

Mowryah – Respect Yah

Meeting on the Mountain...

The seventh and final meeting between ‘Abraham and Yahowah was the most revealing prophetically, divulging when, where, and how the most important days in human history would transpire. It was also a test – something ‘Abraham’s prior behavior necessitated.

We are not told explicitly, yet it is obvious to me after studying the Towrah and getting to know Yahowah, that this next scene opens four days before Passover. It reflects the time the Pesach ‘Ayl is brought into the home. It was 1968 BCE – year 2000 Yah.

This was not just an ordinary Yowbel year, signifying the once-every-fifty-year celebrations of the Lamb’s Redemption. It has been forty Yowbel since life flourished in the Garden. Then moving forward in time, in another twenty Yowbel, *Dowd* | David will lay the cornerstone for Yahowah’s Home on the place ‘Abraham was headed. This would occur exactly one thousand years from the time this dress rehearsal was performed.

Even more significantly, in another forty Yowbel from 1968 BCE, on this very hill, on Passover in 33 CE, Yahowsha’ would serve as the Passover Lamb. Then forty Yowbel from the fulfillment of Pesach, Matsah, Bikuwrym, and Shabuw’ah in year 4000 Yah, God will return with His Messiah and Son, and our King, Dowd, on Yowm Kippuryim in 2033 CE. Yahowah’s timetable is very precise. He is into the details, and He does not leave anything to chance.

Their seventh meeting began...

“And it came to exist (*wa hayah* – so it literally happened with ongoing implications (qal imperfect)) **after these words** (*‘achar ha dabarym ha ‘eleh* – following these statements and conversations), **that the Almighty** (*ha ‘elohym* – that God) **attempted to ascertain the understanding and examine the appropriateness of the response by testing** (*nacah ‘eth* – wanted proof of the education, knowledge, and comprehension, and considering the consequences decided to evaluate the acumen, judgment, ability to make rational decisions, and the validity of forthcoming actions during a situation involving challenging circumstances to assess (piel perfect – during a finite period of time, the object, ‘Abraham, would endure the effect of a comprehensive test and would be totally influenced by the result)) **‘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).

So (*wa*) **He exclaimed, saying** (*‘amar* – He literally expressed in words, genuinely calling out and consistently saying (qal imperfect)) **to him** (*‘el huw’*), **“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)!”

Then He conveyed (*wa ‘amar* – next He declared, actually calling out as was His custom (qal

imperfect)), **‘Look up and pay attention to Me** (*hineh ‘any* – Behold, here I Am, look at Me and listen attentively to what I have to say, focus on the details and the context, stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now).” (*Bare’syith / Genesis / In the Beginning 22:1*)

Depending upon your life experiences, your viewpoint, and even your attitude about such things, the idea that God would find it appropriate, even necessary, to test us is likely either upsetting or reassuring. But either way, this realization should prompt serious contemplation.

The fact that the examination “‘*achar ha dabarym ha ‘eleh* – follows these statements and conversations” and is “after all of these words have been spoken” means that Yahowah’s assessment is based upon our knowledge, understanding, and acceptance of His teaching and guidance.

This being so, the keys to our success are:

First | recognize that Yahowah’s “*dabarym* – words” are His “testimony and witness” to us and comprise the sole repository of God’s “message.”

Second | “*shama*’ – listen” to what Yahowah has revealed to us in Bare’syith regarding the Covenant.

Third | “*shamar* – become observant by closely examining and carefully considering” Yahowah’s Towrah Instructions.

Fourth | “*yada*’ – become familiar” with Yahowah while “coming to know” what He is offering and asking in return.

Fifth | “*byn* – make the proper connections required to transition from knowing to understanding.”

Sixth | “*tsadyq* – discover what it means to be right” with Yahowah and regarding being accepted in His Covenant Family.

Seventh | “‘*anah* – be prepared to provide the correct answers to properly respond” to Yahowah.

Yahowah clearly wants us to pass His test. That is why He told us that His impending evaluation of ‘Abraham “came after the conversations” which detailed the conditions of His Covenant. By implication, therefore, we are given the opportunity to consider everything He had to say regarding what He expects from us and is offering to us prior to Him testing our understanding and acceptance.

Let’s be clear, because Yahowah is with us, God is “*nacah ‘eth* – testing us.” This is a “*nacah ‘eth* – attempt to ascertain our understanding by examining the appropriateness of our responses.” God wants “*nacah ‘eth* – proof of our education, knowledge, and comprehension” of His Word. He has “decided to evaluate our acumen, judgment, and ability to make rational decisions” regarding His testimony. Life is filled with “challenging circumstances” in which our “responses can be assessed.”

As a result, it is Yahowah’s Towrah, not the rabbinical Talmud, which prepares us to pass God’s test. The existence of an examination means that our salvation is not based upon faith, which confirms that Paul lied, making Christianity wrong. With the exam being given at this point in the

story, we know that, by studying the Towrah up to this event, we have enough information to pass Yahowah's scrutiny. Therefore, there is no basis for a Talmud, New Testament, Mishnah, Qur'an, or Zohar when it comes to us finding a home in Yahowah's family.

