefore, Yahowah's opening statement to 'Abram was direct. There was no exchange of pleasantries and no retort. There was no flashing light in the sky, no witnesses, and no questions asked. No one was blinded, struck down, became lame, nor dragged off to Damascus. In other words, this meeting between Yahowah and 'Abram bore no resemblance whatsoever to the meeting between Satan and *Sha'awl* | Paul on the road to Damascus that ushered in the Christian era. If you are a believer, that is sobering.

This was an introduction and invitation. No one bowed down. No one prayed. No one was worshiped. Rather than the start of a new religion, this was the beginning of a relationship.

Regarding entry into Yahowah's Home and inclusion in His Family, our Creator's opening declaration reads...

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

Therein is the lone prerequisite of Covenant participation. To this, there would be four additional conditions and five benefits.

Our Heavenly Father went on to say...

**“And then (wa) I will engage on your behalf, continually acting to make for you (‘asah ‘atah la – I will actually and consistently expend the energy to create for you (qal imperfect – literally and genuinely as part of the relationship on a continual basis facilitating)) a greatly empowered (gadawl – a remarkable and awesome, an important and outstanding, a distinguished and magnanimous, and an amplified and substantially elevated in magnitude) community comprised of every race (gowy – coming together of people based upon a common relationship, gathering of individuals of varying ethnicities, confluence of different and distinct souls living together).**

**I will kneel down in love to bless you by lifting you up (wa barak ‘atah – I will invoke favor, holding you in the highest regard, I will speak wonderfully of you and get down on My knees to greet and welcome you in the spirit of reconciliation, showering you with the gift of adoration (piel imperfect – the object, ‘Abram, is the beneficiary of the blessing and continues to be affected by it throughout time)).”** (Bare’syth / In the Beginning / Genesis 12:2 in part)

Yahowah was offering to do all the heavy lifting. ‘Abram would be a willing participant and beneficiary. It is the way God has elected to interact with humankind – in the fashion of a Father.

He wants to raise His Covenant children in such a way that they are empowered and enriched, enhanced in every possible way, becoming more than any of us can even imagine. As ‘Abram’s name conveys, Yahowah, as our Father, wants to lift us up, raising us up to Him, augmenting our aptitude, magnitude, and potential. And while we approach Yahowah individually, the benefits are communal – reflecting the composition of a family.

When He has something He wants accomplished, God reaches out to those with whom He thinks He can work. He introduces Himself, and then makes His request known. We have the option of saying yes or no to any mission He would like accomplished. We can even negotiate the terms and conditions of the deployment. Then, if we agree to serve, Yahowah accomplishes His agenda through us, even in spite of us. The words you are reading now are the product of such an engagement.

The opening statement, which I rendered **“Then I will engage on your behalf, continually acting to make for you a greatly empowered community comprised of every race,”** is normally translated: “And I will make you into a great nation.” But that is not the most accurate rendering

of the text. Moreover, it does not describe what actually occurred, and thus obfuscates the very identity of the people of the Covenant.

At issue here is that 'Abraham fathered Ishmael by way of an Egyptian slave and then Yitzchaq by way of his wife, Sarah. Apart from his eventual incorporation into Islam, Ishmael has been lost to time, and he is not therefore the father of any nation. And since Yitzchaq's son, Ya'aqob, became both Yisra'el and heir to the Covenant, God would never have used *gowy* in reference to his descendants – as it speaks of people from every place and race, as opposed to one race and place. Further, *gowy* is singular in the text, excluding the idea that the Covenant's patriarch fathered multiple nations. And therefore, the notion of making 'Abram the father of "a great Gentile nation" must be rejected.

Normally, when referring to Yahuwdym, to the Children of Yisra'el, and to the Chosen People known as "Jews," Yahowah uses '*am*, which means "family" in addition to "people." Yet in Bare'syth 12:2, He selected *gowy*, which refers to either "Gentiles," or "people from different races and places," specially: those who by definition are not "Jews" racially. And while I have rendered *gowy* as favorably as possible in this context, such people are usually foreigners and pagans. Typically, it's not a flattering term.

The reason that this is significant is because it means that the initial intent of the Covenant established with 'Abram was designed to magnify all people, not just Jews. And in a more limited sense, 'Abram would go on to father far more *Gowym* than *Yahuwdym*. Ishmael, in particular, is noteworthy because Muhammad claimed him as his forefather and anointed him patriarch of Islam.

The consequence of living outside the family of Yahowah is hinted at within the etymological roots of the term. *Gowy* is the base of *gewya*, meaning "dead body, carcass, and corpse." Relatively few of 'Abram's descendants would be magnified. And outside the Covenant, they remain the walking dead.

Turning our attention to the operative verb, we discover that '*asah* '*atah la* denotes the ideas of "engaging and acting on your behalf." The verb was scribed in the first person singular (I) with the addition of the second person singular (you). Since Yahowah is speaking with 'Abram, God is promising to "engage with" him "to do everything which is required to achieve the objective, to act in such a way that He accomplishes the task, producing the desired result so that they can celebrate what has been accomplished."

Further, while *gowy* is usually translated "Gentile," and may be rendered "nation," its primary meaning depicts: "people from every race and place on earth." And that makes "*gadawl* – to increase and magnify" the operative word in the text – and thus the objective and desired result. Based upon the root *gadal*, *gadawl* describes "growth," which is the result of the Covenant for both God and for man. By engaging in a relationship with Yahowah, we grow, as does He, becoming more than we would otherwise be bereft of the relationship. Moreover, by way of the Covenant constituted with 'Abraham, Yahowah has been able "to do great things with people, empowering us, elevating us, and raising us like children" so that we can live in His presence. These are among the benefits of the Covenant.

God enjoys our company. He loves doing things with us. He adores His growing family. And the whole of the Towrah is a testament to '*asah* prefixed and suffixed in this way. Yahowah has chosen to engage with us. He acts through us.

But more than this, *‘asah* is the operative verb of the Covenant. To participate in this relationship, we must “respond and engage, acting upon” its terms and conditions. A relationship, by definition, is mutual and participatory. It ceases to exist and has no merit when one party does everything and the other fails to participate.

It is instructive to recognize that *‘asah* was scribed in the qal imperfect cohortative. The qal stem requires us to interpret this statement literally, and to see Yahowah’s engagement as actual and genuine. The imperative mood speaks of this interaction being consensual. And lastly, the cohortative serves as an expression of volition which is expressed in the first person. It explains that this is God’s choice, that He, Himself, wants to act through ‘Abram to increase and magnify people from different races and places. It is even permissible to see the cohortative expressing a request, so as to say: “May I work through you?” And this affirms that freewill is at play, that ‘Abram was given the choice of responding to or rejecting Yahowah’s offer.

The most ironic, and indeed least appreciated, aspect of the Covenant is that God lowers Himself to lift us up – not unlike a loving father getting down on his knees to carefully elevate his child up to his level. And yet this is the primary meaning of “*barak* – **I will kneel down in love to bless you by lifting you up.**”

*Barak* depicts someone “kneeling down in adoration, diminishing and lowering themselves out of love.” So while religious man is wont to bow down to God, and lift Him up with praise, God is committed to elevating the men and women who choose to engage in a relationship with Him. There may not be any truth more profound than this. Compared to the religious approach to God, the Covenant relationship is role reversal.

Even though the concept of God bowing down to lift us up is the antithesis of what religions teach, intuitively it is considerably more rational than God wanting man to bow down to Him. Imagine a god so insecure, so needy, he wants beings he created to grovel on their knees and repetitively tell him how wonderful he is. It would be like us creating a garden slug, hoping that it would shrivel up in our presence and burp out thoughtless platitudes to keep us from roasting it in an inferno. Even the thought of it is revolting. From God’s perspective, the very notion of a worship service is nauseating and the thought of man bowing down to praise Him is degrading. The religious have it all wrong, upside down, hopelessly twisted and backwards.

By considering the Hebrew stems, conjugations, and moods, we can learn even more. *Barak* was written in the piel stem, which expresses the bringing about of a state. The object of the verb’s action, ‘Abram and, thus, us experience the effect of the verb’s action, which is to be lifted up and favored. And with the piel, the verb’s subject, which is God in this case, is responsible for initiating the process.

Scribed in the imperfect conjugation, Yah’s blessing is continuous because His love is uninterrupted and consistent. This means that His favor provides benefits which unfold throughout eternity.

And once again, we find *barak* inscribed in the cohortative mood. This tells us that God wants to bless and favor us, and that it was His choice to get down on His knees to lift us up in this way. Therefore, God is initiating a process whereby He is inviting us to benefit from His love over the whole fabric of time.