With the test determining Covenant participation given halfway through the first book of the Towrah, there can be no additional conditions beyond those already presented. Further, since a test based upon our understanding and response to God's testimony is cerebral, judging our comprehension, we travel to Yahowah in our minds through words.

God is consistent. Therefore, we would be wise to recognize that His assessment of how effectively His guidance has resonated within us will be based upon: how well we have listened, how much we have retained and thus remembered, to what degree we understand what has been conveyed, the extent which we are willing to engage correctly and act upon what He has offered and, lastly, whether our reply is sincere.

Even though I have been a lone voice conveying these conclusions regarding the conditions of the Covenant, Yahowah's test affirms my assessment. From the inception I have realized that Yahowah gave us His Towrah to teach us about His nature and to guide us to Him. It is filled with vital information and essential instructions which need to be known, understood, accepted, and acted upon to engage in a relationship and receive God's provisions for life. Not only are there right and wrong answers, nothing is more important than responding correctly.

This should not provoke any anxiety because the answers to the test Yahowah conducted with 'Abraham, and thus the one He will deploy on our behalf, are provided by God, Himself. With everything we need to know communicated to 'Abraham and recorded in the Towrah, we ought to be ready and able.

And as noted, faith cannot be a substitute for knowing because it cannot be evaluated. A person's faith, therefore, is immaterial.

Shattering yet another myth, if the criterion had been obedience to a set of laws, there would have been a trial based upon prior behavior instead of an evaluation of forthcoming actions. This means that past behavior is irrelevant as well.

Collectively then, these essential aspects of testing demonstrate that the faith of Christianity is as wrong as is Judaism's proclivity toward legalism. Our prior actions can be tried and judged, but never tested. This was not a trial. It was a test. And it was based neither upon prior obedience nor compliance, but instead upon understanding and acceptance. As a result, the path to God is not religious. Simply stated: there is no objective test for faith, but there is for knowledge. The purpose of teaching is to provide a student with the criterion to distinguish between that which is valid and invalid, beneficial and counterproductive.

Equally telling, a performance can be evaluated, determining whether or not a response is correct. It can be determined if a course of action achieves the appropriate result. So by testing 'Abraham, God was affirming that there are right and wrong answers and responses relative to our understanding of the Covenant's terms and conditions. As was the case with 'Abraham, how we engage with God matters – and nothing matters more than our response to His Covenant.

Fully amplified, appropriately detailed and properly focused, and yet devoid of distraction, this is what Yahowah revealed as He met with 'Abraham for the seventh and final time...

“And it came to exist, after these words and following these statements and

conversations, that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of his education, knowledge, and comprehension. Considering the consequences, He decided to evaluate ‘Abraham’s acumen, his judgment and ability to make rational decisions, in addition to testing the validity of his forthcoming actions during a situation where the circumstances would be challenging for him to respond properly.

So He exclaimed, “Abraham!” Then He called him out as was His custom, ‘Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now.’”

The operative verb, “*nacah* – to test and evaluate,” was written נַחֵ in Paleo Hebrew.

The Nun נ represents a sperm and a root. It is symbolic of conceiving a child, of new life, and of being firmly rooted and then growing.

The Chet ח was drawn to depict a fence. It conveys separation, which is the basis of the Covenant and of rational thinking. To be discerning, we must discriminate between that which is true and that which is false, separating fact from fiction, so that we may accept that which is right and reject that which is wrong. Along these lines, everything important to Yahowah, including His Covenant, is either “*karat* – cut and thus separated” or “*godesh* – set apart.”

The Hey ה depicts an engaged, upright, and observant individual, standing up, looking up, and reaching up to God while seeking to grasp His hand. It is the only letter repeated in Yahowah’s הַיְהוָה name.

Bringing these thoughts together, “*nacah* נַחֵ – to test and evaluate,” speaks of our journey from a newly conceived life, rooted and growing in man’s world, separating ourselves from it as we become observant, standing with God while reaching for His hand. To engage in the Covenant relationship we must disassociate from religion, politics, and culture – the very things which bind us to our fellow man. By walking away from *babel*, we sever our ties with human institutions while distancing ourselves from secular and sectarian allegiances. We can be part of man’s family or God’s Family, but never both. We cannot choose which side of the fence we begin life, but can choose which side we live life.

In נַחֵ, we find the means to become a child of the Covenant, even the means to inherit all that Yahowah has to offer. The ה observant individual who reaches up to God is set apart ח so that he or she can be נ born anew into the Covenant Family.

Since I began translating Yahowah’s words some twenty years ago, I have been blessed to receive many unheralded insights, and foremost among them has been the recognition that there are five terms and conditions of the Covenant which must be known, understood, accepted, and acted upon to engage in a relationship with Yahowah, to enter His Home in Heaven, and to become part of His Family. I have long embraced the full implications of “*nacah* – the imposition of a test to determine what we know, to evaluate what we understand, and to ascertain the appropriateness of our responses.”

“*Achar ha dabarym ha ‘eleh* – after all of the words which have been conveyed during these conversations” between Yahowah and ‘Abraham, there was only one reason for God to memorialize the nature of this relationship in His Towrah. He wants us to know and understand

what He shared with ‘Abraham so that we can participate in the same relationship with Him. He is inviting us to be part of His Family as long as we come to know Him first and then approach Him in the manner He has provided.