But if you were in God’s position and created a being in your image for the stated purpose of engaging in a familial relationship with you, wouldn’t you want to get down on their level and lift

them up to yours so that you could better relate to them? Wouldn't you want to lift them up so that they could get to know you better?

When we come to understand and accept this profound reality, most everything Yahowah reveals makes sense. The Towrah exists for God to tell us exactly where, when, why, and how He will do this for us.

All of this is then reinforced in the concluding portion of the verse...

**“In addition (*wa*), I will cause, as an expression of My will, your name to continuously grow in importance (*gadal shem 'atah* – I will equate a high status and honor to your personal designation because it is My desire to raise and rear children through your reputation and renown, choosing to nurture them, causing them to grow forever (*piel* imperfect cohortative – God has chosen and will cause ‘Abram’s name to grow in importance with unfolding consequences over time)) so that (*wa*) you come to exist as (*hayah* – you are, should you choose to be (imperative mood – as an expression of second person volition this is then ‘Abram’s choice to be)) a blessing (*barakah* – a means to reconciliation and a promise of prosperity, an agreement which leads to a better circumstance, including the gift of life).”** (*Bare'syth* / In the Beginning / Genesis 12:2 conclusion)

Since Yahowah is accomplishing this in conjunction with ‘Abram’s name, it is surprising that as few as one in a million know what it means. A compound of ‘*ab* and *ruwm*, it depicts a father raising his children, lifting them up to him. And because Yahowah is doing all of this on behalf of this name, ‘Abram presents God fulfilling His desire to be a “Father enhancing the capabilities and status of His children, increasing their aptitude, competency, and proficiency.”

In addition, the name ‘Abram reveals that Yahowah, as our Heavenly Father, is striving to increase the dimensionality of His family, taking His children to a higher place. The combination of ‘*ab* and *ruwm* present Him “raising those He fathers by augmenting their aptitude, magnitude, and potential so that they grow up to become ever more like Him.”

Therefore, since God is committed to serving us as a Father, shouldn't we approach Him as a child would their dad? And since this *quid pro quo* is obvious, why would anyone fear or worship God? Why would anyone refer to Him as the Lord? These concepts are wholly incongruous with Him serving us as our Father. When will we come to trust what Yahowah is actually telling us instead of what religious institutions want us to believe?

One of the most interesting words in this statement is *gadowl*. It is from *gadal*, meaning “to nurture and grow.” *Gadowl* speaks of “becoming important by promoting and then doing magnificent and praiseworthy things.” To be “*gadowl*-ed” is “to be magnified, becoming greater.” As mortal humans, we are rather limited, fragile, even weak. Life is short and we are small. Yet time is eternal and the universe is big – as is God. Therefore, to enable us to live with Him, God magnifies us, raising us to make us more like Him. This makes it possible for us to enjoy and explore the vastness of His creation.

The purpose of the covenant relationship is to “*gadowl* – grow” with God. And that means God grows in addition to us. If you think about it, it's the only rational reason for us to exist.

I realize that this is a very difficult concept to fathom. Most want God to be omniscient and omnipresent. Yet both of these ideas are inconsistent with the Towrah and reason. While God can be most anywhere and can know most anything He wants, consider the questions He posed to ‘Adam in the Garden when He was searching for him. In this case, Yahowah was obviously neither

omniscient nor omnipresent. Further, since this is the way God presented Himself, we would be better served to understand why than claim otherwise.

When we think about it, the purpose of relationships and families is to grow together. They are synergistic, mutually beneficial, and enjoyable. Therefore, it is evident that God grows with us under these circumstances. If nothing else, our interactions with Him are enjoyable, adding pleasurable experiences to His existence, just as children augment our lives making them better.

The second profound thought is that the purpose of the Covenant is to magnify humankind. When we are accepted into Yahowah's home, He empowers us, increasing our dimensions and energy which in turn makes us more like Him and better able to explore the vastness of the universe.

Before we move on to God's next statement, there is more than meets the eye. We already know that 'Abram is a compound of "'*ab* – father" and "'*ruwm* – uplifts." So it is designed to describe the role our Heavenly Father plays in lifting us up so that we can live with Him. But as a result of being renamed 'Abraham, the Covenant's initial beneficiary became the "'*raham* – loving, compassionate, and merciful" 'ab | father who "'*hamown* – enriches us." His name became a more complete metaphor for our Heavenly Father's "love and mercy," delineating the very attributes which prompted Him to raise us as His children, enhancing every aspect of our lives in the process. 'Abram, who became 'Abraham, was a beneficiary of these things and, through this Covenant, so are we.