Best of all, our past is irrelevant. ‘Abraham was a scoundrel, and yet he passed God’s test. It is what you do with what you now know that matters.

That said, while God made our redemption and perfection possible, He did not intend to make this easy. It is not in His interest or ours to let everyone into heaven. To the contrary, He wants to “*nacah* נִצַּח – test the validity of our forthcoming actions, especially during challenging circumstances, to see if we come up with the correct answers and respond properly.” Learning about Yahowah requires effort. He is not simple – nor is His Covenant. Relationships take time to develop. For them to be meaningful, both parties must contribute. The Towrah is clear and complete, but it is neither superficial nor simplistic.

It should have been obvious, but since it is lost on most, let’s underscore God’s position. It is His universe. He created it. Heaven is His Home. The Covenant is His Family. The Towrah is comprised of His Instructions. Life is His gift. If we want more of it, if we want to be part of His family, if we want to explore His universe and enter His home, we have to pay attention to what He has to say. We cannot, as Orthodox Jews or Christians do, replace His Towrah with man’s drivel and expect God to respond favorably. We cannot change the terms and conditions of His Covenant and still receive the benefits He has articulated as part of this relationship.

Also relevant, Yahowah began this conversation by calling out ‘Abraham’s name. Relationship agreements are specific and the parties to them are identified by name. Yahowah is God’s name.

And speaking of names, as we have learned, ‘Abraham’s reflects both sides of a great divide. He is the father of those who are mercifully lifted up and rise up to God. But he is also symbolic of multitudes who are confused and troublesome, uproarious and hostile.

During an early meeting, ‘Abraham asked Yahowah to consider ‘Ely’ezar of Damascus, then later, Yshma’el, the son he fathered by way of Sarah’s Egyptian slave, Hagar. But, even though ‘Abraham pleaded with God, trying to convince Him, Yahowah said, “Absolutely not!” In particular, Ishmael was sent away along with his mother and out of the Promised Land. This left ‘Abraham and Sarah with Yitschaq. The Covenant would not be a product of infidelity or slavery. Man was not at liberty to change God’s plan – in spite of Paul and Akiba claiming otherwise.

And speaking of the low-life scum who wrote and inspired half of the Christian New Testament, the fact that Yahowah instructed ‘Abraham to accompany his son, Yitschaq, to *Mowryah* | Moriah, not Yshma’el, irrefutably demonstrates that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not save, then wrongly protesting that ‘Abraham was considered righteous by faith, Paul said that the Towrah’s Covenant enslaved because it was conceived through Hagar. This was one of many lies, and perhaps the worst of all. Paul was wrong. Sarah’s son, Yitschaq, affirmed the Covenant with his father, not Hagar’s son, Ishmael.

Let’s listen to God tell this story...

“**Next He said** (*wa ‘amar* – so He conveyed (qal imperfect – actually with ongoing implications)), ‘**Please** (*na*’ – as an earnest exhortation and sincere expression of My will, consider My desire in this regard, and with a heightened sense of concern and urgency, I implore you at this

time to) **choose of your own accord to grasp hold of** (*laqach* – under the auspices of freewill accept, receive, and take by the hand (qal imperative – a genuine expression of volition in the second person)) **your son who is associated with you and is in accord with you** (*'eth ben 'atah* – your son accompanying you and your son who is in agreement with you), **therefore** (*'eth* – by the proper means), **your unique and very special child** (*yachyd 'atah* – your only son with whom you are together, alike, and united; from *yachad* – to join and unite, becoming alike) **whom, for the benefit of the relationship and as a blessing** (*'asher* – to show the way to a fortunate and joyful place you have taken a stand, walking the correct way, thereby showing the steps which lead to life), **you love** (*'ahab* – you have an affectionate and desirable relationship with and prefer, associating in the relationship as friends (qal perfect)), **Yitschaq** (*Yitschaq* – Laughter; from *tsachaq* – to laugh and play).

Then of your own volition walk to approach (*wa halak la 'atah 'el* – and choose to go, actually traveling (qal imperative)) **the Land** (*'erets* – region and realm, ground and earth) **of Mowryah** (*ha Mowryah* – Respect Yah and Revere the Teaching of Yahowah) **and** (*wa*) **choose to ascend with him** (*'alah huw'* – enjoy going up and rising up with him, electing to lift him up (hifil imperative – the subject, 'Abraham, engages the object, Yitschaq, in the action should 'Abraham so desire)) **there** (*shem* – focusing on the name) **by way of an uplifting opportunity** (*la 'olah* – to rise and ascend, being lifted up) **upon** (*'al*) **one of the mountains** (*'echad ha harym* – the one among certain prominent ranges or elevated terrain) **which, to show the way to enjoy life** (*'asher* – for the benefit of the relationship and as a blessing), **I will explain to you** (*'amar 'el 'atah* – I will discuss and share with you, using words to convey instructions, promises, and answers (qal imperfect)).” (*Bare'syth / Genesis / In the Beginning 22:2*)

Mowryah is a compound of Mem, Wah, Rosh, and “Yah.” So the only question in trying to assess the meaning of the name is what does *mowr* convey? If it is the result of a contraction of *mowrash* or *mowrashah*, then the resulting name is “to desire and choose the possession of Yahowah.” *Mowryah* would then mean: “Choice to Belong to Yahowah.”