While 'Abraham's name was made great, in the sense of becoming well-known, that aspect of this promise was insignificant to God and to this man. But unfortunately, as a direct legacy of misinterpreting the discussion, clerics have promoted the myth that greatness was obtained because there are three "Abrahamic religions." And yet, based upon this testimony, the participants in this conversation, 'Abram, Sarah, and Yahowah, never once mentioned a religion, much less three. They formed a relationship.

'Abram served as an example for us to follow. It is what God did through him, not what he did or believed that became the basis of this blessing. 'Abram came to embody the purpose and promise of God – and was so named. He served as the living metaphor of the Covenant. 'Abraham represented in a very tangible way: Yahowah, of our Loving, Merciful and Forgiving Father serving and enriching His children.

I have translated Yahowah's next statement several times, struggling with it to the extent I even suggested that the Masoretes may have reversed the order of the two verbs in the second of these next three statements. At issue, among other things, there is no indication that Yahowah had any reason to fulfill this promise during 'Abram's life, at least as it is typically interpreted. So perhaps we have all been looking at it the wrong way.

Translating this exchange while writing Volume 2 of *Observations*, I think I found the answer. 'Abraham was not a Hebrew, Yisra'elite, or Yahuwdym. And while we do not know his ethnicity, we know that he was born and raised in Babylon – as was *Saray* | Sarah. As part of establishing the Covenant, he and his wife conceived Yitschaq who fathered Ya'aqob. And it was Ya'aqob who became Yisra'el. Further, since Yahowah has spoken of a community of *gowy* in connection with 'Abram, and has not mentioned Yisra'el in this context, it's a stretch to view what follows in the typical way, suggesting that opposition to Israel will lead to Divine sanction.

While that is all true, it is also true that history is indeed littered with the carcasses of nations which tested God's unwavering love for His people and place. So while I don't want to discredit the "Do not mess with Israel" interpretation, in that God has proven its validity, I would like to share another perspective – one more in keeping with the context, Yah's nature, His plan, and the words, themselves. We would benefit enormously if we started interpreting what follows as a referendum on the role 'Abraham played in the establishment of the Covenant.

Our willingness to do as 'Abraham did, which was to listen to Yahowah, accept His guidance, and engage based upon His instructions, serves as the determining factor in whether or not we are afforded the Covenant's blessings. In support of this conclusion, the means to participate in the Covenant is conveyed exclusively through this man and the Towrah. As a result, Yahowah is promising to "*'abarakah* – kneel down in love to benefit" those who "hold 'Abram in high regard."

By having translated the instructions Yahowah provided 'Abraham, having thoughtfully considered 'Abraham's response to Yahowah's invitation and requests, and having shared everything Yahowah was asking of this man and offering in return, all as if our lives depended upon getting this right, we have come to understand how we can become part of God's Family. As a result, thousands of souls have been reconciled unto Yahowah, become part of His Covenant, and received the gift of life. Therefore, I see this as a referendum on our willingness to value, accept, and act upon the same terms and conditions that were presented to 'Abram / 'Abraham.

'Abraham exemplifies what is required of us to participate in the Covenant. We can step into his sandals, listen to the instructions he was given, and respond in a responsible and reasonable manner. Through him, we are all afforded the same opportunity he was given. We can accept the same conditions and receive comparable blessings. Or, as this next statement suggests, we can oppose 'Abram's example and endure the consequence. Our fate, therefore, is predicated upon our attitude and perspective on what occurred during Yahowah's seven meetings with 'Abraham. This is more about God's Family than it is about nation or race.

I do not think it can be interpreted any other way based upon Yahowah's promise...

**“Then (*wa*) I will continually choose to favor and hold in high regard (*'abarakah* – it will be My desire and choice to consistently kneel down in love to greet and welcome in the spirit of reconciliation, always blessing, uplifting, and showering with gifts and prosperity, offering as an expression of My will a beneficial relationship whereby the gift of life is afforded to (piel imperfect cohortative – the object, those interacting with 'Abram's legacy, become the beneficiaries of this continual approval throughout time as a reflection of Yahowah's will)) those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial relationship (*barak 'atah* – those who speak favorably of you, those who reconcile their relationship based upon you (piel stem – the subject enables the object to participate, participle – serves as a verbal adjective, making the action more descriptive, and construct form – causing it to be possessive)).**

**But (*wa* – then), he who disdains or despises you, even trivializes you (*qalal 'atah* – he who views you as someone to be slighted, belittled, or underestimated, making you of little account, he who diminishes your overall significance, he who dishonors you in any way, as well as he who causes anything associated with you to be seen as so simple and easy that it is underestimated and not taken seriously (piel participle construct)), I will actually besmirch as disrespectful and may continuously incarcerate as inferior (*'arar* – I will genuinely curse as profane and obscene, common and blasphemous, and I will designate as embittered, I may forever constrain and**

condemn as a consequence and penalty, and I will absolutely never bless (serving as an antonym for *barak*); from ‘*ara*’ – to view as inferior and worldly, even lowly and little, being of the earth and thus insignificant dirt and inconsequential dust, also as common and thus neither special nor set apart (qal imperfect – literally, actually, and genuinely, consistently, continually, and always)).

**So (wa) with you (ba ‘atah), shall be commended and blessed, reconciled and favorably greeted (barak – will be showered with gifts and prosperity and offered a beneficial relationship where the gift of life is afforded (nifal perfect – the subject, people of the earth, will both carry out and benefit from the action of the verb, albeit have a limited scope of time to decide)), all of (kol – every one and totality of) the people exercising good judgment regarding the means to resolve disputes (mishpachah – the extended family who are willing to make reasoned decisions and kindred individuals who are discerning; from mishpat – to properly discern the means to resolve disputes, which is in turn from shaphat – to decide judiciously, defending and vindicating) of the land (‘erets – of the material realm).’” (Bare’syth / In the Beginning / Genesis 12:3)**

If I am translating and interpreting this statement appropriately, then Yahowah is saying that our attitude toward ‘Abram will determine His attitude toward us. And that is because ‘Abram is symbolic of the Covenant. Our decision to highly regard ‘Abram’s example, his willingness to listen to God, to accept His guidance, and to act upon His instructions, serves as the determining factor on whether or not we receive its blessings.

And yet, even these conclusions regarding how we either come to benefit from the Covenant, or are excluded from it, are invalid, the logic I have used is self-evident and irrefutable. During his life, ‘Abraham became the living embodiment of the Covenant. However, it would be another two generations before his association with Yisra’el would be established. And even then, it would be an additional six hundred years before the nation of *Yisra’el* | Israel was manifest in the Promised Land.

Since this could well be a referendum on the fate of our souls, let’s examine the words and see where they lead. To begin, we have two variations of *barak*. While I realize that it was just a few pages ago, it bears repeating, the primary meaning of *barak* is “to meet and greet someone who is adored by getting down on one’s knees, lowering oneself to lift the loved one up, invoking blessings upon the one who is favored and held in the highest regard.” It reflects “a positive disposition.”

Not only is this behavior typical for a father toward his child, since it is God, Himself, who is offering to do so within the parameters of the Covenant, we should envision Yahowah as the Father of His Covenant Family. He wants to raise its participants as His children. It is perhaps the single most important realization that can be derived from this account.

Moreover, the first time *barak* was used was in the opening chapter of *Bare’syth*, where God set the tone for everything that would follow: **“God created the man, ‘Adam, in His image, in the likeness of God, He created him. Male and female, He created them. (1:27) And God got down on His knees to bless them, lifting them up in love (barak). Then God said to them, ‘Be fruitful and multiply.’” (Bare’syth 1:28)**

Especially relevant, when the verb, *barak*, is presented as a noun, it becomes feminine: *barakah*. It describes “a beneficial alliance and covenant, a reconciling gift which leads to a better and more prosperous circumstance.” *Barakah* is “the promise of excellence.” Also intriguing, the word appearing immediately before *barak* in most Hebrew lexicons is “*beryth* – covenant.”

Should you wonder how this was for 'Abram's benefit, the answer drives to the very heart of the Covenant. Since Yahowah is infinite and the inheritance He is offering unlimited, we lose nothing when additional souls become part of God's Family. In fact, the more the merrier. Each new arrival brings something interesting to the party, whether it be a pleasant personality, a unique ability, or a special curiosity. The universe is large and eternity is a long time, so by increasing the number of like-minded individuals with common interests, we will always find someone who wants to go out exploring with us and a responsive audience with whom to share what we have experienced when we return.