If *mowr* is derived from *mowsh*, *Mowryah* conveys: “Care About Yahowah.” If, however, as I suspect, *Mowryah* is a compound of *mowrah* and Yahowah, then it conveys: “Revere the Teaching of Yahowah” which is to “Respect Yahowah as the Teacher.”

Should you be concerned about being assessed by God because you are not yet acquainted and you do not yet know how to respond, rest assured that freewill limits those tested to those who have chosen to be evaluated. This engagement is for volunteers only. Those under consideration have stepped forward, wanting God to appraise the validity of their knowledge and understanding, as well as the appropriateness of their responses to the Covenant's criterion.

After all, they exude complete confidence because the answers are readily accessible and the test is open book. God's requirements are not arduous, and indeed very little is expected from us. Even our mistakes are overlooked, because the One doing the evaluation is exceedingly generous when it comes to His children. We know this because of the influence of the imperative mood, an expression of volition in second person. All three verbs, grasp, walk, and ascend, were presented under the auspices of freewill.

One of the unheralded jewels in God's statement is His explanation of the most controversial aspect of this adventure: *'olah*. It is rendered “sacrificial offering,” “burnt offering,” or “offering made by fire” in most every English Bible, even though there is no hint of “sacrificial,” “offering,” “burnt,” or “fire” in the word's etymology.

And yet we ought not be confused. Yahowah deliberately introduced *'olah* by preceding it with its verbal root, *'alah*, which was written identically to *'olah* prior to the rabbinical Masoretic diacritical marks in the 11th century CE. *'Alah* defines *'olah*'s purpose which is "to ascend and rise." Based upon Yahowah's explanation and introduction, 'Abraham and Yitschaq were climbing the mountain to rise up to God. Theirs would be an elevating experience. And therefore, there is no indication that 'Abraham would be "sacrificing" or "burning" his son. This was to be an uplifting experience for them and for us as witnesses.

Also, Yahowah has promised to serve as our tour guide and narrator along the way. He said "*amar 'el 'atah* – I will explain this to you, discussing and sharing with you, using words to convey instructions, promises, and answers for you."

While it is Yah's desire that we do as He has asked, this is not an edict, not a command, nor an order. It is a request. It begins with "please." This is not about obedience. Our response cannot be driven by fear. *Na'* is an "earnest exhortation and sincere expression of desire." It conveys a "genuine regard and heightened sense of concern" for the individual to whom it is directed. And that my friends is profoundly important – driving right to the heart of the relationship God envisioned.

In every instance, and during each encounter, 'Abraham listened to what Yahowah had to say and he responded by doing what God had asked – at least when the guidance pertained to the Covenant. It is the reason our Heavenly Father shared all of this with us in the opening book of His Guide to Life.

Especially interesting, in this regard, is the use of *yachyd* in this passage, meaning "only begotten child, unique, special, and solitary son." Superficially, its use meant that, from Yahowah's perspective, Ishmael did not count. But far more than that, Yahowah would use *yachyd* in one of His most mind-jarring prophetic predictions. In *Zakaryah* / Zechariah, we find Yahowah speaking of His seventh and final advent, saying: "**And I will pour out on the house of Dowd and on the inhabitants of Yaruwshalaim the Spirit of mercy, favor and acceptance, a plea for forgiveness, so they will look upon Me whom they have pierced, and they will weep and mourn for Him as one wails for an only begotten son (*yachyd*).**" (*Zakaryah* / Remember Yah / Zechariah 12:10) Simply stated: Yitschaq represents Yahowsha' in this dress rehearsal, and Yahowsha' represents Yahowah in the final production.

Four days before Passover, on Branch Monday, when the Passover lamb was to be brought into the home per Yahowah's instructions, Yahowsha' rode into Yaruwshalaim to shouts of "Yah save us!" He sat astride a donkey, therefore...

"Therefore (*wa* – so), **'Abraham** (*'Abraham* – father who lifts up those who stand up and reach up, and father of the abundantly enriched, merciful father, as well as father of multitudes who are confused and troublesome) **got up early in the morning ready for action, eager to gain information at first light** (*shakam ba ha boqer* – arose to actively engage, up, ready to learn and prepared to travel at dawn, prudently seeking to understand the means to salvation).

He saddled (*wa chabash* – he prepared to ride a beast of burden; identical to *chobesh* – to provide a remedy which promotes healing) **his donkey** (*'eth chamowr*) **and he selected and brought along** (*wa laqah* – then he took) **two of his young men with him** (*'eth shanaym huw' 'eth huw'* – two teenage adolescent boys along with him), **in addition to** (*wa 'eth*), **Yitschaq** (*Yitschaq* – Laughter), **his son** (*ben huw'*).

Also (wa) he cut the wood into several pieces (baqa' 'ets – he divided the wood by cutting it into separate planks) to elevate the experience ('olah – to ascend and be lifted up).