If I am correct, this is Yahowah's promise, His vow, His plan to restore the relationship He intended. Those who adore the Covenant made with 'Abram, those who accept Yahowah as their Father, those who love God, will be blessed and adored in return. Over the next many thousands of pages, Yahowah will flesh out this message, presenting it to us in every way imaginable, showing us every wondrous facet.

But, it isn't all good news. There is another option, another choice, and therefore a different consequence. For love to exist, another option must exist.

God's preference is to *gadal*, "to promote growth, to nourish, to magnify and empower." Such is the purpose of the Covenant. But for those who reject Yah's offer, *qalal*, the inverse of those things, seems entirely appropriate: "to recede from, to slight and disdain" souls who show no regard for His provisions.

From God's perspective, from the perspective of the Covenant, life is about growing. That which does not grow, dies. Even Yahowah lives to grow and grows to live. It is one of the many reasons He created man and envisioned the Covenant relationship. We are entertaining to our Heavenly Father—a source of great joy and satisfaction, just as our children are to us.

Like most parents, I have grown tremendously through the experiences and discussions I have shared with my sons. The same is true with Yahowah. To think that God cannot grow is to limit Him. Something that does not grow is by definition finite and, thus, not infinite. And to miss the connection between growth and all living things is to miss the promise of the Covenant.

A comprehensive review of the Towrah and Prophets leads to a surprising conclusion, one at odds with every religion: there are three potential outcomes for human souls, not just Heaven or Hell. God tells us that the souls of those who come to know Him, who understand and accept His Covenant, who observe and rely on His Towrah, will live forever in His home as members of His family. The very reason His Torah, Prophets, and Psalms exist is to present the guidance we need to benefit from this wonderful opportunity. And so over the course of this volume, and throughout *Yada Yahowah, An Introduction to God, Observations, and Coming Home*, I will continue to guide you toward the path God has provided home.

Unfortunately, however, according to God, relatively few people actually come to know, to understand, or to rely upon the Covenant's terms and conditions. Therefore, recognizing that 99.9999% of us will either ignore or reject His gift, Yahowah warns souls who make no choice, those who have little regard for Him, those who dismiss His Covenant, those who disregard His Towrah and never leave the religion and politics of their birth, that their souls will be of no account, fading into oblivion. When they die, such souls will cease to exist. Their personae will be diminished and dissipated into nothingness – the ultimate expression of *qalal*.

Since God does not wish this fate on anyone, there are countless presentations in the Towrah, Prophets, and Psalms which address the many delusions and deceptions which lead to the death and destruction of souls. In spite of this, most Christians read right past these statements, unwilling or unable to reconcile the fact that the death and destruction of souls is an entirely different thing than eternal torment.

That is not to say that there is no place of perpetual anguish. There is. And one earns this outcome by leading souls away from Yahowah, away from the Towrah and Covenant. Those who promote political and religious deceptions which lead to death and damnation will suffer the same fate as the demonic spirit they wittingly or unwittingly served.

God's teaching regarding these three eventualities is repeated hundreds of times in the Towrah and Prophets, with a variety of passages showing a different aspect of the same reality. It is incumbent upon us to be open to what Yahowah has to say about the consequences of these three choices, and to what one must do to deserve one outcome rather than another.

That said, if you are a Christian or a Muslim, recognize that a god who would say "Love me or I'm going to torture you forever" would be sadistic. The religious notion that every soul goes either to heaven or to hell is wrong, and the religious portrait of god is wrong.

Personally, I love the contrast, the comparison between "*gadal* – that which promotes growth, nourishes, magnifies, and empowers," and *qalal*, the inverse of those things, addressing "a disdain for and diminishment of" people. In this regard there is a prophetic confirmation we should consider which is relevant to Yahowah's admonition.

Ponder the plight of the nations who disregarded these words and who invoked harm on the people chosen to represent the Covenant. They are the Canaanites, the Philistines, the Phoenicians, the Hittites, the Egyptians, the Assyrians, the Babylonians, the Greeks, and the Romans. Only two of these nations exist today and they are powerless and impoverished. Moreover, in the past century, the Chosen People were ravaged by the Germans – the losers of the last two world wars. They are despised by the French and by the Russians – Germany's victim twice over and the loser of the cold war. And let us not forget the Islamic nations. They are the most hellish places to live on earth. The least free, least civil, least prosperous, and most violent nations are controlled by Islam – a religion born of anti-Semitism. So when Yah makes a promise, He keeps it.