Then he stood up (ba quwm – so he rose to a standing position to establish and confirm, to fulfill and accomplish (qal imperfect)) and he walked (wa halak – traveled, going on a journey through life (qal imperfect)) to the place ('el ha maqowm – to the site of the home, providing directions to the dwelling place which is the source of existence as a result of taking a stand) which, for the benefit of the relationship and as a blessing ('asher – to show the way to a joyful place by taking a stand, walking the correct way, thereby showing the steps which lead to life), the Almighty (ha 'elohym) had told him about ('amar la huw' – had provided instructions, expressing in words the way (qal perfect)).” (Bare'syth / Genesis / In the Beginning 22:3)

Since there is a connection between “*boqer* – morning,” a masculine noun, and *baqarah*, which is written using the same letters, but in the feminine form, we can conclude that the reason ‘Abraham was up early, ready to go first thing in the morning, was because “*baqarah* – he was embarking on a mission to prudently seek out the means to salvation.”

This assessment is actually reinforced by the primary meaning of *boqer*, which is “to gain information” from God. Equally affirming, *boqer*'s verbal root, *baqar*, speaks of “seeking after information which leads to an appropriate response, of being observant, then processing what is learned and capitalizing upon it by executing good judgment.” The correlation between morning, the increasing light of a new day, and perceptive observation should be obvious. Not as obvious, at least to many, is that this entire story foreshadows the means Yahowah would deploy to save us, right down to the smallest details.

Also interesting in this regard, Yahowah's beloved son, His anointed Messiah and our King, Dowd, made a habit of getting up early in the morning and preparing for his day with Yahowah. When the choice is to invest our time as light, increasing or diminishing, the choice for ‘Abraham and Dowd was to celebrate the dawning of each new day with our Heavenly Father. These books were written taking the same approach.

The donkey was saddled because in twenty and forty Yowbel, which would be years 3000 and 4000 Yah, Dowd and then Yahowsha' would ride upon a donkey on their way to fulfill Yahowah's purpose. Splitting the timber was designed to draw our attention to the upright pillar upon which Yahowsha's body would be sacrificed, serving as the Doorway to Life on Passover.

The two young men were invited, making two adolescent boys in addition to Yitschaq, and four individuals overall including ‘Abraham, to remind us that the benefits of the Covenant would be fulfilled during Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, with Yahowsha's body fulfilling the first, Yahowah's soul the second, and the Set-Apart Spirit the third, with the Spirit engaging again on behalf of Her children on the fourth on behalf of our Father, all working in harmony to facilitate the five benefits of participating in the Covenant Family.

In this regard, it is interesting to note that, when we calculate the timing of this event using the genealogies presented in the Towrah, Yitschaq was between 33 and 34 years of age. This would serve as yet another foreshadowing of Yahowsha', who was the same age when he fulfilled Yahowah's promise to provide the lamb.

Also relevant in this dress rehearsal foreshadowing the fulfilment of *Pesach*, ‘Abraham represents Yahowah, Yitschaq is playing the role of Yahowsha'. In reading Genesis 22:5 (below), the two young men seem to represent Yisra'el and Yahuwdah who would benefit from what they

had seen and heard. Some have compared these two adolescents with the two criminals alleged to have been crucified next to Yahowsha', but what is said of them is neither true nor relevant, and thus not part of this prophetic portrayal.

Also noteworthy, they are shown standing up and walking to God. This is indicative of Yahowah standing up for us on Passover so that we could stand with Him. It is also suggestive of us walking to God and becoming perfect, and therefore consistent with this condition of the Covenant.

While we will talk about this more as we progress, Yahowah used *baqa' ets* to convey something special. He was revealing that 'Abraham "*baqa' ets* – cut the wood into several planks" to "*olah* – elevate the experience and such that they could be lifted up and ascend." This would equate these planks to the posts and lintel of Passover's Doorway to Life.

Specifically, they would walk for three days because the first three *Miqra'ey* – *Pesach*, *Matsah*, and *Bikuwrym* – occur over three days. And even then, 'Abraham would have to elevate his perspective in keeping with *hineh* to appreciate the implications of what awaited him.

“On the third day (*ba ha yowm ha shalyshy*), (*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) **raised his eyes, elevating his perspective** (*nasa' ayn huw'* – increased his perception and understanding, enhancing his vision), **and** (*wa*) **saw** (*ra'ah* – discovered and looked upon, viewed and considered, perceived and was delighted by (qal imperfect)) **the place** (*ha maqowm* – the site to take a stand to provide directions to the home which is the source of life, even an office and place of business; from *mah* – to ponder and *quwm* – to take a stand) **from afar** (*min rachowq* – from a long distance away, still substantially separated).” (*Bare'syth* / Genesis / In the Beginning 22:4)

Maqowm is essential to this story. On the summit of Mowryah, Yah stood up for us so that we could stand with Him. The Covenant, representing Yahowah's Home and Family, is the source of life, enabling us to dwell with God. *Mowryah* is the place where Yahowah conducts His business. It is the source of life, the site of restoration, and the way home.

There may be many reasons why we are told that 'Abraham, after elevating his perspective, was able to perceive and consider the miracle of life that would occur in this place from afar. By lifting our eyes to God, we become aware of what is going to happen, and what its effect is going to be on us, long before these events play out in time. In this case, it would be forty Yowbel, from 1968 BCE to 33 CE, before Yahowah would fulfill His promises in this place.

I am often embarrassed by the inadequate and sometimes erroneous nature of my initial attempts at translation. And yet, even though I have made my share of mistakes, in retrospect the end result was still considerably more thoughtful and appropriate than those published elsewhere. Nonetheless, I have subsequently gone back over my previous translations, improving them, while updating the commentary derived from them. I have devoted years of my life to not only correcting my mistakes, but more importantly, sharing what I have learned along the way.

I am mentioning this now for several reasons. First, in one book or another, I have translated every conversation found in this chapter. And yet, while those attempts eventually led me to the single most important discovery of my life, which is the nature, requirements, and benefits of the *Beryth* | Covenant and their fulfillment through the *Miqra'ey* | Invitations, my previous translations were so inadequate by comparison, much of what has been conveyed thus far in this chapter, I

could not confirm until now.

Second, if I am able to substantially improve a translation each time it is rendered, and if I continue to gain insights during the process, even my most recent attempt is incomplete and imperfect. Therefore, I would encourage you to verify what you are reading and augment what you can learn as a result. If you do, you will grow just as I have grown. Each time you study Yah's Word you will learn something new.

Third, this perspective will likely change the way we perceive Yah's next statement. It is either superfluous or profound depending upon whether *'owd koh* and *chawah* are translated using their primary or secondary meanings. Additionally, when we contemplate what we are being told through a lens that correctly reflects each word's proper meaning, one of the most troubling New Testament misrepresentations is exposed. Therefore, as someone who is learning, and not as individuals who think they know it all, let's consider what God said next with an open mind.

“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) said (‘amar – spoke) to his young men (‘el ‘ebed huw’ – to the boys accompanying him), ‘You should remain here with the donkey (yashab la ‘atah pah ‘im ha chamowr), and the boy and I (wa ‘any na’ar – my child and I), we will walk (halak – we will journey) this way toward eternity (‘ad koh – forever like this, in this manner continually throughout the entirety of space and for an unlimited period of time without any constraints on the distance or direction traveled, presenting a transition which encourages us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity) and independently announce our intentions regarding the continual restoration and preservation of life, consistently making this known on our own initiative (wa chawah – by explaining our position on renewal, verbally declaring our commitment to continually growing of our own accord and acting independently from others, providing our verbal pledge by demonstrating our attitude and perspective on eternal life (with the hitpael stem the subjects of the verb, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative with the imperfect conjugation revealing their ongoing commitment to continually making this declaration on eternal life realizing that it will have ongoing and unfolding results throughout time)), then we will choose of our own volition to return to you, to change and restore you (wa shuwb ‘el ‘atah – then our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship by continuing to actually gather together in this way (qal imperfect cohortative – genuinely and actually, on a consistent basis with ongoing implications, desiring and choosing to return to you, to turn to you to change and restore you forever)).” (*Bare’syth / Genesis / In the Beginning 22:5*)

The most revealing phrase in this sentence is *'ad koh*, which is inadequately, and sometimes errantly, translated “over there” in Bibles published by religious institutions. This rendering is hard to justify because the primary connotation of the Hebrew adverb, *'ad*, is “forever, eternally, and into perpetuity,” with the verbal form making the action “continuous.”

'Ad is used to address “eternal existence, infinity in either space or time, being unlimited, or being without constraint.” It is derived from the verbal root, *'adah*, which means “to advance and pass on through the removal of constraints and hindrances.” The eternal benefit is often as the result of “a unique garment or special form of adornment.”

Also revealing, *'ad* is scribed identically to *'ed*, which is used by Yah to depict His “eternal

witness” and “everlasting testimony.” Both are derived from *’uwd* which is relevant because it speaks of “continually testifying about restoration and repeatedly bearing witness to eternal healing.” *’Ad*’s tertiary connotations, “until, up to, as far as, or continuously,” are derivatives of its primary meaning. Therefore, to render *’ad* as “over” demonstrates a complete disregard for the word’s actual meaning and etymology. It also negates *’Abraham*’s intended message, shortchanging something profound with something utterly mundane.

Turning to *koh*, it is a compound of *ka*, which is typically translated “like, similar to, consistent with, akin to, analogous, or comparable,” and *huw’ / hy’*, the pronoun conveying “he, she, or it.” The resulting contraction is often rendered “thus, in this manner, in this way, like this, or so far as this is concerned.” While such translations are not supported by *koh*’s etymology, there are those who have sought to constrain its meaning to “here, there, or now.”

Having studied the etymological character of *’ad* and *koh*, the most thoughtful way to incorporate these concepts into a translation results in: “this way toward eternity, forever like this, in this manner continually throughout the entirety of space for an unlimited period of time, without any constraints on the distance or direction traveled.” The phrase “reveals an important transition and encourages us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity.” Therefore, the preceding rendering of *’ad koh* is easily defensible, etymologically accurate, and reasonably complete.

Moving on to the next word, when scribed in the first-person plural, the primary definition of *chawah* (more accurately transliterated, *chowah*), is: “to announce our intentions, making them known by explaining our position, verbally declaring our commitment such that we are informative using spoken words.” *Chawah* means “to show, to interpret, to explain, to inform, to tell, and to declare.”