In keeping with my commitment to provide full disclosure, I would like to explain how I came to translate *mishpachah* as "**the people exercising good judgment regarding the means to resolve disputes.**" It is based upon "*mishpat* – to properly discern the means to make good decisions." And *mishpat* is comprised of *my* – which encourages us to ponder the who, what, where, when, why, and how aspects of "*shaphat* – to decide, judiciously defending and vindicating." In that they are of the Land, the *mishpachah* are members of the extended family who are willing to make reasoned decisions and kindred individuals who are discerning.

In the name of full disclosure, *Strong's* would have us believe that *mishpachah* is either from "*shaphah* – to sweep bare, to be wind-swept, naked, and barren," or "*shipchah* – a maid, female servant, and slave girl." Not only are these things wholly incompatible with the benefits being offered by Yah in this statement, the brain trust at *Strong's* failed to notice that the word following *shipchah* in their own lexicon is *shaphat*, the basis of *mishpat*.

You, of course, are encouraged to conduct your own investigation and determine for yourself what *mishpachah* means. Is it a seldom-used substitute for '*iysh*, '*am*, *gowy*, *mateh*, and *beyth*, a

family with related characteristics, or does it blend all of these ideas together with *mishpat* and thereby describe one of the most important things shared by everyone who has been blessed by Yahowah?

Moving on to the next passage, we find Yahowah, the Father of the Covenant, still speaking to ‘Abram during their initial meeting:

Upon listening to God’s invitation, ‘Abram distanced himself his ancestral homeland, Ur, the ancient capital of Sumer in the realm of the Babylonians and Assyrians. With his wife, father (whom he would leave behind prior to engaging in the Covenant), and nephew, he traveled north along the River Euphrates, eventually leaving the safety of the great waterway to turn west, passing through today’s Syria and entering the most contested place on earth – the Promised Land. The route he took and the places he visited have all been confirmed by archeologists, providing ample evidence for those who care to find it that Yahowah’s Word is grounded and reliable.

As for me, I think this answers the aforementioned question regarding *mishpachah*...

**“So then (wa) ‘Abram (‘Abram – Uplifting Father who Raises and Enhances, Increasing and Augmenting) actually and continuously walked (halak – engaged, traveling and moving through life (qal imperfect)) according to the way (ka’ ‘asher – in the manner consistent with the mode, in association and connection with the beneficial relationship, taking the steps which uphold life corresponding to what) Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our ‘elowah – God as guided by His towrah – instructions regarding His hayah – existence and our shalom – reconciliation) had expressed in words to him (dabar ‘el huw’ – had spoken to him, verbally communicating with him, explaining to him, instructing him, and encouraging him (piel perfect – for a limited time, the object, ‘Abram, is put into action by the content of the statements)).**

**And walking with him (wa halak ‘eth huw’) was Lowt (Lowt – the Shrouded One Blocked from Seeing the Light). ‘Abram (‘Abram – the Uplifting Father) was a son (ben) of seventy-five (chames shanah wa shabym) years (shanah) at his (ba huw’) departure from (yatsa’ min – coming out of and proceeding forth from) Charan (Charan – Scorched, Burned, and Diseased by the Sun).” (Bare’syth / In the Beginning / Genesis 12:4)**

In the Promised Land, ‘Abram formed a Covenant relationship with Yahowah and became ‘Abraham. His people would be called *Yahuwdym* | the Beloved of Yah and *Yisra’el* | Individuals who Engage and Endure with God. Thus began the longest running and most important drama in human history.

‘Abram accepted Yahowah’s invitation. He listened to God and then engaged. By walking with the Almighty, ‘Abram advanced the work of Yahowah and many souls were added to our Heavenly Father’s eternal Family. His was the correct response to the most generous offer ever made.

Yahowah wants us to follow ‘Abram’s example and “*halak* – walk” with Him by following His “*dabar* – Word.” And let’s be clear: walking is the antithesis of bowing down. This Covenant, like all meaningful relationships, is interactive. To benefit from the relationship, we have to engage and participate in it. And that means “walking in the manner Yahowah prescribed.”

‘Abram came to know Yahowah personally, tangibly, and intimately, with God consistently delivering on His promises. “Faith” trivializes their relationship, slighting Yahowah’s forthright testimony. Further, since we now know what occurred, faith has been rendered superfluous.