According to God, and as recorded in *Bare’syth* 3:20, there may be even more to it than that. We know this because *chawah* is written using the same three characters found in *Chawah*, the name of *’Adam*’s wife. God, Himself, tells us that her name is based upon the verb, “*chayah* – to live.” Recognizing Yah’s propensity to define His lexicon early and often, it is reasonable to use this connection to clarify the nature of the declaration *’Abraham* and *Yitschaq* had intended to announce. But more on that in a moment.

For reasons that are hard to explain, in some of the lexicons published by religious institutions *chawah* is presented as if it means “to worship.” In all likelihood, this “definition” serves to justify a mistake that was made and then perpetuated during the haphazard transmission of the text from Hebrew to Greek to Latin and then into English. So today, the vast preponderance of Bibles published by these same religious organizations present *chawah* as if its intent was to “worship” rather than “making an announcement regarding the perpetuation of life.”

I suspect that this mistake was initially manifest in the Latin *Vulgate*, when Jerome translated the haphazardly maintained Greek *Septuagint* into Latin, ignoring the Hebrew text. The first five English translations of the 15th and 16th centuries, leading to the KJV in the 17th century, were then derived from that same Latin *Vulgate* and then revised from one to the next, all trying to establish their credibility by keeping the familiar phrasing of its predecessor. Therefore, an errant translation in the Greek *Septuagint* or Latin *Vulgate* would not have been corrected to reflect the original and underlying Hebrew text.

Moreover, since virtually every lexicon available for our consideration was compiled by one

of the principal Bible publishers, many were inclined to justify their own translations, regardless of their inaccuracy. And when it came to *chawah*, somewhere along the way, a religious scribe or theologian either made a mistake, or deliberately altered the text, and changed the witness Yahowah provided through Moseh. There is no justification, whatsoever, for translating *chawah* as “worship.”

To their credit, *Strong's*, which was originally conceived to support the translations found in the KJV, did not play along. They did not render any variation of *chawah* as “worship.” Their primary translation of *chawah* (H2331) is accurate: “*chawah*: verb 1 to tell, declare, show, make known. 2 to breathe.” Further, *Strong's* correctly reveals that it should “be compared to H2324 and H2421.” *Strong's* H2324 reveals: “*chava*’: verb corresponding to H2331; 1 to show, interpret, explain, inform, tell, declare.”

My favorite lexicon, *Dictionary of Biblical Languages – Hebrew*, was correct to a point. The primary definition of *chawah* is presented as: “2555 I: verb *hawa(h)* **tell**, explain, announce, verbally show, display with words, i.e., inform and announce with speech.” But alas, as if presenting an entirely different word, they compromised scholarship for readership with: “2556 II: *hawa(h)* verb 1. **bow down**, prostrate oneself, i.e., take a stance of bowing low in an act of respect or honor, but not necessarily worship of deity; 2. Bow in worship, prostrate oneself..”

Digging deeper, and based upon the fact that *chawah* is indistinguishable from *Chawah*, and in recognition of the fact Yahowah affirms that the name of ‘Adam’s wife is based upon the verb *chayah*, there is every reason to support the connection to *Strong's* H2421: “*chayah* – to live and remain alive, to be restored to life and to be revived to vigorous growth, flourishing in abundance, life sustained, preserved, and enduring.” This association would not only explain the extraordinarily uncommon “aw” pronunciation associated with *chawah*, as opposed to the more prevalent “ow” transliteration of the Hebrew Wah, but also mean that Chawah’s name “proclaims her position on life, announcing and declaring the need for renewal and restoration.”

Further, since Yahowah, Himself, conveys the connection between “*chawah* – to announce one’s intentions” and “*chayah* – to live, renewing, restoring, and sustaining life,” a complete and accurate rendering of *chawah* with an eye to the Author’s ascribed meaning should indicate that *chawah* is a “declaration” about “*chayah* – the restoration and preservation of life.”

Now that we know what the word means and are aware of the religious ideology that has sought to misrepresent it, there is an additional insight worthy of our consideration. With the influence of the hitpaal stem, the subjects of the verb *chawah*, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative, and therefore are not influenced by other individuals.

Then when we reflect upon the implications of the imperfect conjugation, we discover that they are expressing their ongoing commitment to continually make this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time. Therefore, the combination of the hitpaal stem and the imperfect conjugation favor the following fully amplified rendering of *chawah* when scribed in the first person plural: “**independently announce our intentions regarding the continual restoration and preservation of life, consistently making this known on our own initiative, explaining our position on renewal, verbally declaring our commitment to continually growing, and of our own accord and acting independently of other influences, providing our verbal pledge demonstrating our perspective on eternal life.**”

Getting this right should have been easy. God had said nothing to ‘Abraham about bowing down or worshipping Him. In fact, He has specifically asked him to do the opposite. Therefore, prostrating themselves could not have been part of any test Yahowah was administering. This was not Islam. Allah would not be mischaracterized as god for another twenty-five hundred years.

Based upon what Yahowah had conveyed, offered, and requested, the only valid way to test ‘Abraham would be to assess his knowledge, understanding, acceptance, and subsequent response to the terms and conditions of the Covenant as they had been presented to him. And from this perspective, *chawah* is ‘Abraham’s reply, his declaration of understanding, his announcement affirming his acceptance of God’s offer.

While this is already a lot of information to process, before we return to the overall translation of *Bare’syth* 22:5, I would also like to call your attention to *chowach*, because of its foreboding similarity to *chawah*. Not only will it eventually appear in this conversation in association with the means to life, because it is defined as a “thorn or thorn bush,” it is evocative of the crown of thorns Yahowsha’ wore on Pesach in 33 CE.

The concluding verb in this passage is *shuwb*. It means “to return, to come back, to turn around and change, and to be restored as a result of changing direction.” It is the fifth most common Hebrew verb, appearing in the *Towrah*, *Naby*’, and *Mizmowr* just over 1050 times. And while there is no debate regarding the fact every connotation I have shared applies, most translators truncate its meaning by limiting their renderings to one of these concepts when they are all related and applicable.

With this in mind, we ought to be cognizant that *shuwb* was scribed in the first-person plural, using the qal stem, imperfect conjugation, and cohortative mood. Therefore, following ‘Abraham’s announcement regarding the restoration and preservation of life, *shuwb ‘el ‘atah* should be rendered: “then we will choose of our own volition to return to you, to change and restore you.”

‘Abraham’s commitment to *wa shuwb ‘el ‘atah* could also be extrapolated to convey “our desire will be to bring this back to you for your restoration, transforming you into a more favorable state by repairing the relationship through our continued willingness to gather together in this way.” The qal stem, imperfect conjugation, and cohortative mood collectively speak of that which is genuine and should be interpreted literally, addressing that which is actually occurring on a consistent basis with ongoing implications, all stated as an expression of the speaker’s freewill, their desire and choice to actually return, genuinely change, and consistently restore the object of the action, in this case, you. It is only when each of these etymological and grammatical expressions are contemplated and applied that we come to appreciate the full implications behind ‘Abraham’s extraordinary declaration.

While I mentioned this in passing, should you want a more considered explanation as to why I reject the Christian comparison between Luke’s hearsay account of the “two criminals” serving as some sort of validation of the “New Testament” because there were two young men serving as witnesses, here are my thoughts. Luke’s statement, “and two others also who were criminals” was written as if all three had committed crimes, and “were being led away to be put to death with him” (23:32) suggests that all three were being led to their death as a punishment for the things they had done. Yahowsha’ had not committed any crime and God cannot die. By way of contrast, three individuals accompanied ‘Abraham, making four in total. Not one of them was a criminal, and they were all being led to life, not death.

Additionally, the spurious statement presented in Luke 23:44 must be discarded as invalid. Luke, who was not an eyewitness to this event, or of any aspect of Yahowsha's life, falsely attributed something to God that He could not have said: "Truly, I say to you, today you will be with me in Paradise." There would have been no basis for the criminal's "salvation." Further, "paradise" is a pagan concept.

Moreover, Yahowsha' wasn't going anywhere on Passover. Even on the following day, the *Qodesh Miqra* of *Matsah*, His soul was destined for *She'owl* – a far cry from "paradise." Further, this allegedly occurred on Friday and He would not see the Father until Sunday afternoon.

Trying to preclude such myths from being perpetuated is one of the many reasons that the story told in *Bare'syth* 22:5 was revealed. It clearly states that no one would die or go to heaven on this day. 'Abraham and Yitschaq climbed *Mowryah*, met with Yahowah, made their announcement, listened to God's plan to fulfill *Pesach*, passed the test, and returned to the young men who had stayed below as instructed, sharing with them what they had experienced and heard. It would be another forty-one years before 'Abraham would enter Heaven. He would father six additional children and live to 175. For Yitschaq, who represents Yahowsha' in this story, it would be over 53,000 days after the sojourn to *Mowryah* before he would enter heaven – hardly the same day.

And that is why the Towrah says: **"So (wa), 'Abraham ('Abraham) said ('amar) to his young men ('el 'ebed huw'), 'You should remain here with the donkey (yashab la 'atah pah 'im ha chamowr), and the boy and I (wa 'any na'ar), we will walk (halak) this way toward eternity ('ad koh). We will announce our intentions regarding continual restoration and the preservation of life (wa chawah) and then we will choose of our own volition to return to you, to change and restore you (wa shuwb 'el 'atah).'"** (*Bare'syth* / Genesis 22:5)

'Abraham not only knew that he was being evaluated, he was ready to deliver the correct answer. More than this, he not only knew that he would be returning with his son, he recognized that by sharing what would transpire on *Mowryah*, mankind would return to God, be forever changed and restored. That is the moral of this story.

So why do you suppose the *King James Version* published: "And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you?" The KJV pilfered the line from the *Vulgate* where the Latin "*adoraverimus*" was used to errantly infer that they were going "to worship." The *New International Version* took a step backwards with: "He said to his servants, 'Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.'"

When it comes to rendering an accurate translation, as we have discovered there are right answers and wrong ones, and some are better or worse than others. But since God had never asked 'Abraham to worship Him, this could not have been His expectation or the proper way to translate *chawah*. Further, by accepting a minimalist view of either *'ad koh* or *shuwb*, a profoundly important declaration is rendered irrelevant.

To my mind, this is among the most important stories ever told. Everything God says prior to the presentation of His Covenant explains His basis for offering it, while everything He says thereafter either affirms its fulfillment or depicts the consequence of passing or failing His test. We have every incentive to get this right.